THE

Jewish Encyclopedia

A DESCRIPTIVE RECORD OF

THE HISTORY, RELIGION, LITERATURE, AND CUSTOMS OF THE JEWISH PEOPLE FROM THE EARLIEST TIMES TO THE PRESENT DAY

Prepared by More than Four Hundred Scholars and Specialists

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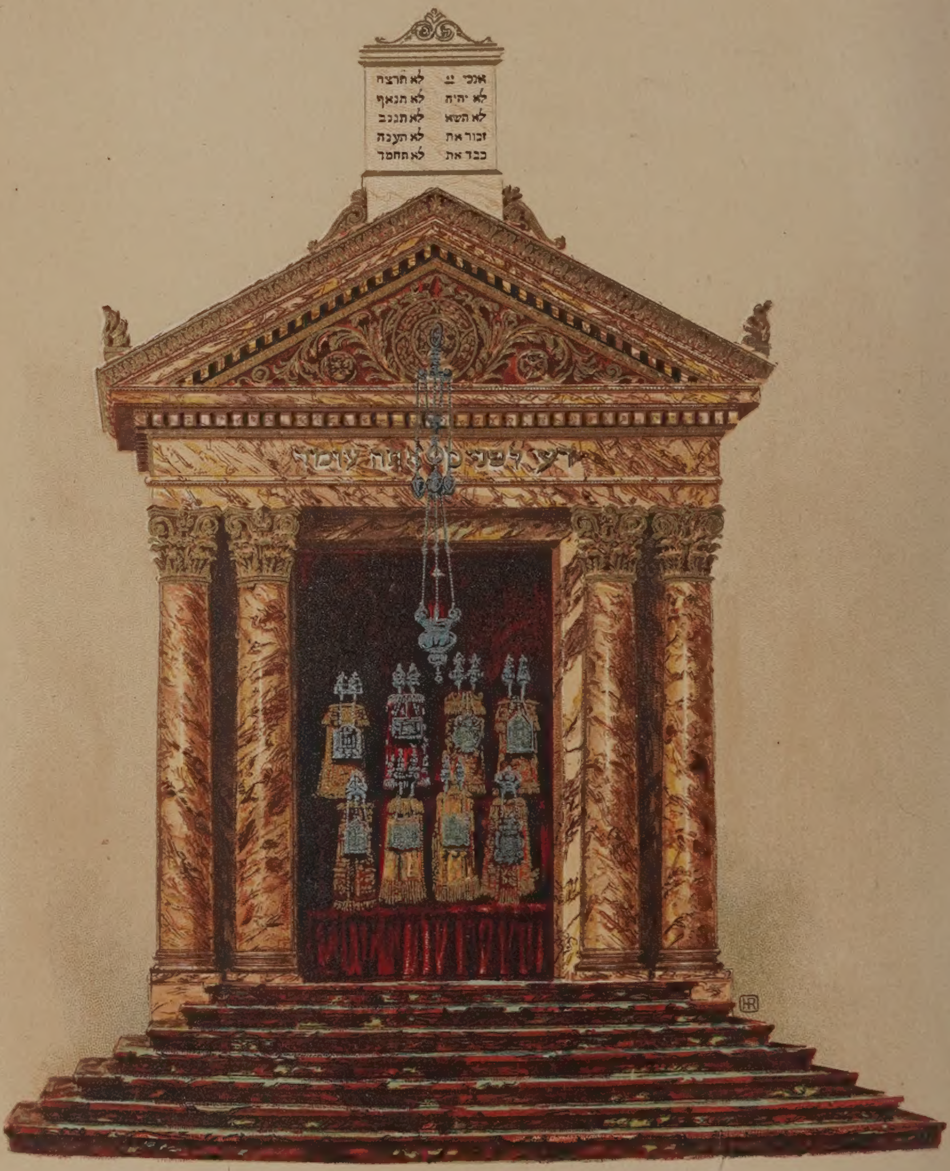

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and presented to —

his beloved parents

Morris and Julia

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in the year nineteen hundred seventeen

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VOLUME I

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PREFACE

OWING to their long history and their wide dispersion, the Jews have been connected with most of the important movements in the history of the human race. The great monotheistic religions are based upon the Jewish Bible; medieval philosophy and science are inseparably associated with the Jews as intermediators; and in modern times there has been hardly a phase of human thought and activity in which the participation of Jews may not be discerned. While they have thus played a prominent part in the development of human thought and social progress throughout the centuries, there has been no faithful record of their multifarious activity. THE JEWISH ENCYCLOPEDIA is intended to supply such a record, utilizing for this purpose all the resources of modern science and scholarship. It endeavors to give, in systematized, comprehensive, and yet succinct form, a full and accurate account of the history and literature, the social and intellectual life, of the Jewish people—of their ethical and religious views, their customs, rites, and traditions in all ages and in all lands. It also offers detailed biographical information concerning representatives of the Jewish race who have achieved distinction in any of the walks of life. It will accordingly cast light upon the successive phases of Judaism, furnish precise information concerning the activities of the Jews in all branches of human endeavor, register their influence upon the manifold development of human intelligence, and describe their mutual relations to surrounding creeds and peoples.

The need of such a work is sufficiently obvious. Jewish history is unique and therefore particularly liable to be misunderstood. The Jews are closely attached to their national traditions, and yet, in their dispersion, are cosmopolitan, both as to their conceptions of world-duty and their participation in the general advancement of mankind. To exhibit both sides of their character has been one of the objects of THE JEWISH ENCYCLOPEDIA.

The history of the Jewish people has an absorbing interest for all who are concerned in the development of humanity. Connected in turn with the principal empires of antiquity, and clinging faithfully to their own ideals, the Jews developed a legal system which proved in course of time their bulwark of safety against the destruction, through external forces, of their national life. The Roman code, in its Christian development, assigned an exceptional position to the Jews; and it becomes one of the most interesting problems for the student of European constitutions to reconcile the status thus allotted to the Jew with the constitutional principles of the various Christian states. The struggle of the Jew to emancipate himself from this peculiar position has made him an efficient ally in the heroic endeavors of modern peoples toward the assertion of human rights.

Throughout all the divergences produced by different social environments and intellectual influences, the Jews have in every generation conserved the twofold character referred to above: as representatives of a nation, they have kept alive their Hebrew traditions; and, as cosmopolitans, they have taken part in the social and intellectual life of almost all cultured nations. In the period when Jewish and Hellenic thought came into mutual contact in Alexandria, they originated new currents of philosophic speculation. They then joined with the Arabs in the molding of the new faith, Islam, and of the entire Arabian-Spanish civilization. In the Europe of the Middle Ages, the process by which the science of Greece reached the schools of Bologna, Paris, and Oxford can be made clear only by taking account of the part played by Jewish translators and teachers. Scholastic philosophy was also influenced by such great medieval Jewish thinkers as Ibn Gabirol and Maimonides, while the epoch-making thought of Spinoza can be understood only by reference to his Jewish predecessors. In modern times the genius of the Jews has asserted its claim to intellectual leadership through men like Mendelssohn, Heine, Lassalle, and Disraeli. The twofold spirit of Judaism is displayed even through the medium of the Yiddish dialect, that modern representative of the Judæo-German of the Middle Ages. Preserved in this dialect, Jewish legends, customs, and superstitions, all of which still retain the traces of their connection with the various lands wherein the Jews have dwelt, serve to elucidate many an obscure feature of general folk-lore and ethnic superstition.

In the development of the Jewish faith and religious literature the same processes of internal growth and of modification through environment have incessantly gone on. The Bible, that perennial source of all great religious movements in western civilization, has been interpreted by the Jews from their own peculiar point of view; but their traditions on the whole represent the spirit of progress rather than the blind worship of the letter. The Biblical characters as they lived in Jewish traditions differed greatly from the presentation in the Scripture record. These traditions are embodied in the Rabbinical literature, with its corresponding Hellenic counterparts, those numerous Apocrypha which form the connecting links between the Old Testament and the New, between the Bible and the Talmud on the one hand and the patristic literature and the Koran on the other. Drawing upon these traditions, the Jews have gradually formulated their interpretation of the Law and an elaborate system of religious belief—in a word, Jewish theology. So, too, the Jewish system of ethics has numerous points of contact with the ethical and philosophical systems of all other peoples.

The Jews have been important factors in commerce through all the ages; the Egypt of the Ptolemies, the Rome of the emperors, the Babylonia of the Sassanid rulers, and the Europe of Charlemagne felt and acknowledged the gain to commerce wrought by their international connections and affiliations. In all the great marts of European commerce they were pioneers of trade until, with the rise of the great merchant-gilds, they were in some degree ousted from this sphere and confined to lower pursuits. It becomes thus a matter of supreme interest to follow the Jews through all their wanderings, to observe how their religious, social, and philanthropic activities were variously developed wherever they dwelt. To give a faithful record of all this abundant and strenuous activity is the proper purpose of a Jewish encyclopedia.

Hitherto the difficulties in the way of such an adequate and impartial presentation have been insuperable. Deep-rooted prejudices have prevented any sympathetic interest in Judaism on the part of Christian theologians, or in Christianity on the part of the rabbis. These theological antipathies have now abated, and both sides are better prepared to receive the truth. It is only within the last half-century, too, that any serious attempts have been made to render accessible the original sources of Jewish history scattered throughout the libraries of Europe. As regards Jewish literature, the works, produced in many ages and languages, exist in so many instances in manuscript-sources not yet investigated, in archives or in *genizot*, that Jewish scholars can hardly be said to command a full knowledge of their own literature. The investigation of the sociological conditions and the anthropology of the Jewish people is even now only in its initial stages.

In all directions, the facts of Jewish theology, history, life, and literature remain in a large measure hidden from the world, even from Jews themselves. With the publication of THE JEWISH ENCYCLOPEDIA a serious attempt is made for the first time to systematize and render generally accessible the knowledge thus far obtained.

That this has now become possible is due to a series of labors carried on throughout the whole of the nineteenth century and representing the efforts of three generations of Jewish scholars, mainly in Germany. An attempt was made, indeed, in the sixteenth century by Azariah dei Rossi toward a critical study of Jewish history and theology. But his work remained without influence until the first half of the nineteenth century, when Krochmal, Rapoport, and Zunz devoted their wide erudition and critical ingenuity to the investigation of the Jewish life and thought of the past. Their efforts were emulated by a number of scholars who have elucidated almost all sides of Jewish activity. The researches of I. M. Jost, H. Graetz, and M. Kayserling, and their followers, have laid a firm foundation for the main outlines of Jewish history, as the labors of Z. Frankel, A. Geiger, and J. Derenbourg paved the way for investigation into the various domains of Jewish literature. The painstaking labors of that Nestor of Jewish bibliography, Moritz Steinschneider—still happily with us—have made it possible to ascertain the full range of Jewish literary activity as recorded both in books and in manuscripts. THE JEWISH ENCYCLOPEDIA now enters upon the field covered by the labors of these and other scholars, too numerous to mention, many of whom have lent their efforts toward its production and have been seconded by eminent coworkers from the ranks of Christian critics.

With the material now available it is possible to present a tolerably full account of Jews and Judaism. At the same time the world's interest in Jews is perhaps keener than ever before. Recent events, to which more direct reference need not be made, have aroused the world's curiosity as to the history and condition of a people which has been able to accomplish so much under such adverse conditions. THE JEWISH ENCYCLOPEDIA aims to satisfy this curiosity. Among the Jews themselves there is an increasing interest in these subjects in the present critical period in their development. Old bonds of tradition are being broken, and the attention of the Jewish people is necessarily brought to bear upon their distinctive position in the modern world, which can be understood only in the light of historical research.

The subject-matter of this ENCYCLOPEDIA naturally falls into three main divisions, which have been subdivided into departments, each under the control of an editor directly responsible for the accuracy and thoroughness of the articles embraced in his department. These are: (1) History, Biography, Sociology, and Folk-lore; (2) Literature, with its departments treating of Biblical, Hellenistic, Talmudical, Rabbinical, Medieval, and Neo-Hebraic Literatures, and including Jurisprudence, Philology, and Bibliography; (3) Theology and Philosophy.

I. HISTORY, BIOGRAPHY, AND SOCIOLOGY.

From the time of Josephus and the author of First Maccabees down to the nineteenth century Judaism did not produce a historian worthy of the name. What medieval times brought forth in this branch of literature were mostly crude chronicles, full of miraculous stories. Nor were the chronicles of the seventeenth and eighteenth centuries much better.

But the interest displayed by Christian scholars of the seventeenth century in Rabbinical literature had the effect of directing attention to the history of the Jews. Jacques Basnage de Beauval, a French Protestant clergyman (1653–1723), has the merit of having done pioneer work with his "Histoire de la Religion des Juifs" (5 vols., Rotterdam, 1707–11).

The pioneer of modern Jewish history is Isaac Marcus Jost (1793–1860). His "Allgemeine Geschichte des Israelitischen Volkes," and "Neuere Geschichte der Israeliten," in spite of their shortcomings due to the lack of preparatory studies, were real historiographic achievements, while his "Geschichte des Judenthums und seiner Sekten" remains a standard work to the present day. Next to Jost is to be mentioned Selig (Paulus) Cassel (1821–92), whose article on Jewish history in the "Allgemeine Encyklopädie der Wissenschaften und Künste" of Ersch and Gruber (vol. xxvii.) may justly be called a memorable work. Both of these, however, were overshadowed by H. Graetz (1817–91), whose "Geschichte der Juden," in eleven volumes, although inadequate in many details, owing mainly to the absence of sufficient preparatory investigations, is still the only comprehensive and indispensable work on the subject. Since the appearance of Graetz's history, a great deal of critical research has been carried on by a number of younger scholars, the results of which have been published in monographs and magazines. The labors of Isidore Loeb, D. Kaufmann, and A. Harkavy in this field deserve special mention. THE JEWISH ENCYCLOPEDIA, by stimulating research in detail, will have paved the way for the future writer of a universal Jewish history based on thoroughgoing scientific investigation.

The historical matter in this work is presented according to a system which may be indicated as follows: The history of all communities of any importance is given in detail; this information is summarized in connection with the various divisions of the different countries containing Jewish communities; lastly, a general sketch with cross-references to these subdivisions has been provided for each country. In addition to this, numerous general topics have been dealt with in their relations to the Jews, such as the Papacy, the Crusades, the Inquisition, Protestantism, etc. Strange as it may seem, there is no country that possesses an adequate history of its Jews, though of late years considerable activity has been shown in collecting material for such histories. There exists no comprehensive history of the Jews of Germany, Austria, France, Holland, England, Italy, Poland, or the United States, or even of such political divisions as Bohemia, Moravia, and Galicia, or of congregations of such historic importance as those of Amsterdam, Frankfort-on-the-Main, London, Prague, or Wilna.

Jews in America.

The entire field of the history, sociology, economics, and statistics of the Jews in America has hitherto been left almost uncultivated. There has, for example, been no attempt to present a comprehensive account concerning the foundation of the earliest Jewish communities, either in North or South America or in the West Indies. The developmental stages through which Judaism has passed in America, although of extreme interest, not only in themselves, but as promising to react upon the shaping of Judaism over all the world, have received but little attention. In THE JEWISH ENCYCLOPEDIA the facts concerning Jews and Judaism in the New World are for the first time adequately presented.

There is no section of Jewish history that has been more meagerly treated than that pertaining to the Jews of Russia. Graetz in his work devotes very little space to Russia, Poland, and Lithuania, a defect remedied to some extent in the Hebrew translation of his history, by S. P. Rabbinowitz, with notes by A. Harkavy. In the reform period of Emperor Alexander II. the government archives were partially thrown open, so that scholars like Harkavy, Orshanski, Fuenn, and Bershadski were enabled to furnish valuable material for the early history of the Russian Jews. Dubnow has contributed largely to the history of the Hasidim, the Frankists, and the old Jewish communities. In 1900 the first volume of the "Regesty i Nadpisi" (documents, epitaphs, and extracts from old writers) was published by the Society for the Promotion of Culture among the Jews of Russia; it covers the period from 70 to 1674. The 662 documents collected by Bershadski and published by the same society in 1882, under the title of "Russko-Yevreiski Archiv," contain material relating to the Jews in Lithuania from 1388 to 1569. Very little has been written about the development of the Russian Jews in the second half of the nineteenth century, although many of them have distinguished themselves in the industries and professions, finance, railroad-building, science, literature, and the fine arts. About 1,500 topics dealing with the Jews in Russia will be found included in THE JEWISH ENCYCLOPEDIA, the greater part figuring for the first time in an English work, and the information being drawn in large measure from the most recent collections of Russian sources.

Jews in Russia.

Of all branches of the science of Judaism, biography, and especially modern biography, has been most neglected. The whole Jewish biographical literature of the nineteenth century, general and individual, of any scientific value, would form only a very moderate collection. In the great biographical dictionaries of a general character, like those of Bayle, Moreri, Ladvocat, Michaud, and Hoefer, the "Allgemeine Deutsche Biographie," etc., Jews were almost entirely omitted. Only in the last two or three editions of such comprehensive encyclopedias as those of Meyer and of Brockhaus has Jewish biography received some attention, but the natural limitations of these books do not admit of detailed treatment. To a greater degree the want has been supplied by "La Grande Encyclopédie" and the "Dictionary of National Biography." But were one to take all national, local, and professional biographical dictionaries of the world together, one would find in them but a very small proportion of the Jewish biographies that appear in this JEWISH ENCYCLOPEDIA. There are biographical dictionaries of dead and of living divines and benefactors of the various Christian churches, but there is not a single systematically compiled collection of the biographies of the thousands of rabbis and Hebrew scholars, educators, and philanthropists who have worked prominently in the various countries of the world, and have contributed by their deeds to the spiritual and moral uplifting, as well as to the material welfare, of the Jewish people. THE JEWISH ENCYCLOPEDIA is an endeavor to supply this deficiency.

While the present work has studiously sought to avoid exaggerating the merits of the more distinguished subjects of its biographical sketches, it has felt bound, on the other hand, to give due prominence to those less known men and women who have played an honorable part in Jewish life, and whose names should be redeemed from undeserved oblivion. THE JEWISH ENCYCLOPEDIA will thus offer an alphabetically arranged register, as complete as possible, of all Jews and Jewesses who, however unequal their merits, have a claim to recognition. Under no circumstances, however, have personal or other motives been permitted to lower the standard of inclusion adopted for the ENCYCLOPEDIA.

A word must be said touching two features pertaining particularly to the biographical department of a Jewish encyclopedia. It is often difficult in the case of writers, artists, and others, to determine positively whether they belong to the Jewish race, owing to the fact that social conditions may have impelled them to conceal their origin. To settle such delicate questions it has frequently been necessary to consult all manner of records, public and private, and even to ask for information from the persons themselves. While every care has been taken to insure accuracy in this regard, it is possible that in a few instances persons have been included who have no claim to a place in a Jewish encyclopedia.

An even more delicate problem that presented itself at the very outset was the attitude to be observed by the ENCYCLOPEDIA in regard to those Jews who, while born within the Jewish community, have, for one reason or another, abandoned it. As the present work deals with the Jews as a race, it was found impossible to exclude those who were of that race, whatever their religious affiliations may have been. It would be natural to look in a Jewish encyclopedia for such names as Heinrich Heine, Ludwig Börne, Theodor Benfey, Lord Beaconsfield, Emin Pasha: to mention only a few. Even those who have Jewish blood only on one side of their parentage—as Sir John Adolphus, Paul Heyse, and Georg Ebers—have been included.

In treating of those Jews whose activities have lain outside of distinctively Jewish spheres, it has been deemed sufficient to give short sketches of their lives with a simple indication of what their contributions have been to their particular fields of labor. Only occasionally, and for reasons of weight, has a departure been made from this policy. A summary of the contributions thus made to the various sciences will be found under the respective headings.

II. LITERATURE.

How to deal with the vast amount of literary material that offered itself to the pages of a Jewish encyclopedia was a serious problem. While the Old Testament is the foundation of Jewish literature in all its aspects, as well as of Jewish life and thought, information on Biblical subjects is so readily accessible elsewhere that it did not seem desirable to develop the treatment of purely Biblical topics in these pages to the length which would be demanded in a work whose scope was confined to the Bible alone. In particular, it was considered unnecessary to compete with the "Dictionary of the Bible," prepared under the direction of Dr. Hastings, or with the "Encyclopædia Biblica" of Professor Cheyne, both published simultaneously with this ENCYCLOPEDIA. While all sides of Biblical research are represented in these pages, they are treated concisely and, in many cases, with little reference to disputed points. With regard, however, to two special aspects of Biblical subjects, it has seemed desirable to treat the Scriptures on somewhat novel principles. Among Jews, as among Christians, there exists a wide diversity of opinion as to the character of the revelation of the Old Testament. There are those who hold to the literal inspiration, while others reject this view and are of the opinion that the circumstances under which the various texts were produced can be ascertained by what is known as the Higher Criticism. It seemed appropriate in the more important Biblical articles to distinguish sharply between these two points of view, and to give in separate paragraphs the actual data of the Masoretic text and the critical views regarding them. Again, there exists nowhere a full and adequate account of the various rabbinical developments of Bible exegesis—which would be of especial value to the Christian theologian and Bible exegete—and it was evidently desirable in a Jewish encyclopedia to devote considerable attention to this aspect of Biblical knowledge. The plan was adopted of treating the more important Biblical articles under the three heads of (*a*) Biblical Data, giving, without comment or separation of "sources," the statements of the text; (*b*) Rabbinical Literature, giving the interpretation placed upon Biblical facts by the Talmud, Midrash, and later Jewish literature; (*c*) Critical View, stating concisely the opinions held by the so-called Higher Criticism as to the sources and validity of the Biblical statements. As kindred to the rabbinical treatment of Bible traditions, it has been thought well to add occasionally (*d*) a statement of the phases under which they appear in the Koran and traditions of Islam generally.

Bible.

It is here proper to point out that, inasmuch as the treatment of Biblical passages is mainly from the Jewish point of view, the chapter and verse divisions of the Hebrew text have, as a rule. been adhered to in citations, while any discrepancies between them and those of the Authorized Version have been duly noted.

In thus keeping abreast of the times in Biblical matters, THE JEWISH ENCYCLOPEDIA aims to acquaint the student with the results of modern research in many fields that are altogether new and bristling with interesting discoveries. This feature of the work extends over the fields of Assyriology, Egyptology, and archeological investigation in Palestine, the inexhaustible treasures of which are constantly casting unexpected light on every branch of Biblical history and archeology. The soil of Africa has within the last thirty years enriched our knowledge of the life of the Jews of Egypt, and many apocryphal works unearthed there form a valuable link in connecting the Old Testament with the New, and the Biblical with the Rabbinical literature. The nineteenth century witnessed a great advance in the investigation of Hellenistic literature. The forms and syntactical constructions of the Hellenistic dialect have been set forth in dictionaries and grammars, so as greatly to facilitate the study of the documents. Valuable critical and exegetical works have shed light upon such topics as the texts of the Septuagint, of Aquila, and of Theodotion. Two new editions of Josephus have appeared, and the sources of his history have been investigated. The dates and origins of the apocryphal and pseudepigraphic books have been approximately determined. Around Philo of Alexandria a whole literature has grown up, and the true nature of his thought has been fairly well established. The result has been to determine with some definiteness the relation of the Hellenistic literature to the Jewish and Greek thought of the period, and its position in the general intellectual development of the age which produced Christianity. In these investigations Jewish scholars have taken a distinguished part. It has been the aim of THE JEWISH ENCYCLOPEDIA to present in the most thorough manner the results achieved by critical investigation in the domain of Hellenistic literature. Of all Hellenistic productions of Jewish interest critical accounts and critical discussions are given; and the necessity of apprehending the ideas contained in them as products of their times, and of tracing their origin and development and their influence on contemporary and on later life, has constantly been kept in view. The New Testament, as representing the rise of a new religion, stands in a separate category of its own; yet from one point of view it may be regarded as a Hellenistic work—some of its authors having been Jews who wrote in Greek and more or less under the influence of Greek thought—and therefore its literature properly finds a place in the ENCYCLOPEDIA.

Hellenistic Literature.

The Talmud is a world of its own, awaiting the attention of the modern reader. In its encyclopedic compass it comprises all the variety of thought and opinion, of doctrine and science, accumulated by the Jewish people in the course of more than seven centuries, and formulated for the most part by their teachers. Full of the loftiest spiritual truth and of fantastic imagery, of close and learned legal disquisition and of extravagant exegesis, of earnest doctrine and of minute casuistry, of accurate knowledge and of popular conceptions, it invites the world of to-day to a closer acquaintance with its voluminous contents. THE JEWISH ENCYCLOPEDIA has allotted to the subject of the Talmud an amount of space commensurate with its importance. Besides the rabbinical treatment of Biblical topics referred to, the Talmudic department includes those two great divisions known as the Halakah and the Haggadah, the one representing the development of the law, civil, criminal, and ceremonial; the other, the growth, progressive and reactionary, of the ethical principles of the Torah. The legal topics are treated from a strictly objective point of view, irrespective of their application, or even applicability, to our own days and conditions, but with incidental comparisons with Greek and Roman or with modern law, such as may be of interest to

Talmud.

the student of comparative jurisprudence and of social economy. The Haggadah, on the other hand, attaining its fullest development in its treatment of the Biblical text, is therefore frequently included in the second paragraph of the Biblical articles. While in other directions its utterances bear more directly upon matters of theology, much remains both in legend and in proverbial wisdom which is discussed under the appropriate heads.

The rabbis of Talmudic times—the Tannaim and Amoraim—those innumerable transmitters of tradition and creators of new laws, receive ample treatment in the pages of the ENCYCLOPEDIA. Not a few of them mark epochs in the development and growth of the halakic material, while others are interesting from their personal history or from the representative pictures of their times which their lives and teachings afford. Most of them being at the same time teachers and preachers, their biographies would be incomplete without specimens of their homiletic and ethical utterances. Those familiar with the labyrinthine structure of the Talmudim and Midrashim as far as arrangement of subjects and chronological order are concerned, and with the chaotic state of the text, particularly with regard to proper names, need not be told that the difficulties in identifying men and times are sometimes insurmountable, and much must be left to conjecture, in spite of the efforts made both in early ages and in recent days. The composition not only of well-known haggadic and halakic collections, but also of the single treatises of the Mishnah, will be separately treated. The work of Zunz, Buber, and Epstein in the province of Haggadah, and that of Frankel, Brüll, and Weiss in Halakah, have rendered it possible to give a history of Talmudic literature.

Rabbinical Literature.

What the Bible had been for the Talmud, the Talmud itself became for the later Rabbinical literature, which, based on the Talmud, applied itself to the further development of the Halakah and the Haggadah. Although this Rabbinical literature extends over a period of 1,400 years, and represents the only genuinely Jewish writings of that period, it is the least understood, not to say the most misunderstood, department of Jewish literature. The present ENCYCLOPEDIA affords for the first time a survey of the growth of the Halakah and the Haggadah in post-Talmudic times (500–1900). During that period, the civil and religious laws of the Jews, although based upon the Talmud, underwent many a change, while the Haggadah developed new motives and broadened its foundations, until it differed essentially in character from the Haggadah of the Talmudic times. Two new branches were developed: the dispersion of the Jews in this period throughout the civilized world produced the responsa literature; and the exclusion of the German-Polish Jews from all share in general culture produced casuistry. A subject that has received due consideration is the period of the Geonim (500–1000), which, though not spiritually productive, powerfully influenced rabbinical Judaism.

An attempt has been made to fill the hitherto existing gap in literary history in regard to the activity of the Arabic-Spanish school (1000–1500) in the labyrinth of the Talmud, and equal consideration has been bestowed upon the French, German, and Italian Talmudists of the same period, to whom is largely due our knowledge of the Talmud, and through whose initiative the Jewish spirit was diverted to new lines of activity and kept alive when it was denied every other mode of asserting itself. Adequate attention has been given to the Rabbinical literature of the past four centuries, which have been chiefly characterized by the casuistic works of the German and Polish Talmudists, and the critical treatment of the Talmud in recent times finds full expression in these pages.

Jews have written in almost all languages that have a literature, and the ENCYCLOPEDIA has taken account of this literary activity in its broadest range. The vast ajority of productions of Jewish interest are, however, written in Hebrew and the llied tongues, and greater attention has naturally been paid to this section of Jewish iterature. While the ENCYCLOPEDIA does not attempt to give a complete bibliography f this extensive subject, it is hoped that there will be found under the various authors' ames an account of almost all works of importance written in Hebrew.

History of Literature.

After the destruction of the national life of the Jews, nearly their whole energy was irected toward the inner life and found expression in their literature. Their productiveness in this respect was remarkable, and is testified to by the large collections of Hebrew manuscripts and books which are to be found in private and in public libraries. When printing was invented they eagerly seized upon the new art, as it gave them a further means of spreading within their own anks a knowledge of their literature. The history of Jewish books and Jewish booknaking from the technical point of view is one of great interest and has, up to the present time, hardly received systematic treatment.

For the history of their own literature the Jews did little during the Middle Ages, and even when they did work along these lines the motive was in most cases other than purely literary. Such works, for example, as the "Seder Tannaim we-Amoraim," and the well-known "Letters" or "Responsa" by Sherira Gaon on the composition of the Talmudic literature, were not written with the purpose of giving a history of literature, but of proving the validity of tradition.

In modern times Christian scholars were among the first to attempt a comprehensive view of the contents of Jewish literature, though important bio-bibliographical works were compiled by Conforte, Heilprin, and Azulai. Hottinger (died 1667) gave this literature a place in his "Bibliotheca Orientalis," and Otho (1672) sought to describe in the form of an encyclopedia the work and times of the teachers of the Mishnah. The most ambitious work of this kind was the "Bibliotheca Magna Rabbinica" of Bartolocci (died 1687), together with the additions of Imbonati (1694), which was followed up by the colossal work of Johann Christian Wolf (1683–1739). That these attempts failed was due to the fact that the time was not ripe for any such comprehensive presentation, as the preliminary work in detail was still to be done. Order was first wrought in this chaos when the modern spirit of research had engendered what is now known as "the science of Judaism." Zunz's great work, "Die Gottesdienstlichen Vorträge" (1832), was the first attempt to give an accurate account of the development of one branch of this literature, the homiletic. He followed this up with histories of the religious poetry and of the literary productions connected with the Synagogue; and in 1836, a few years after Zunz's first book, a Christian scholar, Franz Delitzsch, in his "Zur Geschichte der Jüdischen Poesie," wrote a history of Jewish poetry which, even at this date, has not been superseded. Steinschneider's remarkable attempt at a comprehensive history of Jewish literature, first published (1850) in Ersch and Gruber's "Allgemeine Encyklopädie der Wissenschaften und Künste," and translated into English (London, 1857) and Hebrew (Warsaw, 1900), has as yet found no imitator, though special departments have received careful treatment at various hands. Neubauer's exhaustive volumes on the history of Jewish literature in France during the fourteenth century have at least placed all the material for that period at our disposal, and Steinschneider's "Hebräische Uebersetzungen des Mittelalters" has brought together a mass of material on the special activity of the Jews in transmitting the science of antiquity to western Europe. In addition to the above publications, attempts have been made at a more comprehensive popular presentation in the compendium of David Cassel (1879), in Karpeles' "Geschichte der Jüdischen Literatur" (1886), and in Winter and Wünsche's "Jüdische Literatur," the last of which is rather a collection of extracts than a history. Making use of all this material, THE JEWISH ENCYCLOPEDIA has endeavored to present a faithful picture o what the Jews have done, not only for their own special literature, but also for the great literatures of the world in the various countries in which they have had thei abode. Due attention has also been paid to the varied activity of the Jewish press.

Hebrew Philology.

Hebrew philology possesses peculiar interest. The history of the Hebrew alphabet, in its origin and changes, shows the relation of the Jews in the most ancient times to thei Semitic neighbors, while its development follows certain lines of cleavag which indicate actual divisions among the Jewish people. Certain peculiarities of grammar and vocabulary, when traced historically to thei source, determine whether the Jews developed their language solely on thei own national lines or whether they borrowed from other nations, of their own or of different stock. These points are brought out in the ENCYCLOPEDIA under various genera heads. Among the Jews Hebrew philology followed two distinct lines of development The one was purely from within; for the desire to preserve the text of the Bible intact for future generations, gave rise to the school of Masoretes, who laid the foundation upo which future scholars built. The other starts from without and is due to the influenc of the Arabs, to whom the science of philology was (as Steinschneider has said) wha the Talmud was to the Jews. Under this influence and commencing with Saadia, a lon line of grammarians and philologists appears, extending not only through Europe bu into Africa and even into Persia.

Of course, an encyclopedia like the present can not confine itself to the philologica work done by the Jews themselves. The ENCYCLOPEDIA contains articles upon the chie non-Jewish Hebrew philologists, whether they were influenced by Jewish writers as wer Reuchlin and his followers, or were not so influenced, as is the case with most of th modern school, Gesenius, Ewald, Stade, and others. This is all the more necessary a during the nineteenth century Jews themselves took but a small part in the philologica study of their ancient tongue. The reverse, however, is true of the post-Biblica Hebrew. While in the Middle Ages only one dictionary of the Talmudic language wa produced, the "'Aruk" of Nathan ben Jehiel, in recent times and upon the basis of thi splendid work, a band of Jewish scholars have made this subject peculiarly their own

Jewish Bibliography.

A great deal of attention is paid in this work to Jewish bibliography. From Bartolocci to Steinschneider and his pupils, there is a vast amount of unclassified bibliographical material. The ENCYCLOPEDIA furnishes, for the first time, th ancient and the modern literature of many thousand topics in alphabetica order; and thus includes, besides complete dictionaries of the Bible, of th Talmud, and of the history and literature of the Jewish people, som approach to a handbook of Hebrew bibliography classified as to subjects, at least Containing, as it does, however, the contributions of so many collaborators, this wor has done its best to introduce some degree of uniformity in the methods of citatio employed by the various scholars of different countries.

With regard to proper names, it was found impossible in the present state of Hebre bibliography to follow a consistent plan; the reader will understand this if he consider the fact that until the eighteenth century the Jews in many countries had no famil names. The best-known forms of the names have been selected (to facilitate reference) but in all cases the variant forms have been indicated. It has not been thought wise t follow exclusively either Zedner's system, as shown in his masterly "Catalogue of Hebre Books in the British Museum," nor that of Steinschneider, in that *magnum opus* of Hebre bibliography, the "Bodleian Catalogue"; instead, what seemed to be the best features o the entire bibliographical literature have been combined.

Valuable information may be found concerning the most important Jewish librarie past and present), as well as the Jewish departments of the public libraries of America nd of Europe. Summary histories of the chief Jewish presses are introduced, together vith technical details of the typographic art as applied to Hebrew. Among the numerus illustrations which enrich this department of the Encyclopedia are facsimiles of ragments of the oldest and most interesting Hebrew manuscripts in the world.

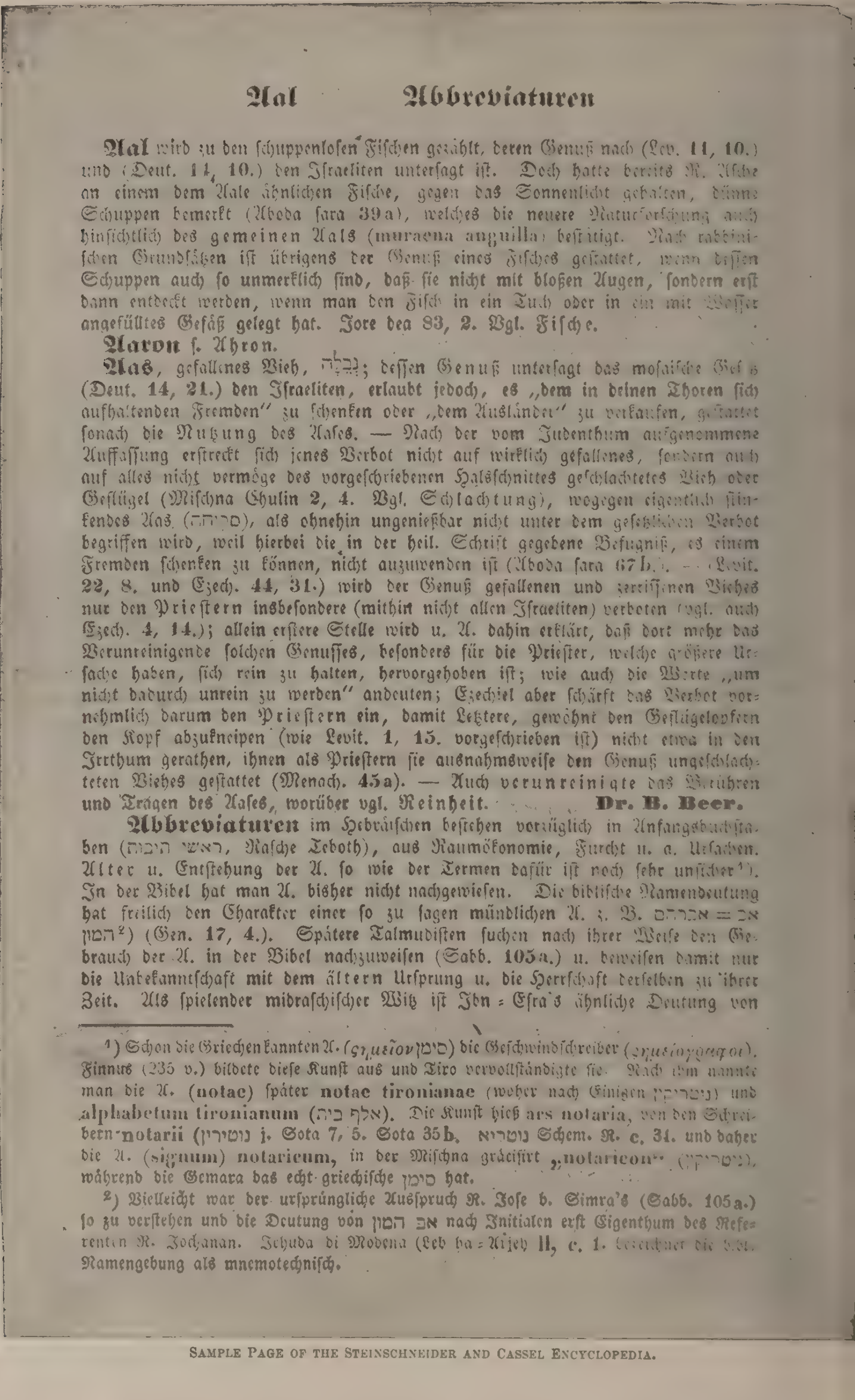
III. THEOLOGY AND PHILOSOPHY.

The broad subject of theology, including the Jewish religious philosophy of the Middle Ages, has never yet received systematic treatment at the hands of Jews. Thus ar very little has been done either in the way of expounding from a philosophical oint of view the various subjects pertaining to Jewish belief and doctrine, or of presentng them historically in their successive phases as they developed from their origins in Scripture and tradition, and as they were influenced by other creeds and beliefs. Only few sporadic attempts have been made in our age to bring the religious ideas and moral eachings of Rabbinical Judaism into anything like systematic form. We may instance Zacharias Frankel, Solomon Munk, Leopold Loew, J. Hamburger, S. Schechter, David Kaufmann, M. Lazarus, and S. Bernfeld as having made valuable contributions in this irection. It was only the practical side of religion—the Law in all its ramifications, the ites and observances—which was systematically codified and summarized by the medieval uthorities. The doctrinal side of Judaism, with its theological and ethical problems, vas never treated with that clearness and thoroughness or with that many-sidedness and bjectivity which historical research in our modern sense of the word demands. Even he great philosophers of the Middle Ages who molded Jewish thought for centuries pproached their themes only with the view of proving or supporting their own specific octrines, and omitted all questions that did not come within the scope of their argument. Consequently, many topics had to be formulated for treatment in The Jewish Encyclopedia, and many of them were suggested by the theological works of non-Jewish writers. Desiring to present both the doctrines and the practises of Judaism in that scientific pirit which seeks nothing but the truth, and this in the light of historical developent, The Jewish Encyclopedia, in its theological department, takes full cognizance f the pre-Talmudic sources, the Hellenistic and New Testament literature, and, in ddition to the copious Rabbinical literature, treats of the successive stages of Jewish hilosophy and Cabala. The various sects (including the Samaritans and Karaites), ationalism and mysticism, conservative and progressive Judaism, are discussed fully and mpartially. The mutual relations of Jewish and non-Jewish creeds and philosophical ystems and the attitude of Judaism to the social and ethical problems of the day receive ue consideration.

Among the services which The Jewish Encyclopedia has undertaken to render o the general reader is that of enlightening him with regard to characteristic terms (familar enough perhaps to the Jew) pertaining to Jewish folk-lore and to ancient and modrn customs and superstitions, and (what will be a distinctive feature) of acquainting him with the important parts of the Jewish liturgy, its general history and its music. It is hoped that nothing of interest concerning the character and life of the Jew has been omitted.

Anthropology.

There remains a class of topics relating to the Jews, such as their claims o purity of race, their special aptitudes, their liability to disease, etc., which may be ncluded under the general term of anthropology. Very little research has hitherto been evoted to this subject, and it is in this Encyclopedia that, for the first time, the ttempt is made to systematize the existing information regarding the anthropometry



Aal wird zu den ſchuppenloſen Fiſchen gezählt, deren Genuß nach (Lev. 11, 10.) und (Deut. 14, 10.) den Iſraeliten unterſagt iſt. Doch hatte bereits R. Aſche an einem dem Aale ähnlichen Fiſche, gegen das Sonnenlicht gehalten, dünne Schuppen bemerkt (Aboda ſara 39 a), welches die neuere Naturforſchung auch hinſichtlich des gemeinen Aals (muraena anguilla) beſtätigt. Nach rabbiniſchen Grundſätzen iſt übrigens der Genuß eines Fiſches geſtattet, wenn deſſen Schuppen auch ſo unmerklich ſind, daß ſie nicht mit bloßen Augen, ſondern erſt dann entdeckt werden, wenn man den Fiſch in ein Tuch oder in ein mit Waſſer angefülltes Gefäß gelegt hat. Jore dea 83, 2. Vgl. Fiſche.

Aaron ſ. Ahron.

Aas, gefallenes Vieh, נְבֵלָה; deſſen Genuß unterſagt das moſaiſche Geſetz (Deut. 14, 21.) den Iſraeliten, erlaubt jedoch, es „dem in deinen Thoren ſich aufhaltenden Fremden" zu ſchenken oder „dem Ausländer" zu verkaufen, geſtattet ſonach die Nutzung des Aaſes. — Nach der vom Judenthum aufgenommene Auffaſſung erſtreckt ſich jenes Verbot nicht auf wirklich gefallenes, ſondern auch auf alles nicht vermöge des vorgeſchriebenen Halsſchnittes geſchlachtetes Vieh oder Geflügel (Miſchna Chulin 2, 4. Vgl. Schlachtung), wogegen eigentlich ſtinkendes Aas (סריחה), als ohnehin ungenießbar nicht unter dem geſetzlichen Verbot begriffen wird, weil hierbei die in der heil. Schrift gegebene Befugniß, es einem Fremden ſchenken zu können, nicht auzuwenden iſt (Aboda ſara 67 b.). — (Levit. 22, 8. und Ezech. 44, 31.) wird der Genuß gefallenen und zerriſſenen Viehes nur den Prieſtern insbeſondere (mithin nicht allen Iſraeliten) verboten (vgl. auch Ezech. 4, 14.); allein erſtere Stelle wird u. A. dahin erklärt, daß dort mehr das Verunreinigende ſolchen Genuſſes, beſonders für die Prieſter, welche größere Urſache haben, ſich rein zu halten, hervorgehoben iſt; wie auch die Worte „um nicht dadurch unrein zu werden" andeuten; Ezechiel aber ſchärft das Verbot vornehmlich darum den Prieſtern ein, damit Letztere, gewöhnt den Geflügelopfern den Kopf abzukneipen (wie Levit. 1, 15. vorgeſchrieben iſt) nicht etwa in den Irrthum gerathen, ihnen als Prieſtern ſie ausnahmsweiſe den Genuß ungeſchlachteten Viehes geſtattet (Menach. 45 a). — Auch verunreinigte das Berühren und Tragen des Aaſes, worüber vgl. Reinheit. **Dr. B. Beer.**

Abbreviaturen im Hebräiſchen beſtehen vorzüglich in Anfangsbuchſtaben (ראשי תיבות, Raſche Teboth), aus Raumökonomie, Furcht u. a. Urſachen. Alter u. Entſtehung der A. ſo wie der Termen dafür iſt noch ſehr unſicher[1]). In der Bibel hat man A. bisher nicht nachgewieſen. Die bibliſche Namendeutung hat freilich den Charakter einer ſo zu ſagen mündlichen A. z. B. אברהם = אב המון[2]) (Gen. 17, 4.). Spätere Talmudiſten ſuchen nach ihrer Weiſe den Gebrauch der A. in der Bibel nachzuweiſen (Sabb. 105 a.) u. beweiſen damit nur die Unbekanntſchaft mit dem ältern Urſprung u. die Herrſchaft derſelben zu ihrer Zeit. Als ſpielender midraſchiſcher Witz iſt Ibn-Eſra's ähnliche Deutung von

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[1]) Schon die Griechen kannten A. (σημεῖον סימן) die Geſchwindſchreiber (σημειογράφοι). Finnus (235 v.) bildete dieſe Kunſt aus und Tiro vervollſtändigte ſie. Nach ihm nannte man die A. (notae) ſpäter **notae tironianae** (woher nach Einigen ניטריקון) und **alphabetum tironianum** (אלף בית). Die Kunſt hieß **ars notaria**, von den Schreibern **notarii** (נוטרין j. Sota 7, 5. Sota 35 b. נוטריא Schem. R. c. 31. und daher die A. (signum) **notaricum**, in der Miſchna gräciſirt „**notaricon**" (נוטריקון), während die Gemara das echt-griechiſche סימן hat.

[2]) Vielleicht war der urſprüngliche Ausſpruch R. Joſe b. Simra's (Sabb. 105 a.) ſo zu verſtehen und die Deutung von אב המון nach Initialen erſt Eigenthum des Referenten R. Jochanan. Jehuda di Modena (Leb ha-Arjeh II, c. 1. bezeichnet die bibl. Namengebung als mnemotechniſch.

Sample Page of the Steinschneider and Cassel Encyclopedia.

nd vital statistics of the Jews, and to present a view of their social and economic ondition.

llustrations.

It has been one of the special aims of the ENCYCLOPEDIA to bring together as full a ody of illustrative material as possible. Many topics of a historical or archeological haracter lend themselves to illustration through the reproduction of the remains of antiquity or of ecclesiastical art. Objects connected with the Jewish synagogue service and Jewish modes of worship will be found fully illustrated. Prominent Jewish personages are portrayed, the chief monuments of Jewish rchitecture are represented by pictures of such synagogues as are remarkable architecturally or historically, and the department of literature is enriched with illustrations f the externals of book-lore. This feature of the work, which was placed in charge f MR. JOSEPH JACOBS, will, it is believed, prove of great educational value in every Jewish household.

Former Attempts.

In determining the plan and proportions of the present undertaking, the Editorial Board has labored under the special difficulties that attach to pioneer work. No successul attempt has heretofore been made to gather under one alphabetical arrangement all the innumerable topics of interest to Jews as Jews. Apart from the Bible, the only department which has as yet been put in encyclopedic form is that of Rabbinic Literature, for which there exist encyclopedias, one—the פחד יצחק (Paḥad Yiẓḥaḳ)—compiled by Isaac Lampronti in the seventeenth century in Hebrew, and one prepared in modern times by J. Hamburger, the "Realencyklopädie für Bibel und Talmud," in German. Each of these productions labors under the disadvantage of being the work of one man. Of the more comprehensive encyclopedia planned by Rapoport, ערך מלין ('Erek Millin), only the first letter appeared in 1852. The plan of a publication somewhat on the same lines as the present was drawn up by Steinschneider in conjunction with Cassel as far back as 1844, in the "Literaturblatt des Orients," but the project did not proceed beyond the prospectus (a specimen page from which is shown on the opposite page) and a preliminary list of subjects. Dr. L. Philippson in 1869 and Professor Graetz in 1887 also threw out suggestions for a Jewish encyclopedia, but nothing came of them.

The Present Work.

The present undertaking is the realization of an ideal to which DR. ISIDORE SINGER has devoted his energies for the last ten years. After several years spent in enlisting the interest of European scholars in the enterprise, he found that it was only in America that he could obtain both that material aid and practical scholarly cooperation necessary to carry out the scheme on the large scale which he had planned. Thanks to the enterprise and liberality of the FUNK & WAGNALLS COMPANY, which generously seconded the energetic initiative of DR. SINGER, the cooperation of the undersigned staff of editors, together with that of the consulting boards, both American and foreign, was rendered possible. The preliminary work was done in the winter of 1898–99, by DR. SINGER, PROFESSOR GOTTHEIL, and DR. KOHLER. These were soon joined by DR. CYRUS ADLER, of Washington, D. C.; DR. G. DEUTSCH, of Cincinnati; DR. MARCUS JASTROW and PROF. MORRIS JASTROW, JR., of Philadelphia; and PROF. GEORGE F. MOORE, of Andover. Organization of the work was effected by these gentlemen at meetings held in New York, March 1 and 6, and July 12, 1899, DR. I. K. FUNK, of the FUNK & WAGNALLS COMPANY, presiding, and the plan of operation submitted by the firm was adopted by them. To these was added later MR. JOSEPH JACOBS, of London, as well as DR. LOUIS GINZBERG and DR. F. DE SOLA MENDES, both of New York city. PROFESSOR MOORE, having assumed additional duties as president of the Andover Theological Seminary, found himself obliged to withdraw, and PROF. C. H. TOY was elected in his place in January, 1900.

Transliteration.

The carrying out of the project on so large a scale presented peculiar difficulties. To reduce the work of nearly 400 contributors, writing in various tongues, to anything like uniformity was itself a task of great magnitude, and necessitated the establishment of a complete bureau of translation and revision. The selection of the topics suitable for insertion in such an encyclopedia involved labor extending over twelve months, and resulted in a trial index of over 25,000 captions. The determination of the appropriate space to which each of these subjects was entitled was no easy task in the absence of any previous attempt in the same direction. The problem of the transliteration of Hebrew and Arabic words has been very perplexing for the members of the Editorial Board. While they would have preferred to adhere strictly to the somewhat elaborate method current among most Semitic scholars, the repellent effect of strange characters, accentual marks, and superscript letters deterred them from using it in a work intended as much for the general public as for scholarly use. There were also typographic difficulties in the way of using the more elaborate scheme. The board trusts that the system pursued here, which is, in the main, that proposed by the Geneva Congress of Orientalists, and adopted by the Royal Asiatic Society of England, the Société Asiatique of Paris, and the American Oriental Society, will suffice to recall to the Jewish scholar the original Hebrew, while indicating to the layman as close an approximation to the proper pronunciation as possible. Even here, however, having to deal with contributions emanating from scholars using different schemes of transliteration, they can not hope to have succeeded altogether in avoiding lack of uniformity. It may perhaps be well to emphasize the fact that names occurring in the Bible have been throughout kept in the form familiar from the King James Version of 1611.

While acknowledging the possibility—nay, the certainty—of errors and omissions in a work so comprehensive and so full of minute details as the present work is, the editors consider themselves justified in asserting that no pains have been spared to secure accuracy and thoroughness. Each article has been subjected to a most elaborate system of revision and verification, extending in each case to no less than twelve different processes. Prof. Wilhelm Bacher, of the Budapest Seminary; Rev. Dr. F. de Sola Mendes, Mr. Louis Heilprin, and other scholars, in addition to the departmental editors, have read through all the proof-sheets with this special end in view.

Acknowledgments.

It remains only to give due acknowledgment to the many institutions and friends, other than contributors, who have rendered services to the Encyclopedia. The Hon. Mayer Sulzberger, of Philadelphia, has loaned many valuable and rare works for the purposes of verification and illustration. Much is due to the New York Public Library, particularly to its director, Dr. J. S. Billings, to Mr. Charles Bjerregaard, chief of the Readers' department, and to Mr. A. S. Freidus, chief of the Jewish department, for special privileges accorded and assistance rendered; to the United States National Museum, Smithsonian Institution, which has placed at the disposal of the Encyclopedia photographs of many objects of Jewish worship preserved in the department of Oriental Antiquities; to the Columbia University Library; to the American Jewish press for repeated notices; and to the proprietors of the "Jewish Chronicle" (London), for having placed the files of their journal at the disposal of the Encyclopedia. M. Vigouroux's "Dictionnaire de la Bible," now in process of publication, has been of especial value in suggesting the latest sources of Biblical illustration. Pictorial material has been loaned by, among others, Mr. J. D. Eisenstein, Mr. Frank Haes, Mr. Arnold Brunner, Prof. R. Gottheil, and the Palestine Exploration Fund, for which the editors and publishers beg to return their acknowledgments.

The Editorial Board desires especially to thank the Rev. Dr. I. K. Funk for the unfailing tact and matchless generosity with which he has met all their wishes and moothed away many difficulties. Pioneer work as this has been, the need of encouragement to perseverance under adverse conditions was repeatedly felt by all concerned, and his encouragement has been continuously extended to us by our respected chief. Our hanks for courteous consideration are also eminently due to Mr. A. W. Wagnalls, vice-president of the Funk & Wagnalls Company; to Mr. R. J. Cuddihy, its treasurer and general manager, for his organizing skill; to Mr. Edward J. Wheeler, literary editor of the Company and member of the American Board of Consulting Editors of this work; and to Mr. William Neisel, chief of the manufacturing department, and his assistant, Mr. Archibald Reid. Mr. Herman Rosenthal, to whom the important section of the history and literature of the Jews in Russia has been entrusted, has faithfully discharged his difficult task.

We are indebted for much valuable cooperation and watchful care to the restless energy of Frank H. Vizetelly, the Secretary of the Editorial Board, to whom was entrusted the general office supervision of this work in all its stages, and whose executive ability, practical knowledge, and experience have been most useful. Mr. Isaac Broydé, by his thorough knowledge of Arabic, has been of the greatest service to the work; while Mr. Albert Porter, formerly of "The Forum," as chief of the subeditorial staff of the Encyclopedia, has rendered intelligent and attentive service in the preparation of the copy for the press. Mr. Moses Beer, who has been connected with the work almost from the beginning, has been of great assistance to the office-staff in various departments, and especially in verifying the Hebrew. Hearty thanks are due also to all the members of the office-staff—translators, revisers, proof-readers, and others—for their faithful, painstaking service in their respective departments.

The editors have felt a special sense of responsibility with regard to this work, in which for the first time the claims to recognition of a whole race and its ancient religion are put forth in a form approaching completeness. They have had to consider susceptibilities among Jews and others, and have been especially solicitous that nothing should be set down which could hurt the feelings of the most sensitive. They consider it especially appropriate that a work of this kind should appear in America, where each man's creed is judged by his deeds, without reference to any preconceived opinion. It seemed to them peculiarly appropriate under these circumstances that The Jewish Encyclopedia should appear under the auspices of a publishing house none of whose members is connected with the history or tenets of the people it is designed to portray. Placing before the reading public of the world the history of the Jew in its fullest scope, with an exhaustiveness which has never been attempted before—without concealing facts or resorting to apology—The Jewish Encyclopedia hopes to contribute no unimportant share to a just estimate of the Jew.

Cyrus Adler,
Gotthard Deutsch,
Louis Ginzberg,
Richard Gottheil,
Joseph Jacobs,
Marcus Jastrow,
Morris Jastrow, Jr.,
Kaufmann Kohler,
Frederick de Sola Mendes,
Crawford H. Toy,
Isidore Singer.

New York, *May 1, 1901.*

SYNOPSIS OF THE JEWISH ENCYCLOPEDIA

I. History, Biography, and Sociology.

1. **History of the Jews,** as based on the Biblical accounts and on the Discoveries in Assyria, Babylonia, Egypt, Palestine, and Persia; later phases according to the narratives of Greek and Roman authors; the Talmudic sources; modern local researches; Documents found in archives, etc.

2. **General Historical Movements** influencing Jewish history; such as the Crusades, the Black Death, Persecutions, Expulsions, Blood Accusation, Inquisition, Discovery of America, Reformation, the Emancipation, anti-Semitic and Zionistic movements.

3. **Jewish Settlements and Congregations** in the Old World and the New.

4. **Jewish Societies,** Religious, Literary, Philanthropic, etc., which have become an important feature in the life of the modern Jew: Fraternities and Sisterhoods, Alliance Israélite Universelle, Anglo-Jewish Association, Central Conference of American Rabbis, Deutsch-Israelitischer Gemeindebund, etc.

5. **Documents** having special significance with regard to the Jews and their history; such as decrees, edicts, bulls, etc.

6. **Civilization** (*Culturgeschichte*) **of the Jews,** including Customs, Education, Art. The part taken by the Jews in the development and advancement of civilization, in ancient, medieval, and modern times; in the arts and sciences; in statesmanship and politics, jurisprudence, sociology, and economics.

7. **Historical Geography and Archeology of Palestine** and other countries intimately connected with Jewish history.

8. **Biography of Biblical Characters and Post-Biblical Personages:** Medieval and modern men of eminence; scholars; teachers; theologians; men of letters; artists; statesmen; soldiers; inventors; philanthropists; founders of important branches of commerce and industry.

9. **Distinguished Jewish Families:** Their history and genealogy.

10. **Accounts of Prominent Non-Jews:** Kings, Popes, Statesmen, Men of Letters who have exercised influence upon Jewish history.

11. **Anthropology,** Biostatics, Measurements; Morbidity of Jews with special reference to their liability to, or immunity from, particular diseases; question of purity of race.

12. **Sociology:** Statistics of Jewish communities; occupations of Jews; number of Artisans and Agriculturists; social condition and Criminology.

13. **Folk-lore;** Superstitions; Customs; Folk-Medicine; Legends and Fables.

II. Literature.

1. **The Old Testament:** History of the Canon; Masorah; history of Bible exegesis among Jews and Christians from Talmudical times; translations of the Bible; Bible concordances and dictionaries; Biblical chronology.

2. **Hellenistic Literature:** Apocrypha, Apocalyptic and Pseudepigraphic Literature; New Testament in so far as it concerns Judaism.

3. **Talmud and Midrash:** Critical analysis of each treatise; Talmudical jurisprudence compared with Greek and Roman codes and modern law.

4. **Rabbinical Literature:** Commentaries and supercommentaries on Talmud and Midrash; codes of Law; Responsa, Casuistics.

5. **Literature of the Middle Ages and Modern Times:** Belles-Lettres; secular poetry of the medieval and modern ages; relation of Neo-Hebraic literature to the literature of the world.

6. **Historical and Geographical Literature:** Travels, etc.

7. **Translations** by Jews in the Middle Ages and in recent times.

8. **Dialect-Literature:** Ladino, Judæo-German, and Yiddish.

9. **Periodical Literature;** annuals; quarterlies; monthly, weekly, and daily papers; almanacs.

10. **Hebrew Philology;** history and principles of Hebrew Grammar and Lexicography; prosody.

11. **Hebrew Bibliography;** Paleography; Typography; Catalogues; History of Jewish libraries History of Hebrew book-trade.

12. History of Jewish Learning and Education; the Academies; elementary Schools (*ḥedarim*). History of the Yeshibot and modern Rabbinical seminaries.

III. Theology and Philosophy.

1. Doctrines of Judaism in their development from Biblical times. Angelology; Demonology; Eschatology; Creeds; Attributes of Deity; Free Will and Providence; Problem of Evil; Sin and Atonement, etc.

2. Relation of Judaism to Christianity, Islam, and other religions; Conversion and Apostasy; Apologetic and Polemic literature.

3. Jewish Religious Life in home and synagogue: Sacrifices; Festivals; Priesthood; Temple; Customs; Ceremonies; Ritual Observances.

4. Synagogue Liturgy, Poetry, and Music; History of Reform Movement in Europe and America.

5. Jewish Sects: Pharisees; Sadducees; Essenes; Therapeutæ; Samaritans; Karaites; Sabbatarians; Ḥasidim; Frankists; and minor sects; Messianic movements.

6. Jewish Philosophy: Alexandrian School; Religious Philosophy in the Middle Ages, Cabala; Systems of Jewish philosophers.

7. Jewish Ethics in its historic development; Altruism and Hedonism; Motives and Standard; Ideals; Ethical Wills.

8. Homiletical Literature and history of modern pulpit eloquence.

SYSTEMS OF TRANSLITERATION AND OF CITATION OF PROPER NAMES[*]

A.—Rules for the Transliteration of Hebrew and Aramaic.

1. All important names which occur in the Bible are cited as found in the authorized King James version; *e.g.*, *Moses*, not Mosheh; *Isaac*, not Yiẓḥaḳ; *Saul*, not Sha'ul or Shaül; *Solomon*, not Shelomoh, etc.

2. The spellings of names that have gained currency in English books on Jewish subjects, or that have become familiar to English readers, are generally retained; cross-references are given when topics are treated under forms transliterated according to the system tabulated below.

3. Hebrew subject-headings are transcribed according to the scheme of transliteration; cross-references are made as in the case of personal names.

4. The following system of transliteration has been used for Hebrew and Aramaic:

א *Not noted at the beginning or the end of a word; otherwise ' or by dieresis; e.g., pe'er or Meïr.*

ב	*b*	ז	*z*	ל	*l*	פּ	*(with dagesh), p*	שׁ	*sh*
ג	*g*	ח	*ḥ*	מ	*m*	פ	*(without dagesh), f*	שׂ	*s*
ד	*d*	ט	*ṭ*	נ	*n*	צ	*ẓ*	ת	*t*
ה	*h*	י	*y*	ס	*s*	ק	*ḳ*		
ו	*w*	כ	*k*	ע	ʿ	ר	*r*		

NOTE: The presence of dagesh lene is not noted except in the case of פּ. Dagesh forte is indicated by doubling the letter.

5. The vowels have been transcribed as follows:

◌ָ	(ḳameẓ) *a*	◌ֻ	*u*	◌ַ	*a*	◌ֱ	*e*	וֹ	*o*
◌ָ	(ḳameẓ ḥatuf) *o*								
◌ֵ	*e*	◌ֶ	*e*	◌ֳ	*o*	◌ִי	*i*		
◌ִ	*i*	◌ְ	*e*	◌ֲ	*a*	וּ	*u*		

The so-called "Continental" pronunciation of the English vowels is implied.

6. The Hebrew article is transcribed as *ha*, followed by a hyphen, without doubling the following letter. [Not *hak-Kohen* or *hak-Cohen*, nor *Rosh ha-shshanah.*]

B.—Rules for the Transliteration of Arabic.

1. All Arabic names and words, except such as have become familiar to English readers in other forms, as *Mohammed*, *Koran*, *mosque*, are transliterated according to the following system:

أ	*See* א *above*	خ	*kh*	ش	*sh*	غ	*gh*	ن	*n*
ب	*b*	د	*d*	ص	*ṣ*	ف	*f*	ه	*h*
ت	*t*	ذ	*dh*	ض	*ḍ*	ق	*ḳ*	و	*w*
ث	*th*	ر	*r*	ط	*ṭ*	ك	*k*	ي	*y*
ج	*j*	ز	*z*	ظ	*ẓ*	ل	*l*		
ح	*ḥ*	س	*s*	ع	ʿ	م	*m*		

2. Only the three vowels—a, i, u—are represented:

◌َ	*a*	◌ِ	*i*	◌ُ	*u*

No account has been taken of the *imalah; i* has not been written *e*, nor *u* written *o*.

---

[*] In all other matters of orthography the spelling preferred by the STANDARD DICTIONARY has usually been followed. Typographical exigencies have rendered occasional deviations from these systems necessary.

3. The Arabic article is invariably written *al*, no account being taken of the assimilation of the *l* to the following letter: *e.g.*, *Abu al-Salt*, not *Abu-l-Salt*; *Nafis al-Daulah*, not *Nafis ad-Daulah*. The article is joined by a hyphen to the following word.

4. At the end of words the feminine termination is written *ah*; but when followed by a genitive, *at*; *e.g.*, *Risalah dhat al-Kursiyy*, but *Hi'at al-Aflak*.

5. No account is taken of the overhanging vowels which distinguish the cases; *e.g.*, *'Amr*, not *'Amru* or *'Amrun*; *Ya'ḳub*, not *Ya'ḳubun*; or in a title, *Kitab al-Amanat wal-I'tiḳadat*.

C.—Rules for the Transliteration of Russian.

All Russian names and words, except such as have become familiar to English readers in other forms, as *Czar*, *Alexander*, *deciatine*, *Moscow*, are transliterated according to the following system:

А а	*a*	Н н	*n*	Щ щ	*shch*
Б б	*b*	О о	*o*	Ъ ъ	mute
В в	*v*	П п	*p*	Ы ы	*y*
Г г	*h*, *v*, or *g*	Р р	*r*	Ь ь	half mute
Д д	*d*	С с	*s*	Ѣ ѣ	*ye*
Е е	*e* and *ye* at the beginning.	Т т	*t*	Э э	*e*
Ж ж	*zh*	У у	*u*	Ю ю	*yu*
З з	*z*	Ф ф	*f*	Я я	*ya*
И и І і	*i*	Х х	*kh*	Ѳ ѳ	*F*
К к	*k*	Ц ц	*tz*	Ѵ ѵ	*œ*
Л л	*l*	Ч ч	*ch*	Й й	*i*
М м	*m*	Ш ш	*sh*		

Rules for the Citation of Proper Names, Personal and Otherwise.

1. Whenever possible, an author is cited under his most specific name: *e.g.*, Moses Nigrin under *Nigrin*; Moses Zacuto under *Zacuto*; Moses Rieti under *Rieti*; all the Ḳimḥis (or Ḳamḥis) under *Ḳimḥi*; Israel ben Joseph Drohobiczer under *Drohobiczer*. Cross-references are freely made from any other form to the most specific one: *e.g.*, to Moses *Vidal* from Moses *Narboni*; to Solomon Nathan *Vidal* from Menahem *Meïri*; to Samuel *Kansi* from Samuel Astruc *Dascola*; to Jedaiah *Penini* from both *Bedersi* and *En Bonet*; to *John* of Avignon from Moses de *Roquemaure*.

2. When a person is not referred to as above, he is cited under his own personal name followed by his official or other title; or, where he has borne no such title, by "of" followed by the place of his birth or residence: *e.g.*, *Johanan* ha-Sandlar; *Samuel* ha-Nagid; *Judah* he-Ḥasid; *Gershom* of Metz; *Isaac* of Corbeil.

3. Names containing the words *d'*, *de*, *da*, *di*, *van*, *von*, *y*, *of*, *ben*, *ha-*, *ibn*[*] are arranged under the letter of the name following this word: *e.g.*, de Pomis under *Pomis*, de Barrios under *Barrios*, Jacob d'Illescas under *Illescas*. The order of topics is illustrated by the following examples:

Abraham of Augsburg
Abraham of Avila
Abraham ben Azriel
Abraham de Balmes
Abraham ben Baruch
Abraham of Beja
Abraham ben Benjamin Aaron
Abraham ben Benjamin Zeeb
Abraham Benveniste

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[*] When IBN has come to be a specific part of a name, as IBN EZRA, such name is treated in its alphabetical place under "I."

NOTE TO THE READER.

Subjects on which further information is afforded elsewhere in this work are indicated by the use of capitals and small capitals in the text; as, ABBA ARIKA; PUMBEDITA; VOCALIZATION.

LIST OF ABBREVIATIONS

[Self-evident abbreviations, particularly those used in the bibliography, are not included here.]

Ab	Abot, Pirḳe
Ab. R. N	Abot de-Rabbi Nathan
'Ab. Zarah	'Abodah Zarah
Allg. Zeit. d. Jud	Allgemeine Zeitung des Judenthums
Am. Jew. Hist. Soc.	American Jewish Historical Society
Am. Jour. Semit. Lang	American Journal of Semitic Languages
Apoc	Apocalypse
Apocr	Apocrypha
Apost. Const	Apostolical Constitutions
Aq	Aquila
'Ar	'Arakin (Talmud)
Arch. Isr	Archives Israélites
art	article
A. T	Das Alte Testament
A. V	Authorized Version
b	ben *or* bar
Bab	Babli (Babylonian Talmud)
Bacher, Ag. Bab. Amor	Bacher, Agada der Babylonischen Amoräer
Bacher, Ag. Pal. Amor	Bacher, Agada der Palästinensischen Amoräer
Bacher, Ag. Tan	Bacher, Agada der Tannaiten
Bar	Baruch
B. B	Baba Batra (Talmud)
B.C	Before the Christian era
Bek	Bekorot (Talmud)
Benzinger, Arch	Benzinger, Hebräische Archäologie
Ber	Berakot (Talmud)
Berliner's Magazin	Berliner's Magazin für die Wissenschaft des Judenthums
Bik	Bikkurim (Talmud)
B. Ḳ	Baba Ḳamma (Talmud)
B. M	Baba Meẓi'a (Talmud)
Brüll's Jahrb	Brüll's Jahrbücher für Jüdische Geschichte und Litteratur
Cant	Canticles (Song of Solomon)
Cant. R	Canticles Rabbah
ch. { in Bibliog. chap. { in text	chapter
Cheyne and Black, Encyc. Bibl	Cheyne and Black, Encyclopædia Biblica
I Chron	I Chronicles
II Chron	II Chronicles
C. I. A.	Corpus Inscriptionum Atticarum
C. I. G	Corpus Inscriptionum Græcarum
C. I. H	Corpus Inscriptionum Hebraicarum
C. I. L	Corpus Inscriptionum Latinarum
C. I. S	Corpus Inscriptionum Semiticarum
Col	Colossians
Cor	Corinthians
D	Deuteronomist
Dan	Daniel
Dem	Demai (Talmud)
Deut	Deuteronomy
Deut. R	Deuteronomy Rabbah
E	Elohist
Eccl	Ecclesiastes
Eccl. R	Ecclesiastes Rabbah
Ecclus. (Sirach)	Ecclesiasticus
ed	edition
'Eduy	'Eduyyot (Talmud)
Encyc. Brit	Encyclopedia Britannica
Eng	English
Eph	Ephesians
'Er	'Erubin (Talmud)
Esd	Esdras
Esth	Esther
Esther R	Esther Rabbah
et seq	and following pages
Eusebius, Hist. Eccl.	Eusebius, Historia Ecclesiastica
Ex	Exodus
Ex. R	Exodus Rabbah
Ezek	Ezekiel
Fürst, Bibl. Jud	Fürst, Bibliotheca Judaica
Fürst, Gesch. d. Karäert	Fürst, Geschichte des Karäerthums
Gal	Galatians
Geiger's Jüd. Zeit.	Geiger's Jüdische Zeitschrift für Wissenschaft und Leben
Gem	Gemara
Gen	Genesis
Gen. R	Genesis Rabbah
Gesch	Geschichte
Gesenius, Gr	Gesenius, Grammar
Gesenius, Th	Gesenius, Thesaurus
Ginsburg's Bible	Ginsburg's Masoretico-Critical Edition of the Hebrew Bible
Giṭ	Giṭṭin (Talmud)
Hab	Habakkuk
Hag	Haggai
Ḥag	Ḥagigah (Talmud)
Ḥal	Ḥallah (Talmud)
Hamburger, R. B. T	Hamburger, Realencyklopädie für Bibel und Talmud
Hastings, Dict. Bible	Hastings, Dictionary of the Bible
Heb	Masoretic Text
Hebr	Epistle to the Hebrews
Hom	Homiletics *or* Homily
Hor	Horayot (Talmud)
Ḥul	Ḥullin (Talmud)
ib	same place
idem	same author
Isa	Isaiah
Isr. Letterbode	Israelitische Letterbode
J	Jahvist
Jaarboeken	Jaarboeken voor de Israëliten in Nederland
Jacobs, Sources	Jacobs, Inquiry into the Sources of Spanish-Jewish History
Jacobs and Wolf, Bibl. Anglo-Jud.	Jacobs and Wolf, Bibliotheca Anglo-Judaica
Jahrb. Gesch. Jud	Jahrbuch für die Geschichte der Juden und des Judenthums
Jastrow, Dict	Jastrow, Dictionary of the Targumim, Talmudim, and Midrashim
Jellinek, B. H	Jellinek, Bet ha-Midrash
Jer	Jeremiah
Jew. Chron	Jewish Chronicle, London
Jew. Hist. Soc. Eng.	Jewish Historical Society of England
Jew. Quart. Rev	Jewish Quarterly Review
Jew. World	Jewish World, London
Josephus, Ant	Josephus, Antiquities of the Jews
Josephus, B. J	Josephus, De Bello Judaico
Josephus, Contra Ap	Josephus, Contra Apionem
Josh	Joshua
Jost's Annalen	Jost's Israelitische Annalen
Justin, Dial. cum Tryph	Justin, Dialogus cum Tryphone Judæo
Kayserling, Bibl. Esp.-Port.-Jud.	Kayserling, Biblioteca Española-Portugueza Judaica
Ker	Keritot (Talmud)
Ket	Ketubot (Talmud)
Ḳid	Ḳiddushin (Talmud)
Ḳil	Ḳilayim (Talmud)
Ḳin	Ḳinnim (Talmud)
Lam	Lamentations
Lam. R	Lamentations Rabbah
l.c.	loco citato
Lev	Leviticus
Lev. R	Leviticus Rabbah
Levy, Chal. Wörterb	Levy, Chaldäisches Wörterbuch
Levy, Neuhebr. Wörterb	Levy, Neuhebräisches Wörterbuch
LXX	Septuagint
Ma'as	Ma'aserot (Talmud)
Ma'as. Sh	Ma'aser Sheni (Talmud)
Macc	Maccabees
Mak	Makkot (Talmud)
Maksh	Makshirin (Talmud)
Mal	Malachi
Mas	Masora
Massek	Masseket
Matt	Matthew
Meg	Megillah (Talmud)
Me'i	Me'ilah (Talmud)
Mek	Mekilta
Men	Menaḥot (Talmud)
Mid	Middot (Talmud)
Midr	Midrash
Midr. R	Midrash Rabbah
Midr. Teh	Midrash Tehillim (Psalms)
Miḳ	Miḳwaot (Talmud)
M. Ḳ	Mo'ed Ḳaṭan (Talmud)
Monatsschrift	Monatsschrift für Geschichte und Wissenschaft des Judenthums
MS	Manuscript
Müller, Frag. Hist. Græc	Müller, Fragmenta Historicorum Græcorum
Naz	Nazir (Talmud)
n.d	no date
Ned	Nedarim (Talmud)
Neg	Negaim
Neh	Nehemiah
N. T	New Testament

Neubauer, Cat. Bodl. Hebr. MSS.	Neubauer, Catalogue of the Hebrew MSS. in the Bodleian Library.
Neubauer, G. T.	Neubauer, Géographie du Talmud
Num	Numbers
Num. R	Numbers Rabbah
Obad	Obadiah
Oest. Wochenschrift	Oesterreichische Wochenschrift
Oh	Ohalot (Talmud)
Onk	Onkelos
O. T.	Old Testament
P	Priestly code
Pal. Explor. Fund	Palestine Exploration Fund
Pent	Pentateuch
Pes	Pesaḥim (Talmud)
Pesh	Peshito, Peshitta
Pesiḳ. R	Pesiḳta Rabbati
Pesiḳ. R. K	Pesiḳta de-Rab Kahana
Phil	Philippians
Pirḳe R. El	Pirḳe Rabbi Eliezer
Prov	Proverbs
Ps	Psalms
R	Rabbi *or* Rab (before names)
Rahmer's Jüd. Lit.-Blatt	Rahmer's Jüdisches Litteratur-Blatt
Rev. As	Revue Asiatique
Rev. Bib	Revue Biblique
Rev. Ét. Juives	Revue des Études Juives
Rev. Sém	Revue Sémitique
R. H.	Rosh ha-Shanah (Talmud)
Rom	Romans
R. V.	Revised Version
I Sam	I Samuel
II Sam	II Samuel
Sanh	Sanhedrin (Talmud)
S. B. O. T.	(Sacred Books of the Old Testament) Polychrome Bible, ed. Paul Haupt
Schrader, C. I. O. T.	Schrader, Cuneiform Inscriptions and the Old Testament, Eng. trans.
Schrader, K. A. T.	Schrader, Keilinschriften und das Alte Testament
Schrader, K. B.	Schrader, Keilinschriftliche Bibliothek
Schrader, K. G. F.	Schrader, Keilinschriften und Geschichtsforschung
Schürer, Gesch	Schürer, Geschichte des Jüdischen Volkes
Sem	Semaḥot (Talmud)
Shab	Shabbat (Talmud)
Sheb	Shebi'it (Talmud)
Shebu	Shebu'ot (Talmud)
Sheḳ	Sheḳalim (Talmud)
Smith, Rel. of Sem.	Smith, Religion of the Semites
Stade's Zeitschrift	Stade's Zeitschrift für die Alttestamentliche Wissenschaft
Steinschneider, Cat. Bodl	Steinschneider, Catalogue of the Hebrew Books in the Bodleian Library.
Steinschneider, Hebr. Bibl	Steinschneider, Hebräische Bibliographie
Steinschneider, Hebr. Uebers	Steinschneider, Hebräische Uebersetzungen
Suk	Sukkah (Talmud)
s.v.	under the word
Sym	Symmachus
Ta'an	Ta'anit (Talmud)
Ṭah	Ṭaharot (Talmud)
Tan	Tanḥuma
Targ	Targumim
Targ. O.	Targum Onkelos
Targ. Yer	Targum Yerushalmi *or* Targum Jonathan
Tem	Temurah (Talmud)
Ter	Terumot (Talmud)
Theod	Theodotion
Thess	Thessalonians
Tim	Timothy
Tos	Tosafot
Tosef	Tosefta
Tr. Soc. Bibl. Arch	Transactions of the Society of Biblic Archæology
transl	translation
Ṭ. Y.	Ṭebul Yom (Talmud)
'Uḳ	'Uḳẓin (Talmud)
Univ. Isr	Univers Israélite
Urkundenb.	Urkundenbuch
Vess. Isr	Vessillo Israelitico
Vos	Voskhod (Russian magazine)
Vulg	Vulgate
Weiss, Dor	Weiss, Dor Dor we-Dorshaw
Wellhausen, I. J. G.	Wellhausen, Israelitische und Jüdische Geschichte
Winer, B. R.	Winer, Biblisches Realwörterbuch
Wisd. Sol	Wisdom of Solomon
Wolf, Bibl. Hebr.	Wolf, Bibliotheca Hebræa
W. Z. K. M.	Wiener Zeitschrift für die Kunde des Morgenlandes
Yad	Yadayim (Talmud)
Yalḳ	Yalḳuṭ
Yeb	Yebamot (Talmud)
Yer	Yerushalmi (Jerusalem Talmud)
YHWH	Jehovah
Zab	Zabin (Talmud)
Z. D. M. G.	Zeitschrift der Deutschen Morgenländischen Gesellschaft
Zeb	Zebaḥim (Talmud)
Zech	Zechariah
Zedner, Cat. Hebr. Books Brit. Mus.	Zedner, Catalogue of the Hebrew Books of the British Museum
Zeit. f. Assyr	Zeitschrift für Assyriologie
Zeit. Deutsch. Paläst. Ver.	Zeitschrift des Deutschen Palästina-Vereins
Zeit. f. Hebr. Bibl.	Zeitschrift für Hebräische Bibliographie
Zeph	Zephaniah
Zunz, G. S.	Zunz, Gesammelte Schriften
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THE
JEWISH ENCYCLOPEDIA

A

AACH: A small town in the circle of Constance, Baden, Germany, at one time belonging to the landgraviate of Nellenburg. The first mention of Jews in Aach is found in a document of the year 1518, in which the Jews of Geisingen are accused of having murdered a Christian child. In another document, of the year 1522, reference is made to a debt due to a Jewish tradesman of Aach from an inhabitant of Beuren. In the archives of Carlsruhe there are three documents dealing especially with the Jews of Aach during the last half of the sixteenth century. Every ten years the Jews of Nellenburg were required to renew their permits of residence in the landgraviate. The first document shows that between the years 1560 and 1570 only five Jewish families received such permits; and it is expressly stated that they were then entitled to all the rights enjoyed by the other citizens of Aach; but no Jew was allowed to harbor more than five strangers in his house. The arrival of any Jewish visitor had to be announced to the *Landvogt* and burgomaster; but no such stranger was allowed to trade with the people of Aach. The second document is an edict of Emperor Ferdinand I., dated Aug. 1, 1559, which deals with the laws regarding usury. The third document, dated at Innsbruck, Oct. 10, 1583, renews the right of residence for six Jewish families of Aach. The provisions of this act are much more severe than those included in the document relating to the period between the years 1560 and 1570, referred to above. The renewal of residence was granted for five years only; Jews were forbidden to deal in agricultural products, and they were no longer allowed to chant in the synagogue. This difference in the treatment of the Jews of Aach was due to the attitude of Emperor Rudolph II. The landgraviate of Nellenburg was sold in 1645 to Austria, and has belonged to Baden since 1810.

Bibliography: Löwenstein, in *Zeit. für die Gesch. der Juden in Deutschland*, ii. 383–388, iii. 74–77.

G.

AACHEN. See Aix-la-Chapelle.

AARGAU: A canton in northern Switzerland, formerly the only one in which Jews were permitted to live. The two townships Endingen and Lengnau, situated in the district of Baden and about three miles apart, formed for several centuries the Swiss ghetto. In the seventeenth century, or probably at an earlier period, when the Jews were banished from the confederation, several Jewish families were collected here under special protection as "Schirm- und Schutzjuden." They were, however, forbidden to buy land or to own houses, and they were not permitted to live under the same roof with Christians.

Renewals of Charter.

The gulf separating them from the Christians was further widened in 1671, when a special oath was formulated for all Jews who appeared in the court of justice (see Oath, Jews'). The Jews were also heavily taxed. The authorities, who renewed their charter every sixteen years, received pay for protection. The provost and the district clerk and his secretary received "recognition money" and "settlement dues"; and whenever the Jews passed through a locality in the canton they paid a polltax. In 1712, when the Jews at Lengnau were pillaged by the country people, the former had their charter renewed for sixteen years, and again, at its recurrent expiration, in 1728, 1744, and 1760—on the last occasion even in spite of the subprovost's urgent demands that they be banished.

Emancipation Movement.

The renewal of the charter to the Jews in 1760 was granted only upon the express condition that "they should not multiply nor allow marriages between poor persons, and that all brides from without should bring with them a dowry of at least 500 gulden"; but there was the further restriction that "they could neither acquire houses, nor practise usury, nor buy estates, nor discount notes, without the permission of the authorities." In 1792 a condition was added forbidding Christian and Jew to live under the same roof; but this was the last time that the "Hebrews," as the Swiss were accustomed to call the Jews, had to renew the charter. Influenced by the results of the Revolution in France, several broad-minded Swiss statesmen gave their attention to the improvement of the precarious position of the Jews, who had increased from thirty-five to one hundred and forty-seven families during the interval between the years 1702–92. In the year 1799 all special tolls and imposts were abolished, and in 1802 the polltax was also abrogated. On Sept. 21 of the same year, during the French occupation, a riot broke out at Endingen and Lengnau; the Jews' dwellings were sacked, and they lost nearly all their possessions in spite of General Ney's attempts to protect them. Yet this check could not stem the tide of Jewish emancipation. By a law of May 5, 1809, the right of citizenship was granted to Jews, and they were permitted to engage in trade and agriculture. The right of settlement, however, still remained restricted to Endingen and Lengnau until May 7, 1846, when they were allowed to settle in any portion of the canton of Aargau. Ten years later (Sept. 24, 1856) the federal council voted them equal political rights with other Swiss citizens in that canton, as well as entire freedom of commerce; but the opposition of the Christian population prevented the decision from being generally carried out.

Enfranchisement Considered.

In 1860 the government of Aargau seriously considered a bill granting full enfranchisement to the Jews, the intention being to give them suffrage in all communal and cantonal rights, and to constitute the communities of Endingen and Lengnau autonomous villages. This bill was strenuously opposed by the Christian population, and led to serious disorders which threatened Jewish property. Notwithstanding the violent opposition of the Ultramontane party through its press, the government bill was carried May 15, 1862, by a vote of 113 to 2. This law should have become operative on July 1 of that year; but the dissatisfaction having become general throughout the canton, the law was repealed by a referendum. Jewish emancipation now became a federal affair, and was submitted for decision to the federal council. The federal authorities in July, 1863, granted the Swiss Jews the fullest rights of citizens, a result due largely to the efforts of the Swiss Jewish "Kulturverein" (Culture Society), founded in 1862 and dissolved after an existence of twenty years. Full civil equality was obtained only when they received the formal rights of citizenship, which had long been withheld from them in their own communities of Endingen and Lengnau. A resolution of the "Grosse Rath" of Aargau, May 15, 1877, granted citizens' rights to the members of the Jewish communities of those places, giving them charters under the names of New Endingen and New Lengnau. The prohibition against the Jewish mode of slaughtering, which by a plebiscitum became the law of the canton (see SWITZERLAND), bore especially hard on the Jewish communities of Aargau.

Religious and General Progress.

The civil, intellectual, and religious life of the Jews in Aargau differed little from that in other countries. For a long time the Swiss Jews were not allowed to bury their dead in Swiss soil. Their burial-place was an island in the Rhine near Coblenz (Switzerland), which is still called Judenäule, or JEWS' ISLE, bought for that purpose from the community of Waldshut, in Baden. It was only about the middle of the eighteenth century that they received permission to acquire a joint cemetery situated between Endingen and Lengnau, which has been in use ever since. The first synagogue was erected at Lengnau in 1755, it being the first on Swiss soil after the general expulsion; and nine years later the congregation of Endingen had the satisfaction of assembling in their own house of worship. After a lapse of ninety years beautiful synagogues were erected in both communities. In 1810 considerable funds were collected for the maintenance of communal schools, which were put on an equal footing with those of the Christians in 1835 and subsidized by the government.

Originally one rabbi served both communities. The first one mentioned Loeb Pinschow, is buried with his wife on Jews' Isle. He was succeeded by Jacob ben Isserle Schvaich. Toward the end of the eighteenth century Raphael Ris, surnamed Raphael Hagenthal, was appointed rabbi of the two communities. He died in 1818, and was succeeded by Isaac Luntschütz, surnamed Isaac of Westhofen, who held the office but one year. His successor was Raphael Ris' son, Abraham Ris, previously rabbi at Mühringen. After a lapse of three years a conflict arose between the two communities, which was settled by the government's appointing Abraham Ris rabbi for Endingen only and Wolf Dreifus for Lengnau. The subsequent appointment of Leopold Wyler as rabbi of Endingen gave rise to grave dissensions in the community, which culminated in his retirement from office. The government issued a decree in 1853 regulating the appointment and the duties of the rabbis, and in 1854 Julius Fürst was elected rabbi of Endingen, but resigned three years later. After the death of Dreifus the two communities reunited; and at the close of 1861 the government appointed M. KAYSERLING to the rabbinical office, which he held until 1870.

Dissensions.

Besides that of Endingen and Lengnau, there exists in the canton Aargau a Jewish community at Baden with about 2,000 persons, who have a rabbi and a school. A few families live at Aarau and Bremgarten. In 1875 there were 1,368 Jews at Aargau (Engelbert). Since the right of free movement has been accorded to them, Jews have settled in several cantons of the Swiss Confederation.

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M. K.

AARON.—Biblical Data: One of two brothers who play a unique part in the history of the Hebrew people. He was the elder son of Amram and Jochebed of the tribe of Levi; MOSES, the other son, being three years younger, and MIRIAM, their sister, several years older (Ex. ii. 4). Aaron was the great-grandson of Levi (Ex. vi. 16–20) and represented the priestly functions of his tribe. While Moses was receiving his education at the Egyptian court and during his exile among the Midianites, Aaron and his sister remained with their kinsmen in the eastern border-land of Egypt. Here he gained a name for eloquent and persuasive speech; so that when the time came for the demand upon PHARAOH to release Israel from captivity, Aaron became his brother's *nabi*, or spokesman, to his own people (Ex. iv. 16) and, after their unwillingness to hear, to Pharaoh himself (Ex. vii. 9).

His Function.

Aaron's function included the duties of speaker and implied personal dealings with the court on behalf of Moses, who was always the central moving figure. The part played by Aaron in the events that preceded the Exodus was, therefore, ministerial, and not directive. He shared the miraculous powers of Moses, and performed "signs" before his people which impressed them with a belief in the reality of the divine mission of the brothers (Ex. iv. 15, 16). At the command of Moses he stretched out his rod in order to bring on the first three plagues (Ex. vii. 19, viii. 1, 12). In the infliction of the remaining plagues he appears to have acted merely as the attendant of Moses, whose outstretched rod drew the divine wrath upon Pharaoh and his subjects (Ex. ix. 23, x. 13, 22). The potency of Aaron's rod had already been demonstrated by its victory over the rods of the Egyptian magicians, which it swallowed after all the rods alike had been turned into serpents (Ex. vii. 9 *et seq.*). During the journey in the wilderness Aaron is not always prominent or active; and he sometimes appears guilty of rebellious or treasonable conduct

At the battle with Amalek he is chosen with Hur to support the hand of Moses that held the "rod of God" (Ex. xvii. 9 *et seq.*). When the revelation was given to Moses at Sinai, he headed the elders of Israel who accompanied Moses on the way to the summit. Joshua, however, was admitted with his leader to the very presence of the Lord, while Aaron and Hur remained below to look after the people (Ex. xxiv. 9–14). It was during the prolonged absence of Moses that Aaron yielded to the clamors of the people, and made a golden calf as a visible image of the divinity who had delivered them from Egypt (Ex. xxxii. 1–6). At the intercession of Moses, Aaron was saved from the plague which smote the people (Deut. ix. 20; Ex. xxxii. 35), although it was to Aaron's tribe of Levi that the work of punitive vengeance was committed (Ex. xxxii. 26 *et seq.*).

Becomes Priest of Israel.

At the time when the tribe of Levi was set apart for the priestly service, Aaron was anointed and consecrated to the priesthood, arrayed in the robes of his office, and instructed in its manifold duties (Ex. xxviii. and xxix.). On the very day of his consecration his sons, Nadab and Abihu, were consumed by fire from the Lord for having offered incense in an unlawful manner (Lev. x.). This stroke Aaron bore in silence.

From the time of the sojourn at Sinai, where he became the anointed priest of Israel, Aaron ceased to be the minister of Moses, his place being taken by Joshua. He is mentioned in association with Miriam in a jealous complaint against the exclusive claims of Moses as the Lord's prophet. The presumption of the murmurers was rebuked, and Miriam was smitten with leprosy. Aaron entreated Moses to intercede for her, at the same time confessing the sin and folly that prompted the uprising. Aaron himself was not struck with the plague on account of sacerdotal immunity; and Miriam, after seven days' quarantine, was healed and restored to favor (Num. xii.). It is noteworthy that the prophet Micah (vi. 4) mentions Moses, Aaron, and Miriam as the leaders of Israel after the Exodus (a judgment wholly in accord with the tenor of the narratives). In the present instance it is made clear by the express words of the oracle (Num. xii. 6–8) that Moses was unique among men as the one with whom the Lord spoke face to face. The failure to recognize or concede this prerogative of their brother was the sin of Miriam and Aaron. The validity of the exclusive priesthood of the family of Aaron was attested after the ill-fated rebellion of Korah, who was a first cousin of Aaron.

Rebellion of Korah.

When the earth had opened and swallowed up the leaders of the insurgents (Num. xvi. 25–35), Eleazar, the son of Aaron, was commissioned to take charge of the censers of the dead priests. And when the plague had broken out among the people who had sympathized with the rebels, Aaron, at the command of Moses, took his censer and stood between the living and the dead till the plague was stayed (Num. xvii. 1–15, xvi. 36–50, A.V.). Another memorable transaction followed. Each of the tribal princes of Israel took a rod and wrote his name upon it, and the twelve rods were laid up over night in the tent of meeting. On the morrow Aaron's rod was found to have budded and blossomed and borne ripe almonds (Num. xvii. 8; see Aaron's Rod). The miracle proved merely the prerogative of the tribe of Levi; but now a formal distinction was made in perpetuity between the family of Aaron and the other Levites. While all the Levites (and only Levites) were to be devoted to sacred services, the special charge of the sanctuary and the altar was committed to the Aaronites alone (Num. xviii. 1–7). The scene of this enactment is unknown, nor is the time mentioned.

Aaron, like Moses, was not permitted to enter Canaan with the successful invaders. The reason alleged is that the two brothers showed impatience at Meribah (Kadesh) in the last year of the desert pilgrimage (Num. xx. 12, 13), when they, or rather Moses, brought water out of a rock to quench the thirst of the people. The action was construed as displaying a want of deference to the Lord, since they had been commanded to speak to the rock, whereas Moses struck it with the wonder-working rod (Num. xx. 7–11). Of the death of Aaron we have two accounts.

Death.

The principal one gives a detailed statement to the effect that, soon after the above incident, Aaron, with his son Eleazar and Moses, ascended Mount Hor. There Moses stripped him (Aaron) of his priestly garments, and transferred them to Eleazar. Aaron died on the summit of the mountain, and the people mourned for him thirty days (Num. xx. 22–29; compare xxxiii. 38, 39). The other account is found in Deut. x. 6, where Moses is reported as saying that Aaron died at Mosera and was buried there. Mosera is not on Mount Hor, since the itinerary in Num. xxxiii. 31–37 records seven stages between Moseroth (Mosera) and Mount Hor.

J. F. McC.

——**In Apocryphal and Rabbinical Literature:** The older prophets and prophetical writers beheld in their priests the representatives of a religious form inferior to the prophetic truth; men without the spirit of God and lacking the will-power requisite to resist the multitude in its idolatrous proclivities.

Typical Signification.

Thus Aaron, the typical priest, ranks far below Moses: he is but his mouthpiece, and the executor of the will of God revealed through Moses, although it is pointed out (Sifra, Wa-yiḳra, i.) that it is said fifteen times in the Pentateuch that "the Lord spoke to Moses *and* Aaron." Under the influence of the priesthood which shaped the destinies of the nation under Persian rule, a different ideal of the priest was formed, as is learned from Mal. ii. 4–7; and the prevailing tendency was to place Aaron on a footing equal with Moses. "At times Aaron, and at other times Moses, is mentioned first in Scripture—this is to show that they were of equal rank," says Mekilta בא, 1; and Ecclesiasticus (Sirach), xlv. 6–24, expressly infers this when introducing in his record of renowned men the glowing description of Aaron's ministration. According to Tan. (ed. Buber, ii. 12), Aaron's activity as a prophet began earlier than that of Moses. The writer of the Testaments of the Patriarchs, however, hesitates to rank Moses the faithful, "him that speaks with God as with a father," as equal with Aaron (Testament of Levi, viii. 17). The rabbis are still more emphatic in their praise of Aaron's virtues. Thus Hillel, who in Herod's time saw before him mainly a degenerate class of priests, selfish and quarrelsome, held Aaron of old up as a mirror, saying: "Be of the disciples of Aaron, loving peace and pursuing peace; love your fellow creatures and draw them nigh unto the Law!" (Abot, i. 12).

Moses and Aaron Compared.

This is further illustrated by the tradition preserved in Abot de-R. N. xii. Sanh. 6*b*, and elsewhere, according to which Aaron was an ideal priest of the people, far more beloved for his kindly ways than was Moses. While Moses was stern and uncompromising, brook-ing no wrong, Aaron went about as peacemaker, reconciling man and wife when he saw them estranged, or a man with his neighbor when they quarreled, and winning evil-doers back into the right way by his friendly intercourse. The mourning of the people at Aaron's death was greater, therefore, than at that of Moses; for whereas, when Aaron died the whole house of Israel wept, including the women (Num. xx. 29), Moses was bewailed by "the sons of Israel" only (Deut. xxxiv. 8). Even in the making of the Golden Calf the rabbis find extenuating circumstances for Aaron (Sanh. 7*a*). His fortitude and silent submission to the will of God on the loss of his two sons are referred to as an excellent example to men how to glorify God in the midst of great affliction (Zeb. 115*b*; Josephus, "Ant." iii. 8, § 7). Especially significant are the words represented as being spoken by God after the princes of the Twelve Tribes had brought their dedication offerings into the newly reared Tabernacle: "Say to thy brother Aaron: Greater than the gifts of the princes is thy gift; for thou art called upon to kindle the light, and, while the sacrifices shall last only as long as the Temple lasts, thy light of the Law shall last forever" (Tan., ed. Buber, בהעלתך, 6).

Death of Aaron.

In fulfilment of the promise of peaceful life, symbolized by the pouring of oil upon his head (Lev. R. x., Midr. Teh. cxxxiii. 1), Aaron's death, as described in the Haggadah, was of a wonderful tranquillity. Accompanied by Moses, his brother, and by Eleazar, his son, Aaron went to the summit of Mount Hor, where the rock suddenly opened before him and a beautiful cave lit by a lamp presented itself to his view. "Take off thy priestly raiment and place it upon thy son Eleazar!" said Moses; "and then follow me." Aaron did as commanded; and they entered the cave, where was prepared a bed around which angels stood. "Go lie down upon thy bed, my brother," Moses continued; and Aaron obeyed without a murmur. Then his soul departed as if by a kiss from God. The cave closed behind Moses as he left; and he went down the hill with Eleazar, with garments rent, and crying: "Alas, Aaron, my brother! thou, the pillar of supplication of Israel!" When the Israelites cried in bewilderment, "Where is Aaron?" angels were seen carrying Aaron's bier through the air. A voice was then heard saying: "The law of truth was in his mouth, and iniquity was not found on his lips: he walked with me in righteousness, and brought many back from sin" (Mal. ii. 6, 7). He died, according to Seder 'Olam R. ix., R. H. 2, 3*a*, and Josephus, "Ant." iv. 4, § 7, on the first of Ab. Josephus says also that "he died while the multitude looked upon him." The pillar of cloud which proceeded in front of Israel's camp disappeared at Aaron's death (see Seder 'Olam, ix. and R. H. 2*b*–3*a*). The seeming contradiction between Num. xx. 22 *et seq.* and Deut. x. 6 is solved by the rabbis in the following manner: Aaron's death on Mount Hor was marked by the defeat of the people in a war with the king of Arad, in consequence of which the Israelites fled, marching seven stations backward to Mosera, where they performed the rites of mourning for Aaron; wherefore it is said: "There [at Mosera] died Aaron." See Mek., Beshallaḥ, Wayassa', i.; Tan., Ḥuḳḳat, 18; Yer. Soṭah, i. 17*c*, and Targ. Yer. Num. and Deut. on the above-mentioned passages.

The rabbis also dwell with special laudation on the brotherly sentiment which united Aaron and Moses. When the latter was appointed ruler and Aaron high priest, neither betrayed any jealousy; instead they rejoiced in one another's greatness. When Moses at first declined to go to Pharaoh, saying: "O my Lord, send, I pray thee, by the hand of him whom thou wilt send" (Ex. iv. 13), he was unwilling to deprive Aaron, his brother, of the high position the latter had held for so many years; but the Lord reassured him, saying: "Behold, when he seeth thee, he will be glad in his heart" (Ex. iv. 14). Indeed, Aaron was to find his reward, says Simon ben Yoḥai; for that heart which had leaped with joy over his younger brother's rise to glory greater than his was decorated with the Urim and Thummim, which were to "be upon Aaron's heart when he goeth in before the Lord" (Cant. R. i. 10). Moses and Aaron met in gladness of heart, kissing each other as true brothers (Ex. iv. 27; compare Song of Songs, viii. 1), and of them it is written: "Behold how good and how pleasant [it is] for brethren to dwell together in unity!" (Ps. cxxxiii. 1). Of them it is said (Ps. lxxxv. 10): "Mercy and truth are met together; righteousness and peace have kissed [each other]"; for Moses stood for righteousness, according to Deut. xxxiii. 21, and Aaron for peace, according to Mal. ii. 6. Again, mercy was personified in Aaron, according to Deut. xxxiii. 8, and truth in Moses, according to Num. xii. 7 (Tan., Shemot, ed. Buber, 24–26).

When Moses poured the oil of anointment upon the head of Aaron, Aaron modestly shrank back and said: "Who knows whether I have not cast some blemish upon this sacred oil so as to forfeit this high office." Then the Holy Spirit spake the words: "Behold the precious ointment upon the head, that ran down upon the beard of Aaron, that even went down to the skirts of his garment, is as pure as the dew of Hermon" (Ps. cxxxiii. 2, 3, *Heb.*; Sifra, Shemini, Milluim; Tan., Korah, ed. Buber, 14).

Bibliography: *Num. R.* xix.; *Lev. R.* x.; *Midr. Peṭirat Aharon* in Jellinek's *Bet ha-Midrash*, i. 91–95; *Yalḳ. Num.* 764; Baring-Gould, *Legends of Old Testament Characters*; *Chronicles of Jerahmeel*, ed. M. Gaster, pp. cxi. 130–133; B. Beer, in Wertheimer's *Jahrb.*, 1855; Hamburger, *Der Geist der Haggada*, pp. 1–8; the same, *Realencyklopädie für Bibel und Talmud*, s. v.

K.

——**Critical View:** It has always been found difficult to construct a complete and consistent biographical story from the Biblical details as outlined above. According to most modern critics, the difficulties arise from the fact that these details come from different sources, and that the sources themselves are of different dates and represent separate stages in the development of the Hebrew religion and ritual. The Jahvistic document (usually cited as J) and the Elohistic (E) are held to have proceeded from the ninth or eighth century B.C.; while the Deuteronomic (D) reflects the time of Josiah, and the priestly document (P) the periods of the Exile and the Return. The genealogy (Ex. vi.) belongs to the priestly source (distinguished as P), while the details are about evenly divided between P and J (Jahvist) and E (Elohist) narratives, and one account of Aaron's death appears in the Deuteronomic source. It is found that what concerns Aaron's consecration to the priesthood and the acts of himself and his family in that office, as well as his relations to the tribe of Levi, proceed from the priestly source (P). This embraces most of what is said on these topics in Exodus (xxv.–xl.), Leviticus, and Numbers. Now it is claimed that for historical purposes a sharp dividing-line must be drawn between P (which has for its aim to describe the rise and progress of the Aaronic priesthood) and the earlier documents. The explanation of the distinction takes account of the fact that Moses and Aaron represent the genius and the mission of Israel as no other men do; the one being the great lawgiver and prophet, the other the first and typical high priest. Together they thus represent the moral and religious functions which Israel had to fulfil. With this idea in mind, the later Biblical writers treated the character and work of the two men representatively, so that they present not only a historical, but an idealized, Moses and Aaron. It is, moreover, significant that, leaving P aside, a fairly consistent biography may be made out, and this must be adhered to in the main; for P throughout is constructive and idealistic, using its narrative to indicate how the postexilian priestly system must have grown up to its ideal completeness in the course of Israel's history. Much has been theorized by some critics, tending to show that Aaron the priest was a figment devised to give validity to the sacerdotal order. Even, however, if some interpolations in the documents earlier than P, due to priestly hands, be assumed, there remains a substantial historical basis of fact for the career of Aaron as the assistant and spokesman of Moses, as the deputy of his brother during the desert wanderings, and as the chief priest of his people. Among other considerations, a guaranty for the soundness of the tradition in the record of personal actions is afforded by the fact that what is disadvantageous to Aaron is told as well as what is favorable, and that he is shown, especially in the affair of the calf-worship, to have been influenced by the moral and spiritual limitations of his age and environment. See also PRIESTS, PRIESTHOOD, etc. J. F. McC.

AARON'S ROD.—Biblical Data: A rod which, in the hands of Aaron, the high priest, was endowed with miraculous power during the several plagues that preceded the Exodus. In this function the rod of Moses was equally potent. Upon two occasions, however, the singular virtue of spontaneous power, when not in the grasp of its possessor, was exhibited by Aaron's Rod. At one time it swallowed the rods of the Egyptian magicians, and at another it blossomed and bore fruit in the Tabernacle, as an evidence of the exclusive right to the priesthood of the tribe of Levi (see AARON). In commemoration of this decision it was commanded that the rod be put again "before the testimony" (Num. xvii. 10). A later tradition asserts (Heb. ix. 4) that the rod was kept in the Ark of the Covenant. The main fact, however, is thus confirmed, that a rod was preserved in the Tabernacle as a relic of the institution of the Aaronic priesthood.

J. F. McC.

——In Rabbinical Literature: The Bible ascribes similar miraculous powers to the Rod of Aaron and to the staff of Moses (compare, for example, Ex. iv. 2 *et seq.* and vii. 9). The Haggadah goes a step further, and entirely identifies the Rod of Aaron with that of Moses. Thus the Midrash Yelamdenu (Yalḳ. on Ps. cx. § 869) states that

> "the staff with which Jacob crossed the Jordan is identical with that which Judah gave to his daughter-in-law, Tamar (Gen. xxxii. 10, xxxviii. 18). It is likewise the holy rod with which Moses worked (Ex. iv. 20, 21), with which Aaron performed wonders before Pharaoh (Ex. vii. 10), and with which, finally, David slew the giant Goliath (I Sam. xvii. 40). David left it to his descendants, and the Davidic kings used it as a scepter until the destruction of the Temple, when it miraculously disappeared (נגנז). When the Messiah comes it will be given to him for a scepter in token of his authority over the heathen."

That so wonderful a rod should bear external signs of its importance is easily to be understood. It was made of sapphire, weighed forty seahs (a seah=10.70 pounds), and bore the inscription דצ״ך עד״ש באח״ב, which is composed of the initials of the Hebrew names of the Ten Plagues (Tan., Waëra 8, ed. Buber).

Legend has still more to say concerning this rod. God created it in the twilight of the sixth day of Creation (Ab. v. 9, and Mek., Beshallaḥ, ed. Weiss, iv. 60), and delivered it to Adam when the latter was driven from paradise. After it had passed through the hands of Shem, Enoch, Abraham, Isaac, and Jacob successively, it came into the possession of Joseph. On Joseph's death the Egyptian nobles stole some of his belongings, and, among them, Jethro appropriated the staff. Jethro planted the staff in his garden, when its marvelous virtue was revealed by the fact that nobody could withdraw it from the ground; even to touch it was fraught with danger to life. This was because the Ineffable Name of God was engraved upon it. When Moses entered Jethro's household he read the Name, and by means of it was able to draw up the rod, for which service Zipporah, Jethro's daughter, was given to him in marriage. Her father had sworn that she should become the wife of the man who should be able to master the miraculous rod and of no other (Pirḳe R. El. 40; Sefer ha-Yashar; Yalḳ. Ex. 168, end). It must, however, be remarked that the Mishnah (Ab. v. 9) as yet knew nothing of the miraculous creation of Aaron's Rod, which is first mentioned by the Mekilta (*l. c.*) and Sifre on Deut. (Ber. xxxiii. 21; ed. Friedmann, p. 355). This supposed fact of the supernatural origin of the rod explains the statement in the New Testament (Heb. ix. 4) and Tosef., Yoma, iii. 7 (it is to be interpreted thus according to B. B. 14*a*), that Aaron's Rod, together with its blossoms and fruit, was preserved in the Ark. King Josiah, who foresaw the impending national catastrophe, concealed the Ark and its contents (Tosef., Soṭah, 13*a*); and their whereabouts will remain unknown until, in the Messianic age, the prophet Elijah shall reveal them (Mek. *l. c.*). A later Midrash (Num. R. xviii. end) confuses the legends of the rod that blossomed with those of the rod that worked miracles, thus giving us contradictory statements. There exists a legend that Moses split a tree trunk into twelve portions, and gave one portion to each tribe. When the Rod of Aaron produced blossoms, the Israelites could not but acknowledge the significance of the token. The account of the blossoming of Aaron's Rod contained in Clement's first letter to the Corinthians (ep. 43) is quite in haggadic-midrashic style, and must probably be ascribed to Jewish or, more strictly speaking, Jewish-Hellenistic sources. According to that account, Moses placed upon each of the twelve staffs the corresponding seal of the head of a tribe. The doors of

Aaron's Rod. (From the Sarajevo Haggadah.)

Haggadic Modification.

Christian Modifications.

the sanctuary were similarly sealed, to prevent any one from having access to the rods at night. This legend of the rod as given by the Syrian Solomon in his "Book of the Bee" ("Anecdota Oxoniensia, Semitic Series," vol. i. part ii.) has Christian characteristics. According to it the staff is a fragment of the Tree of Knowledge, and was successively in the possession of Shem, of the three Patriarchs, and of Judah, just as in the Jewish legend. From Judah it descended to Pharez, ancestor of David and of the Messiah. After Pharez's death an angel carried it to the mountains of Moab and buried it there, where the pious Jethro found it. When Moses, at Jethro's request, went in search of it, the rod was brought to him by an angel. With this staff Aaron and Moses performed all the miracles related in Scripture, noteworthy among which was the swallowing up of the wonder-working rods of the Egyptian Posdi. Joshua received it from Moses and made use of it in his wars (Josh. viii. 18); and Joshua, in turn, delivered it to Phinehas, who buried it in Jerusalem. There it remained hidden until the birth of Jesus, when the place of its concealment was revealed to Joseph, who took it with him on the journey to Egypt. Judas Iscariot stole it from James, brother of Jesus, who had received it from Joseph. At Jesus' crucifixion the Jews had no wood for the transverse beam of the cross, so Judas produced the staff for that purpose ("Book of the Bee," Syr. ed., pp. 50–53; Eng. ed., pp. 50–52). This typological explanation of Moses' rod as the cross is not a novel one. Origen on Exodus (chap. vii.) says: "This rod of Moses, with which he subdued the Egyptians, is the symbol of the cross of Jesus, who conquered the world." Christian legend has preserved the Jewish accounts of the rod of the Messiah and made concrete fact of the idea. Other Western legends concerning the connection of the cross and the rod may be found in Seymour, "The Cross," 1898, p. 83.

The rod is likewise glorified in Mohammedan legend, which, as is usually the case with the Biblical accounts of the Mohammedans, is plainly derived from Jewish sources. The following passage will serve as an illustration:

> "Moses flung his staff upon the ground, and instantly it was changed into a serpent as huge as the largest camel. It glared at Pharaoh with fire-darting eyes, and lifted his throne to the ceiling. Opening its jaws, it cried aloud, 'If it pleased Allah, I could not only swallow up the throne with thee and all that are here present, but even thy palace and all that it contains, without any one perceiving the slightest change in me'" (G. Weil, "Biblische Legenden der Muselmänner," p. 140, Frankfort-on-the-Main, 1845).

L. G.

AARON'S TOMB: The burial-place of Aaron, which, according to Num. xx. 23–28, was Mount Hor, on the edge of the land of Edom. A later tradition, evidently of Mohammedan origin, refers to this hill as the one near Petra, called the Hill of Aaron. On its summit Aaron's tomb is still pointed out. This identification, however, does not agree with the itinerary of the Hebrews from Kadesh, as given in Num. xxxiii. 37, 38. G. B. L.

AARON: An amora mentioned twice in the Babylonian Talmud (B. Ḳ. 109*b*, Men. 74*b*). In both places he is represented as furnishing Rabina, head of the rabbinical academy at Sura from 488 to 499 and one of the editors of the Babylonian Talmud, with information concerning the Baraitot (tannaitic traditions not embodied in the Mishnah) of which the latter was ignorant. L. G.

AARON ABAYOB. See Abiob, Aaron.

AARON ABBA HA-LEVI BEN JOHANAN: A prominent rabbi; born about the close of the sixteenth century; died in Lemberg, June 18, 1643. He was president of a rabbinical college in Lemberg. His decisions are found in the responsa of Abraham Rapoport, Joel Särkes, and Meir Lublin; the last-named especially speaks very highly of him. While he hardly presents an individual type, it may be stated that in one case he condemns rigorism in the Law.

Bibliography: Buber, *Anshe Shem*, p. 21, Cracow, 1895.

D.

AARON ABRAHAM BEN BARUCH SIMEON HA-LEVI: A cabalist, born in the first quarter of the sixteenth century. He published a small cabalistic work, "Iggeret ha-Ṭe'amim" (Letter on the Accents), about the middle of the century, in which each accent and its specific name are explained as containing references to both the Ten Sefirot and the people of Israel. Upon this work Shabbethai Sheftel ben Akiba Hurwitz, cabalist and physician at Prague, wrote in 1612 a voluminous commentary, "Shefa' Ṭal," asserting in the introduction (p. 13) that R. Aaron was one of the greatest masters of the Cabala, and that his work contained the most profound secrets which he (Hurwitz) wished to disclose. But in reality it contains only cabalistic trifles which attempt to show that the solution of the mystery of the Ten Sefirot is indicated in the names of the accents (*ṭe'amim*).

Aaron Abraham b. Baruch is not identical with Aaron of Cardena.

Bibliography: Steinschneider, *Cat. Bodl.* Nos. 4344, 6865; Neubauer, *Cat. Bodl. Hebr. MSS.* Nos. 1816, 1995; Michael, *Or ha-Ḥayyim*, No. 268.

L. G.

AARON BEN ABRAHAM IBN ḤAYYIM. See Ibn Ḥayyim, Aaron ben Abraham.

AARON BEN ABRAHAM BEN SAMUEL SCHLETTSTADT. See Schlettstadt, Aaron, ben Abraham ben Samuel.

AARON BEN ABRAHAM BEN VIDAL ẒARFATI. See Ẓarfati, Aaron ben Abraham ben Vidal.

AARON ALFANDARI. See Alfandari, Aaron.

AARON BEN ASHER OF KARLIN (Rabbi Aaron II. of Karlin): One of the most famous rabbis of the Hasidim in northwestern Russia; born in 1802; died June 23, 1872. He had an immense number of followers, and many thousands of them used to visit him annually, about the time of the Jewish New Year, as is the custom among that sect. Notwithstanding his severity of manner and the not infrequent rudeness of his behavior, he was highly esteemed by his adherents. He "reigned" in Karlin, near Pinsk, in the government of Minsk, in succession to his father and his grandfather, Aaron ben Jacob; but a few years before his death he had a quarrel with a rich family of Karlin and removed from there to Stolin, a town several miles distant. Considering the amount of business that the yearly influx of strangers brought to the city where he resided, his removal was regarded as a misfortune for Karlin. He died, aged seventy years and seventeen days, in Malinovka, near Dubno, in Volhynia, while on a journey to the wedding of his granddaughter, and was succeeded by his son, **Asher of Stolin**, whose chief claim to distinction is that he spent most of his time at the *miḳwah* (bath). Asher died in Drohobycz about one year after the death of his father, and was succeeded by his five-year-old son, the so-called Yenuḳa (Baby) of Stolin, against whose rabbinate (in the Ḥasidic sense) Schatzkes—or, according to others, Judah Lob Levin (called Yehallel of Kiev)—under the pseudonym "Ḥad min Ḥabraya" (One of the students), wrote a well-known satire in "Ha-Shaḥar" (vi. 25–44). Aaron is the author of "Bet Aharon" (Aaron's House; Brody, 1875), which contains his cabalistic and ethical expositions of the Pentateuch. It also contains all the extant writings of his grandfather, of his father, and of his son.

Bibliography: Walden, *Shem ha-Gedolim he-Ḥadash*, p. 18; *Ḳinat Soferim*, note 1294, Lemberg, 1892.

P. Wi.

AARON THE BABYLONIAN. See Aaron ben Samuel ha-Nasi.

AARON, BARNEY: English pugilist, nicknamed "The Star of the East"; born in London, November 21, 1800, at Duke's Place, Aldgate; died in Whitechapel, 1850. His career as a pugilist extended over fifteen years. When but nineteen years old he met and defeated in turn William Connelly (1819), Manny Lyons, Ely Bendon, and Samuel Belasco. He also opposed Angel Hyams and Tom Collins in interrupted contests. In 1823 he met Ned Stockman (May 6), whom he defeated after a battle of forty rounds; Tom Lenney (August 5 and November 11), and Frank Redmond (December 30). The next year he beat Peter Warren (April 6), but two months later was defeated after fifty-seven rounds by Arthur Matthewson (June 21). He fought Dick Hares (March 21, 1826), who, after forty-three rounds, claimed the fight on a foul blow, which was disallowed, the contest being awarded to Aaron. The latter met Dick Curtis at Andover, England (February 27, 1827), and after fighting fifty minutes knocked him out by a blow on the throat. Aaron again fought Frank Redmond, on October 23, and defeated him in forty-two rounds. Among other combatants whom Aaron met and fought with varying success were Marsh Bateman (July 4, 1828), Harry Jones (November 21), Jem Raines (May 26, 1829), and Tom Smith (April 1, 1834). See Pugilism.

Bibliography: Egan Miles, *Pugilistica*, 1880, ii. 504–515 (with port.); *Boxiana* (Anon.); *Fistiana* (Anon.).

F. H. V.

AARON BEN BENJAMIN PORGES. See Porges, Aaron ben Benjamin.

AARON BEN BENJAMIN WOLF: Rabbi at Berlin and also at Frankfort-on-the-Oder; born about 1670; died in Frankfort-on-the-Oder, July 25, 1721. His father, Isaac Benjamin Wolf ben Eliezer Liebman, author of "Naḥlat Binyamin" (Amsterdam, 1682), rabbi in the mark of Brandenburg, was the brother of the court Jew Jost Liebman, who played a prominent part in the congregation of Berlin in the earliest period of its history. Aaron married Resel, the daughter of his uncle, who founded for him a Talmudical school and supported not only Aaron but also his disciples. In 1697, when the declining health of Shemariah, then rabbi of Berlin, necessitated the appointment of a successor, Aaron was made rabbi of the mark, and in 1709 was appointed by King Frederick I. to the office of chief rabbi of Berlin, with jurisdiction over all the Jews living in the mark. But with the death of King Frederick I. conditions changed. Esther, the widow of Jost Liebman, fell into disfavor with Frederick William I., her property was confiscated, and she died of a broken heart in 1714. These reverses made it impossible for Aaron to maintain his students; and the factions in the congregation of Berlin caused him constant anxiety, especially since he had always sided with his wife's family, which was very unpopular with the community. He was finally forced to leave Berlin and went to Frankfort-on-the-Oder, where he officiated as rabbi until his death. He left some works, though none has been printed. He wrote several approbations (*haskamot*) to books, published in Berlin, notably that to the first edition of Samuel ben Meir's commentary on the Pentateuch (1705), the manuscript of which was in the possession of David Oppenheimer, to whom he was related by marriage. His approbation of Nehemiah Ḥayyun's cabalistic work, "'Oz le-Elohim" (1712), caused him great annoyance, because of the charges of heresy brought against the work, which he, like David Oppenheimer, had indorsed without reading. In Berlin his brother-in-law Michael Ḥasid succeeded him.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 279, Frankfort-on-the-Main, 1891; Grätz, *Gesch. der Juden*, 3d ed., x. 316; L. Geiger, *Gesch. der Juden in Berlin*, i. 25, Berlin, 1871; Landshuth, תולדות אנשי שם, pp. 6–8, Berlin, 1874; החוקר, ed. S. Fuchs, i. 155.

D.

AARON BERECHIAH BEN MOSES BEN NEHEMIAH OF MODENA: Italian cabalist, who died in 1639. He was a pupil of Rabbi Hillel of Modena (surnamed Ḥasid we-Ḳaddosh, that is, "The Pious and Holy") and of Rabbi Menahem Azariah of Fano. At the request of the Ḥebrah Ḳaddisha (Burial Society) at Mantua he instituted rites for them. He is the author of "Ma'abar Yabboḳ," which contains dissertations on פרישות (separation), טהרות (purity), and קדושה (holiness). Added to these are prayers to be offered for the sick and the dead, as well as rules for their treatment. To avert possible criticism for failing to discuss these themes philosophically, he makes use of the statement of Isaac Arama in his book "'Aḳedat Yiẓḥaḳ" (chap. xxv.): "Reason must surrender some of its rights to the divine revelations which are superior to it." Other works written by him are: (1) Ashmoret ha-Boḳer" (The Watches of the Morning), prayers to be said in the early morning, arranged for the society called "Me'ire ha-Shaḥar" (Awakeners of the Morning), and therefore also published under this name. (2) A commentary on "Tiḳḳune ha-Zohar." (3) "Me'il Ẓedaḳah" (The Cloak of Righteousness), on worship and study, published at Mantua in 1767, together with (4) "Bigde Ḳodesh" (Garments of Holiness), on the same subject. (5) "Ḥibbur be-Ḳabbalah," a work on the Cabala, consisting of four volumes: (*a*) "Shemen Mishḥat Ḳodesh" (The Oil of Holy Anointment), on the principles of the Cabala according to Moses Cordovero and Isaac Luria; (*b*) "Shemen Zait Zak" (The Pure Oil of the Olive), public addresses on the same subject; (*c*) "Shetil Poreaḥ" (The Blossoming Plant), on the mysterious meaning of prayers and ceremonies; (*d*) "Imre Shefer" (Words of Beauty), and miscellaneous matter; this whole work was seen in manuscript by Azulai at Modena, and is found in parts in some libraries. (6) "Magen Aharon" (Shield of Aaron), containing a compendium of Luria's works. This fertile writer is said to have been, like Joseph Caro, in constant communion with a spirit called the Maggid.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 280; Benjacob, *Oẓar ha-Sefarim*, p. 166; Steinschneider, *Cat. Bodl.* No. 4348.

J. L. S.

AARON THE BOOKSELLER: Italian dealer in Hebrew and other ancient manuscripts; flourished at the beginning of the fourteenth century. He spent seven years in Toledo, searching successfully for Arabic and Hebrew books, and was able to circulate among the young students of Perugia a catalogue of eighty Hebrew and Arabic manuscripts.

Immanuel de Romi and his friends, on one occasion, took advantage of Aaron's absence from home, broke open his book-cases, hastily copied some manuscripts, and Immanuel added insult to the harm done by writing, in the form of a letter, a bitter satire on Aaron.

Bibliography: Immanuel, *Maḥberot*, viii. 45b–47, 1st ed.; Vogelstein and Rieger, *Gesch. d. Juden in Rom*, i. 330.

L. G.

AARON OF CANTERBURY: English exegete, mentioned in "Minḥat Yehudah" (The Offering of Judah) by Judah ben Eliezer on Deut. xxvi. 2, in association with Rashi and R. Jacob of Orleans, and thus, seemingly, of the twelfth century. But a passage in the Close Roll of 1242 refers the decision in a divorce case to three "magistri," Mosse of London, Aaron of Canterbury, and Jacob of Oxford, and makes it probable that the Aaron mentioned in "Minḥat Yehudah" was of the thirteenth century and acted as an ecclesiastical assessor, or dayyan, in London about 1242. If so, his name was Aaron fil (son of) Samson.

Bibliography: Zunz, *Z. G.* p. 96; *Univers Israélite*, 1852, p. 357; *Jew. Quart. Rev.* v. 61; Jacobs, *Jews of Angevin England*, pp. 98, 417.

J.

AARON OF CARDENA: A cabalist, about whose life little is known. He wrote a book containing "profound secrets" under the title of "Ḳarnayim" (Rays)—see Hab. iii. 4. The work was erroneously ascribed to Isaac b. Abraham b. David, surnamed "the Blind," which fact shows the esteem in which it was held and also the age in which it was written. The author refers at the close of chap. iii. and at the beginning of chaps. v. and vii. to two of his other works, "Kitro Yeshu'ah" (His Crown is Salvation—compare Ps. xxxiii. 16) and "Peraḥ Ẓiẓ" (The Blossom of the Priestly Diadem—compare Num. xvii. 23), the titles of which seem to refer to his name, Aaron, as priest. The work "Ḳarnayim" was first published at Zolkiev, in 1709, together with a commentary, "Dan Yadin," by R. Simon b. Pesaḥ of Astropol, and additions by his nephew, under the title of "Liḳḳuṭe Shoshanim." In 1805 it was republished at Jitomir together with the commentary "Parashat Eliezer," by Eliezer Fishel, grandson of R. Isaac of Cracow, and in 1835 it was again published at Leghorn together with the commentary "Ḳeren Ẓebi" and another work, "Peraḥ Shoshan," by Samuel b. Joseph Shamama.

Regarding another work, "Iggeret ha-Ṭe'amim," ascribed to our author, see Aaron Abraham b. Baruch Simeon ha-Levi. J. L. S.—K.

AARON CHORIN. See Chorin, Aaron.

AARON CUPINO or **KUPINO:** Talmudist and head of a *yeshibah* at Constantinople; flourished about the close of the seventeenth century. He was a pupil of Ḥayyim Shabbethai at Salonica, whence he afterward moved to Constantinople. Here he founded a Talmudic school, from which were graduated several pupils who afterward acquired notable reputations, among whom were Aaron ben Isaac Sason and Isaac Raphael Alfandari. Aaron Cupino maintained a scholarly correspondence with R. Benveniste (1601–76), the author of the "Keneset ha-Gedolah," and with several other scholars.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 312, p. 147.

L. G.

AARON BEN DAVID COHEN OF RAGUSA: Rabbi in Ragusa; born about 1580. His maternal grandfather was Solomon Oheb, also rabbi in the same city. Aaron studied in his native city and later in Venice, whence he returned to occupy a pulpit in Ragusa. In 1623 he was imprisoned as a supposed accomplice of Isaac Jeshurun, who had been falsely accused of ritual murder. Rabbi Aaron's sermons, "Zeḳan Aharon" (Aaron's Beard), together with his grandfather's sermons, "Shemen ha-Ṭob" (The Good Oil), and the history of Isaac Jeshurun's martyrdom, were published at Venice in 1657, after his death.

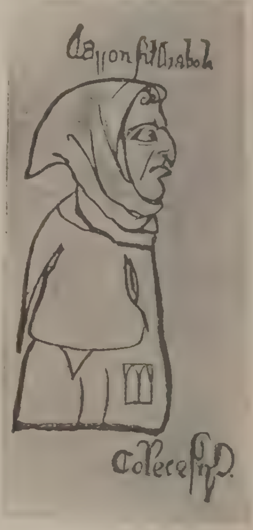
Aaron's account of the alleged ritual murder, together with documents from the Ragusa archives, were published in 1882.

Bibliography: Jellinek, *Literaturblatt des Orients*, vii. 252; Michael, *Or ha-Ḥayyim*, No. 282; Rahmer's *Literaturblatt*, 1883.

D.

AARON BEN DAVID ḤAYYUN. See Ḥayyun, Aaron ben David.

"AARON, SON OF THE DEVIL": The name given to a portrait or caricature of an English Jew of the year 1277, drawn on a forest-roll of the county of Essex, in connection with a number of fines imposed on some Jews and Christians who pursued a doe that had escaped from the hounds near the city of Colchester. This was an offense against the forest laws of the time, and a fine had to be paid by a Jew who had evaded arrest and who, when he returned, was probably the subject of the caricature.



"Aaron, Son of the Devil."

This caricature is the earliest dated portrait of a Jew, and shows marked Jewish traits. The Jew wears a cowl, a sign that he had no outdoor work to perform and that he belonged to the professional classes; on his upper garments is fixed the English form of a Jewish badge, which was in the shape of the two tables of the Law, in saffron taffeta, six fingerbreadths long and three broad. This differs from all the other forms of the badge, which was generally in the shape of a quoit.

Bibliography: Jacobs, *Jewish Ideals*, pp. 229-263; W. Rye, *History of Norfolk*, 1887, p. 52; J. R. Green, *Short History of the English People*, illus. ed., 1892, i. 393.

J.

AARON IBN EL-BARGARDI. See Bargardi, Aaron ibn el-.

AARON BEN ELIEZER: German Talmudist, who flourished in the thirteenth century. That he was considered a great man at that time is proved by the actions of his contemporary, R. Meir ben Baruch of Rothenberg, acknowledged to be the greatest rabbinical authority of that age. Of R. Aaron the latter modestly remarks, in one of his responsa (ed. Prague, p. 246), "I must be brief, the matter being under consideration by great men; namely, by the high court of R. Aaron." Abigdor ha-Kohen, chief rabbi of Austria, who kept up a regular correspondence with him, referred to him with great respect, calling him "my teacher." He appears to be identical with that R. Aaron of whom it is said in "Or Zaru'a" (p. 103*b*), "Now everything depends on R. Aaron, the only man who combines scholarship, ripe experience, and authority in one; he is called upon to fight for God and His law, and we are ready to follow him."

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, Nos. 10, 275; *Ha-Eshkol* (Hebrew Encyclopedia), i. 454.

L. G.

AARON BEN ELIEZER (called **Saggi Nehor**—euphemism for "The Blind"): A liturgical poet, who lived in Safed from the year 1545. He was the author of a collection of poems and prayers printed at Mantua in 1561, entitled "Sefer ha-Miẓnefet" (The Book of the Miter). His booklet treats chiefly of the glories of Palestine, for love of which land he had left his home; and it includes a number of poems upon the thirteen articles of the Jewish creed. This Aaron is probably the same as the one honorably mentioned by a writer of 1500–35 given in Luncz, "Jerusalem Yearbook," iii. 98, 104, Hebrew part.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 308, and Dukes in *Orient*, 1844, p. 453.

L. G.

AARON BEN ELIEZER LIPMAN: Rabbi of the town of Zempelburg, West Prussia, formerly included in the kingdom of Poland; flourished toward the middle of the seventeenth century. He was an intimate friend of Shabbethai Hurwitz, rabbi of Prague. His work, "Ḳorban Aharon" (The Offering of Aaron), was first published at Amsterdam, in 1646, and has gone through several editions. It summarizes in alphabetical order the decisions which R. Moses Isserles (RMA) has laid down in his ritualistic work, "Torat Ḥaṭat." Aaron is also known as the author of an acrostic meditation (*teḥinnah*), beginning "Elohai dalfah 'eni" (My eye droppeth tears, O my God!).

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 536; Steinschneider, *Cat. Bodl.* No. 4354.

P. B.

AARON BEN ELIJAH, THE YOUNGER, of Nicomedia: Karaite theologian, born in Cairo about 1300; died in Constantinople in 1369. To distinguish him from Aaron ben Joseph, the elder Karaite theologian of Constantinople, he was called Aaron the Younger, or the Later. Aaron ben Elijah lived for a long time in Nicomedia, Asia Minor (hence his agnomen, "Nicomedi"), but spent the closing years of his life in Constantinople, at that time the center of Karaite learning. Of his character little is known. The Karaites claim for him a rank equal to that of Maimonides in rabbinical Judaism. In point of fact, he seems to have made it the ambition of his life to rival the famous Rabbi Moses of Cairo, defending at the same time the doctrines of his own sect against Maimonides' attacks. For this purpose he studied carefully the entire philosophical literature of the Moslems and Jews, familiarizing himself with the rabbinical writings as well as with all the works of his Karaite predecessors. Thus prepared, he took as a model Maimonides' "Moreh Nebukim," and, imitating it both in plan and style—betraying also at times an almost slavish dependence upon it in matters of detail—he wrote his philosophical work "'Eẓ ha-Ḥayyim" (The Tree of Life), which he finished in the year 1346. In 1354, while in Constantinople, he composed his work "Gan Eden" (The Garden of Eden), on the Biblical commandments, and finally, in the year 1362, he wrote "Keter Torah" (The Crown of the Law), a comprehensive commentary on the Pentateuch.

Aaron was not of the same profound and independent cast of mind as Maimonides, for whom he entertained great esteem even when opposing him, but was a versatile compiler and eclectic philosopher rather than an original thinker. Still he was eminently successful in his masterly efforts to restore to the Karaites some of the prestige and self-respect which had shown signs of decline ever since Saadia of Fayoum had begun his systematic warfare against them. He, like his predecessor, Aaron the Elder, effected a healthy regeneration of Karaite theology, a fact which the partiality of Grätz, the historian, failed to appreciate (see "Gesch. d. Juden," vi. 375, 376). Nor, in fact, can an impartial judgment deny him the merit of having often criticized Maimonides quite justly, and of having advanced sounder, because less rationalistic, theological views.

Aaron's Philosophy.

Like Maimonides and all other Judæo-Arabic students of philosophy, Aaron stands under the dominating influence of Aristotelianism. There is, however, a distinction between Aaron and Maimonides. The latter, in his "Moreh Nebukim," i. 71, disagrees with the Motazilites, or liberal Moslem theologians, regarding their system of the KALAM theology, because, in order to harmonize revelation with philosophy—especially on the question of creation—the Motazilites combine atomism with the theories of Aristotle, while Maimonides defends the dogma of the creation against the Stagirite, himself making use of that philosopher's own arguments. Aaron is opposed to Aristotelianism, and, like the rest of the Karaite theologians, adheres to the liberal system of the Motazilites; herein differing from Aaron ben Joseph, who frequently sides with the Rabbinites against the Karaite traditions. Accordingly, at the very beginning of his book, "'Eẓ ha-Ḥayyim," he declares that the theology of the Kalam is the natural religion arrived at by Abraham through meditation and systematized by the Mosaic Law; while Greek philosophy, adopted by Christianity because of its hostility to Judaism, is a heterogeneous foreign product and obnoxious to the development of the Torah in its purity. He further declares the restoration and clearer presentation of the Kalam to be the object of his work.

Of the one hundred and fourteen chapters which the book contains the first fifteen are devoted to the doctrine concerning God's existence, His incorporeality, and the creation of the world, the heavenly spheres being considered, as in the "Moreh," as ruled by separate intelligences or angels. All these doctrines are shown to be logical deductions and therefore prior to his "'Eẓ ha-Ḥayyim" revelation, which is only the confirmation of truth otherwise known.

In the succeeding forty-seven chapters, the Biblical anthropomorphic expressions (see ANTHROPOMORPHISM) are explained as figurative expressions of the divine energies and activities, the words of Maimonides being at times literally reiterated or epitomized, though Aaron claims that Maimonides merely followed Judah Hadassi, whose work, "Ha-Eshkol," appeared twenty-nine years before the "Yad ha-Ḥazaḳah." To him also, as to Maimonides, the Biblical theophany of Ezekiel ("Merkabah") has a physical meaning, and so has the Tabernacle with its symbolism. In demonstrating the unity of God in the following chapters the author opposes Maimonides and Hadassi, who reject all but the negative attributes; Aaron, however, declares power, knowledge, life, will, and existence to be positive (affirmative) attributes inseparable from His essence and consequently in no way infringing upon His unity. This leads him to an explanation of the usual names of God which denote His activity as distinguished from His specific name, the Tetragrammaton denoting His essence as the author of all existence.

His Views of Divine Providence.

In chapters 78–95 divine providence is then discussed with special reference to the existence of evil in its fourfold nature, physical and psychical, moral and non-moral. This had been a favorite topic of the older Karaite philosophers such as Joseph al-Bazir and Joshua, based upon the Aristotelian view, followed also by Maimonides, that evil is only a defect inherent in matter, and therefore not to be ascribed to God, unless—and this is well brought out by Aaron and his Karaite predecessors—God makes it the means of man's moral improvement. While Maimonides assumes an especial providence of God only for man and not for creatures without reason, Aaron extends divine providence over all beings, God's universal knowledge embracing, according to Karaite theology, also sympathy with all beings. The ruling principle of divine action he takes to be not His wisdom, as does Maimonides, but, with a far deeper theological insight, His justice.

Accentuating the superiority of the moral above the intellectual power, Aaron takes a higher view of the suffering of the righteous than do Maimonides and some of his Karaite predecessors, who speak of *temurah* (the law of compensation for grief, which also rules over animal life); and he postulates, with especial reference to Abraham and Job, goodness as a divine principle underlying all trials imposed upon man for his spiritual benefit. As to the purposes of the world, man can only comprehend his own sublunary world, of which he forms the highest end as God's servant. From chapter 95 to the end of the work, revelation and law, with the soul's perfection, its immortality and future bliss, are the subjects treated. The two trees in paradise are taken as symbols of the higher and the lower spheres of human life, man's fall from the one to the other necessitating the special commandments of God, until finally the Law becomes the means of man's full restoration to his twofold nature. This leads to a discussion of the nature of prophecy in general and of its highest degree attained by Moses; also of the object of the Law and its various commandments given for the purpose of the perfection of the individual as well as of the human race in general.

The Law of Moses was intended for and offered to all nations, and it can never be changed, improved, or (as the Rabbinites claim) augmented by an oral law. Essentially different from the attitude of Maimonides, and in fact from that of all Aristotelian thinkers, is Aaron's attitude toward immortality, which he bases chiefly upon moral grounds, the postulate of retribution; but for this very reason his eschatology is rather obscure, being half-rational and half-mystical, a blending of many beliefs. A call to repentance forms the conclusion of his work.

Aaron's Interpretation of the Law.

In his great work on the Commandments, entitled "Gan Eden," consisting of twenty-five sections and one hundred and ninety-four chapters, besides nine smaller juridical articles, which became of paramount importance to the Karaites, Aaron follows a system of rationalism similar to the one expounded by Maimonides in his "Moreh Nebukim," whereas the Karaites prefer to compare it with the "Yad ha-Ḥazaḳah." He starts with the principle enunciated in the "'Eẓ ha-Ḥayyim," that the inculcation of the belief in God's unity, and especially in His government of the world, is the main purpose of every single precept of the Law; wherefore it is our duty to search after the object of each commandment. The Sabbath day has for its special object the inculcation of the belief in the divine creation and guidance of the world, while other festivals are intended to counteract the influences of paganism and fatalism. Two treatises of this work have appeared as separate books: one comprising five sections and twenty-two chapters on *sheḥitah* (the law for the slaughtering of animals); another, "Ẓofnat Pa'aneaḥ" (Discloser of Secrets), comprising eight chapters on incestuous marriages. The whole work is the best and most comprehensive exposition of the Karaite system of the Law, and presents the opinions of all Aaron's predecessors with impartial and frank criticism. It is chiefly owing to this work that he exerts a great influence upon the Karaites.

Aaron's third work, "Keter Torah" (the Crown of the Law), is composed after the manner of Ibn Ezra's commentary on the Pentateuch. Like his other works, it also contains a review of the philosophical and exegetical interpretations by all his predecessors, with a fair criticism of the same, and helps to supplement and elucidate his ritual work. Of special interest is his preface, in which are stated the main differences between the Rabbinites and Karaites in regard to Biblical exegesis.

Editions of Aaron's Works.

The "'Eẓ ha-Ḥayyim," of which many manuscripts exist in Leyden, Munich, Vienna, and Leipsic, was first published, with a large commentary ("Or ha-Ḥayyim") by Luzki, in Koslov, 1835. A critical edition, with valuable information and a summary of the one hundred and fourteen chapters in Hebrew by Caleb Afendopulo, and one in German by the editor, Franz Delitzsch, appeared in Leipsic, 1841. Of the "Keter Torah" there is extant a Koslov edition (1866), besides manuscripts in the Bodleian Library, Oxford, in Vienna, and in Leipsic; while the "Gan Eden" exists, in manuscript only, in Leyden and Leipsic. Portions of the latter have been published by Schuparth, Trigland, Danz, and Lanzhausen.

BIBLIOGRAPHY: Jost, *Annalen*, 1839, No. 11; Jost, *Gesch. d. Judenthums*, ii. 362–366; Fürst, *Gesch. d. Karäert.* ii. 261–280; Neubauer, *Aus der Petersburger Bibliothek*, p. 58; Hamburger, in Winter and Wünsche's *Jüdische Literatur*, ii. 99–108, where a few specimens of Aaron's writings are given in German translation; M. Schreiner, *Der Kalam in der Jüdische Literatur*, in *Thirteenth Report of the Berlin Lehranstalt*, 1895, pp. 57–60.

K.

AARON EZEKIEL ḤARIF (more fully **AARON JACOB BEN EZEKIEL ḤARIF**): Hungarian scholar; died at Nikolsburg, April 10, 1670. As successor to Gerson Ashkenazi he held the post of rabbi in Nikolsburg at the same time that he was chief rabbi of the province of Moravia. The epithet "Ḥarif" (The Keen Thinker) was also bestowed upon four of his ancestors, Ezekiel, Jacob, Ezekiel, and Isaac. Possibly he attained to the title by personal merit; for an inscription on his tombstone compares his death to the loss of the Ark of the Covenant.

BIBLIOGRAPHY: M. H. Friedländer, *Beiträge zur Geschichte der Juden in Mähren*, 1876, p. 24.

A. F.-G.

AARON FRANCO PINHERO. See Pinhero, Aaron Franco.

AARON BEN GERSHON ABU AL-RABI OF CATANIA (called also **Aldabi** or **Alrabi**: Sicilian scholar, cabalist, and astrologer; flourished between 1400 and 1450. He was a son-in-law of Don Moses Gabbai, an exile from Majorca. Aaron was the youngest of five brothers, all rabbinic scholars; the others were Shallum, Baruch, Moses, and Isaac. He studied in Treviso, Italy, and was familiar with the scientific and philosophic literature of his age; he was a good grammarian, and well acquainted with the Arabic language. Like his father, he believed in astrology, and loved to observe the horoscope. He was also an adept in the Cabala, though at times his critical spirit came in conflict with its doctrines. On his travels he visited Turkey, Egypt, Palestine, Damascus, and Kaffa in the Crimea. In Jerusalem he had many disputations with the Karaites, to which his commentary on the Pentateuch refers with evident pride, as having vindicated the cause of rabbinical theology. While in Rome he was admitted to the presence of Pope Martin V., who was surrounded by his cardinals. Martin V. was kindly disposed toward the Jews, and often discussed religious questions with them in a friendly manner. On this occasion he propounded to Aaron a number of very pointed questions concerning Biblical and Talmudical passages. Among other things he asked if the use of the cherubim in the Holy of Holies was not rather antagonistic to the Second Commandment, which prohibits idolatry. Aaron in his commentary refers several times to this discussion and to the answers he gave.

As Writer and Bible Commentator.

Coming often in contact with learned Christians, Aaron had many occasions to defend Judaism against the polemics of the Church, on the one hand, and the attacks of the Karaites on the other. It was this unceasing conflict that induced him to write a book, called "Maṭṭeh Aharon" (The Staff of Aaron), in defense of the Law and tradition. Keenly observant, and of an independent and critical spirit, he judged persons and opinions freely and openly. He excels as a writer and as a Bible commentator, and often upbraids the Jews of his native land for their ignorance and hollow pretensions, at the same time pointing with admiration to the numerous Jews of high breeding he has met on his travels. Following the principle of a rational Biblical exegesis, he does not hesitate occasionally to refute haggadic traditions which seem to conflict with reason and common sense; and at times, like Ibn Ezra and Samuel ben Meir, he even states his disagreement with halakic interpretation. He was fully conversant with the views of the Karaites and Samaritans and eager, in his explanation of the Bible, to refute now Christian and now Mohammedan doctrines. He boldly exposes errors wherever he finds them, claiming "that it is more honorable for the wise to commit an error than knowingly to misrepresent the truth."

Nor does he shrink from pointing out the blemishes he finds in the character of the Patriarchs. Being guided solely by a love of truth, he, as a matter of course, does not spare such great Bible commentators as Rashi and Naḥmanides. For the former Aaron entertained a very high regard; of the latter he frequently says, "With due deference to his honor, he misunderstood the Talmud" (see his commentary upon Gen. xxvii. 22; Ex. xxiii. 11, xxv. 9). Like Samuel ben Meir and Maimonides, he explains the law, "Thou shalt not seethe a kid in its mother's milk" (Ex. xxiii. 19), as a warning against a certain idolatrous practise. Notwithstanding his liberal mind and his keen investigating spirit, he was held in high esteem by his contemporaries, as may be seen from David Abi Zimra's mention of him as "Aaron our Rabbi" in No. 10 of his responsa, where he commends him for his liberty of thought. He was a devoted Jew, who deeply deplored the political and social condition of the Jews of his time, and all the more fervently gave expression to his hope for the speedy advent of the Messiah. For his cabalistic views he quotes Recanate and Joseph Sar Shalom, but not the Zohar.

Aaron's Works.

Aaron states that he wrote a Hebrew grammar entitled "Ha-Meyasher" (The Leveler of the Road); "Maṭṭeh Aharon," referred to above, a cabalistic or metaphysical work; "Nezer ha-Ḳodesh" (The Crown of Holiness); "Peraḥ ha-Elohut" (The Blossoming of the Godhead), probably of a similar character, and "Sefer ha-Nefesh" (The Book of the Soul). All of these works are known only through his own quotations in his supercommentary on Rashi. This work, published from an incomplete manuscript, together with another supercommentary on Rashi by Samuel Almosnino, by Moses Albelda, and by Jacob Canizal, is one of the earliest books printed at Constantinople, and is therefore very rare. According to his own testimony, it was written in the year 1420 (as Perles has shown); but he intended to compose, or, as Perles thinks, actually did compose, a larger commentary on the Pentateuch. Perles has furnished ample proof that Aaron Aldabi—or, as he called himself, Aaron Alrabi—was a man of great originality and merit, and it is to be hoped that his lost works will be discovered, and that editions of his commentary, based on clear manuscripts existing in Oxford and elsewhere, will fully vindicate his character, though Graetz and Karpeles, in their histories, have attacked him.

J. H. Schorr, in "Zion," 1840, first called attention to Abu al-Rabi, erroneously calling him Aaron ben Mose Alrabi; but, owing to a misunderstanding of his remarks, he ascribes to him the strange assertion that Moses translated the Pentateuch from the Arabic into Hebrew—a misunderstanding repeated by Grätz, "Gesch. d. Juden" (third edition), viii. 250, and by Karpeles, "Gesch. der Jüdischen Literatur," p. 771—whereas the author, in his commentary upon Gen. xviii. 5, referring to the rabbinical Haggadah that the angels who came to Abraham appeared as Arabs, says that they spoke in Arabic, and that Moses rendered their words in Hebrew—a remark which he repeats in his comments upon Gen. xxiv. 23 and Ex. ii. 10. Zunz, "Z. G.," pp. 518–520, and Steinschneider, "Cat. Bodl.," call him Alrabi. Aaron's true name, however, is given in the acrostic written by him at the end of his published commentary.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 281; J. Perles' article, *Aaron Gershon Abulrabi* in *Rev. Ét. Juives*, xxi. 246–269; Neubauer, *Cat. Bodl. Hebr. MSS.* No. 2245; Vogelstein and Rieger, *Gesch. d. Juden in Rom*, ii. 68. For correct reading of name, see *Jew. Quart. Rev.* xi. 609.

J. L. S.—K.

AARON HAMON. See Hamon, Aaron.

AARON (BEN ABRAHAM BEN SAMUEL) IBN ḤAYYIM: Moroccan Biblical and Talmudic commentator; flourished at the beginning of the seventeenth century at Fez; died at Jerusalem in 1632. He was a member of the bet din, or court of justice, of Fez, and removed to Venice about 1608, to print his voluminous manuscripts. From Venice he went to Jerusalem, where he spent the last years of his life. Aaron published: (1) "Leb

Aharon" (Aaron's Heart), commentaries on Joshua and Judges in a double form, one containing simple explanations of words (*peshaṭ*), the other being of a homiletic character (*derush*); (2) "Ḳorban Aharon" (Aaron's Offering), a commentary on the Sifra; (3) "Middot Aharon" (Aaron's Rules), an important treatise on the thirteen hermeneutic rules, perhaps the only adequate treatment of this difficult subject in existence. All three were published at Venice in 1609, and went through a second edition at Dessau in 1742. Aaron's responsa were published in Mordecai ha-Levi's "Darke No'am," Venice, 1697. While at Venice, Aaron lectured in several of the congregations; and when the news of his death reached that city the famous preachers Azariah Figo ("Binah la-'Ittim," lxxii.) and Judah Aryeh of Modena delivered eulogistic addresses concerning him.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 272; Fürst, *Bibl. Jud.* i. 159.

M. B.

AARON BEN ḤAYYIM: An exegete who lived in the first half of the nineteenth century at Grodno, Russia. He wrote "Moreh Derek" (He Who Shows the Way), tracing the exodus of the Israelites from Egypt, their wanderings in the desert, and the partition of Canaan among the Twelve Tribes. Appended to this work is a colored map of Palestine. The book was published at Grodno in 1836.

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 309.

M. B.

AARON IBN ḤAYYIM (the Younger). See Ḥayyim, Aaron ibn.

AARON BEN ḤAYYIM ABRAHAM HA-KOHEN PERAḤYAH. See Peraḥyah, Aaron ben Ḥayyim Abraham ha-Kohen.

AARON BEN ḤAYYIM HA-KOHEN (called **The Saint**): Nephew of Simeon of Coucy-le-Château and of Jacob of Corbeil; flourished about 1200. In 1227, after having compared all the copies of the French Maḥzor he could obtain, he wrote the Maḥzor, Code Uri, No. 225, to which he added a commentary consisting chiefly of compilations of written and traditional explanations from his uncle Ephraim ben Menahem, and from Shemaiah bar Isaac, Moses ben Kalonymus ha-Zaḳen, and Meshullam bar Simson ("Cat. Bodl. Hebr. MSS." No. 1206). Neubauer thinks that MS. No. 1209 in the same collection is a shorter form of the same compilation. Aaron seems to have known some Arabic, and quotes French and German words.

BIBLIOGRAPHY: Zunz, *Ritus*, p. 194; Neubauer, *Cat. Bodl. Hebr. MSS.* Nos. 1206 and 1209.

K.

AARON BEN ISAAC DE LA PAPA. See La Papa, Aaron ben Isaac de.

AARON BEN ISAAC OF RECHNITZ (modern **Rohoncz,** Hungary): Author of a midrashic commentary on the Bible, the first portion of which (Genesis) was published in 1786 at Sulzbach under the title "Bet Aharon" (House of Aaron).

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 70; Wiener, *Bibliotheca Friedlandiana*, No. 1238.

L. G.

AARON BEN ISAAC SASON: Author and Talmudist; born in Constantinople in 1629. He was a grandson of Aaron ben Joseph Sason, an eminent Talmudist, and cousin of Ḥayyim Benveniste, the famous scholar. Aaron Cupino, rabbi of Constantinople, was his teacher in Talmudic lore, and was so successful that at the age of twenty his pupil engaged in Talmudic controversies with Moses Benveniste, who thought them worthy of publication. The great Palestinian Pilpulist, Judah Rozanes, referred with respect to an unpublished work, "Hen Yeshallah," by R. Aaron. Whether the work "Sefat Emet" should be credited to R. Aaron or to his grandfather, Aaron ben Joseph, is uncertain. The latter is more probably its author. Shabbethai Bass, the only writer who mentions that particular book, in his "Sifte Yeshenim," throws no light on this question, merely mentioning that it is by Aaron Sason. See Aaron ben Joseph Sason.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 298; *Ha-Eshkol* (encyclopedia), col. 457; Benjacob, *Oẓar ha-Sefarim*, No. 415, p. 141; *ibid.* No. 1205, p. 608; Azulai, *Shem ha-Gedolim*, ed. Benjacob, p. 19.

L. G.

AARON, ISRAEL: American rabbi; born at Lancaster, Pa., Nov. 20, 1859. His father was a native of Hesse-Darmstadt, where he served many years in the army, holding several minor military offices. After leaving the High School Israel, Aaron entered the Hebrew Union College at Cincinnati. From 1883 to 1887 he was rabbi at Fort Wayne, Ind., and since 1887 has been at Buffalo, N. Y. He has written on "The Relation of the Jews and Arabs to the Renaissance," and "The Megillah of Saragossa," in the "Menorah": also translations of Franz Delitzsch's "Colors in the Talmud" and J. Stern's "Woman's Place in the Talmud."

BIBLIOGRAPHY: *Our County* [Erie] *and its People*, Buffalo, N. Y., 1880.

F. S. W.

AARON BEN ISRAEL BRODA. See Broda, Aaron ben Israel.

AARON BEN JACOB BEN DAVID HA-KOHEN: French ritualist; one of a family of scholars living at Narbonne, France (not Lunel, as Conforte and others say), who was a sufferer by the expulsion of the Jews in 1306. He emigrated to Majorca, and there, some time before 1327, composed a ritual work of great merit bearing the title "Orḥot Ḥayyim" (The Paths of Life). The first part deals chiefly with the laws concerning the daily prayers, the Sabbath, and the festivals, and was published in Florence in 1752; the second, and larger, part is now being edited by M. Schlesinger. The work is rather a compilation of Talmudic laws and discussions than an original system, and was conceived on a plan similar to Jacob ben Asher's great code, the "Arba'ah Ṭurim," which appeared soon afterward and superseded it as a ritual guide on account of its more practical character. The "Orḥot Ḥayyim," however, contains some ethical and doctrinal chapters which are not found in Jacob ben Asher's code. Aaron ha-Kohen was especially fond of mystic lore and of rabbinical discussion. A less strict legalist than his more famous contemporary, his "Orḥot Ḥayyim" is of greater value to the student of literature than to one who seeks practical decisions.

An abridgment of the work, under the name of "Kol Bo" (All Is in It), a thesaurus, compiled most probably by Shemariah ben Simḥah, a German scholar (according to others by Joseph ben Tobiah of Provence), came into common use, replacing the original work.

BIBLIOGRAPHY: Gross, *Aaron ha-Kohen und sein Ritualwerk Orḥot Ḥayyim*, in *Monatsschrift*, 1869, pp. 433–450, 531–541; idem, *Gallia Judaica*, pp. 290, 420; Michael, *Or ha-Ḥayyim*, No. 300; Benjacob, *Oẓar ha-Sefarim*, pp. 51, 239.

K.

AARON BEN JACOB HA-LEVI HOROWITZ. See Horowitz, Aaron ben Jacob ha-Levi.

AARON BEN JACOB OF KARLIN: Known among the Ḥasidim as Rabbi Aaron the Great, or simply as the "Preacher" or "Censor"; born in 1738; died 1771. He was one of the early great rabbis of the sect who helped the rapid spread of Ḥasidism in eastern Europe, and was distinguished for the fiery eloquence of his exhortations. He died one year before his master, the great Rabbi Baer of Mezhirich, and was succeeded by his son, Asher of Karlin (I.). Aaron is the author of the Sabbath hymn which begins יה אכסוף נעם שבת and is still a part of the liturgy of the Ḥasidim. His ethical will (*ẓewaah*) and some collectanea are printed in the work of his grandson, Aaron ben Asher of Karlin.

Bibliography: *Ḳinat Soferim*, note 1294, Lemberg, 1892; *Bet Aharon*, Brody, 1875.

P. Wi.

AARON JAROSLAW. See Jaroslaw, Aaron.

AARON JEITELES. See Jeiteles, Aaron.

AARON OF JERUSALEM (called also **Abu al-Faraj Harun ben Alfarez, the Grammarian of Jerusalem**): Karaite of the eleventh century. He was acknowledged by the Rabbinites as one of the principal representatives of Karaitic learning and as a great authority on grammar and exegesis. He is quoted by Abraham ibn Ezra in the preface to his "Moznayim" as "the sage of Jerusalem, not known to me by name, who wrote eight books on grammar, as precious as sapphire." Moses ibn Ezra refers to him as "the sage of Jerusalem who wrote the 'Mushtamil,'" and also quotes him as "Sheik Abu al-Faraj of Jerusalem, who is no adherent of our religious community." Judah ibn Balaam likewise mentions "the grammarian of the Holy City"; and Abu al-Walid in his "Riḳmah" relates that Jacob de Leon brought him from Jerusalem "the copy of a book by an author who lived there, but whose name he refrains from mentioning," because, as Bacher surmises, he was a Karaite. Little was known of Aaron until Neubauer discovered, among the manuscript collection of Firkovitch in St. Petersburg, important fragments in Arabic of the "Mushtamil" (The Comprehensive), a Hebrew grammar consisting of eight books. Bacher, while studying these fragments, succeeded in rediscovering the unknown grammarian. S. Poznanski published some valuable specimens of Aaron's work; and, following a suggestion of Harkavy, he threw new light on the author and some other works of his—namely, the "Kitab al-Kafi," a commentary on the Pentateuch, often quoted by Karaite writers, and a lexicographical work bearing the title "Sharḥ Alalfaẓ," a part of which is extant in the British Museum.

Bibliography: Fürst, *Gesch. d. Karäert.* i. 99, 100; Bacher, in *Rev. Ét. Juives*, xxx. 232–256; Poznanski, *ibid.*, 1896, xxxiii. 24–39, 197–218; Pinsker, *Liḳḳuṭe Ḳadmoniot*, pp. 109 *et seq.*

K.

AARON OF JITOMIR or **ZHITOMIR**: A disciple of Baer of Mezhirich and a representative of the sect of the Ḥasidim; born about 1750; died about 1820. He wrote cabalistic homilies on the Pentateuch under the title "Toledot Aharon" (The Generations of Aaron), Berditchev, 1817.

Bibliography: Walden, *Shem ha-Gedolim he-Ḥadash*, p. 19, No. 111, Warsaw, 1879.

A. B. D.

AARON, JONAS: First known Jewish resident of Philadelphia; mentioned in an article entitled "A Philadelphia Business Directory of 1703," by Charles H. Browning, published in "The American Historical Register," April, 1895. There the name of Jonas Aaron is referred to as being upon the account-books of Judge Trent.

Bibliography: A. S. W. Rosenbach, *Notes on the First Settlement of Jews in Pennsylvania*, 1655–1703, in *Publications of the Am. Jew. Hist. Soc.*, No. 5, p. 191, 1897.

A. S. W.-R.

AARON BEN JOSEPH OF BEAUGENCY: French Bible commentator and rabbinical scholar, who flourished in the twelfth century at Beaugency, near Orleans. He was the contemporary of Rabbenu Tam (about 1110–75), with whom he maintained a scholarly correspondence.

Bibliography: Zunz, *Z. G.* p. 80; Gross, *Gallia Judaica*, p. 116.

L. G.

AARON BEN JOSEPH OF BUDA (Ofen): A Judæo-German poet of the seventeenth century, who was captured in the city of Ofen, the capital of Hungary, on September 2, 1686, when the imperial troops, under the command of Duke Charles of Lorraine, finally wrested it from the power of the Turks. He was the author of "Ein Schoen Neu Lied von Ofen" (Bak, Prague, 1686), a Judæo-German poem describing the fate of the Jews of Buda, and especially laudatory of one Sender ben Joseph Tausk, to whom the poem is dedicated.

Bibliography: Steinschneider, *Serapeum*, 1848, p. 352, No. 110a; idem, *Cat. Bodl.* Nos. 3654, 4358; Kaufmann, *Die Erstürmung Ofen's*, 1895.

G.

AARON BEN JOSEPH HA-LEVI (abbreviated **RAH** = **R**abbi **A**aron **H**a-Levi): Talmudist and critic; a direct descendant of Zerahiah ha-Levi, and probably, like him, a native of Gerona, Spain; flourished at the end of the thirteenth century; died before 1303. About the middle of the thirteenth century he studied under Naḥmanides, at Gerona, where he also met, as a fellow pupil, Solomon ben Adret, who later came to be his opponent. Aaron especially mentions among his teachers his brother Phinehas (who migrated later to Canet near Perpignan, after which place he is surnamed), and his nephew Isaac, the son of his brother Benveniste. His life appears to have been spent in Spain. In 1285 he was rabbi in Saragossa, where he was so highly respected that Nissim ben Reuben, in 1350, did not dare to annul a decision given by Aaron to a community in that city, even though he considered it illegal (Isaac ben Sheshet, responsa, No. 390). About 1291 Aaron lived for a short time in Toledo. The assertion of some modern historians that, when advanced in age, he emigrated to Provence, is based on a misunderstanding of Meiri (see below), where the correct reading is והן instead of והוא, and מרביצי תורה instead of מרביין תורה (see Neubauer's edition, p. 230).

According to Isaac de Lattes, Aaron wrote commentaries on most of the treatises in the Talmud, of which but few exist to-day; namely, those on the treatises Beẓah and Ketubot, also commentaries on the Halakot of Alfasi, of which the portions on Berakot and Ta'anit have been published by S. and N. Bamberger (Mentz, 1874) under the title "Peḳudat ha-Lewiyim." He wrote also several compendiums of laws concerning the precepts of various rituals. The "Precepts Concerning Wine," which is added to the work "'Abodat ha-Ḳodesh" by his opponent, Solomon ben Adret (Venice, 1602), is the only one published; another part is in manuscript in the Bodleian Library. His pupil Yom-Ṭob Ashbili (that is, of Seville) has preserved, in his novellæ ("Ḥiddushim") to the Talmud, many of the explanations of Aaron. The reputation of Aaron as a high Talmudic authority did not arise from any of the above works, which were not widely published, but from his "Bedeḳ ha-

Bayit" (Breaches of the House), a criticism of the great work, "Torat ha-Bayit" (The Precept of the House), written by Solomon ben Adret.

Several times during his rabbinical career Aaron came into conflict on important points with Solomon ben Adret, the leading spirit of the Spanish Jews. On one occasion they failed to agree in the decision of a subject submitted to them, and neither being willing to acknowledge the superiority of the other, they were obliged to refer the case to the French authorities.

No sooner had Adret published his important work, "Torat ha-Bayit," than Aaron submitted it to a severe but just criticism. It reflects great credit upon Aaron that he treated his opponent with the greatest deference, never allowing himself to descend to personalities. The same thing can not be said of Adret's counter-criticism, "Mishmeret ha-Bayit" (Defense of the House), which is written in an acrimonious, not to say malicious, tone: that may perhaps be the reason that Adret published it anonymously, for it was only in later years that he acknowledged his authorship. These two distinguished pupils of Naḥmanides differed also in many other points. While Adret inclined to mysticism, Aaron treated important dogmatical questions in a fashion which was distasteful to the orthodox, as, for instance, his opinion on resurrection. Without denying resurrection, he maintained that the body would have to undergo certain changes until it acquired an ethereal nature which would permit it to appear before God and to look upon the glory of heaven. Aaron was at first credited with the authorship of the "Sefer ha-Ḥinnuk"—an error corrected by Rosin ("Ein Compendium der Jüdischen Gesetzeskunde," 1871, pp. 131–134). See AARON HA-LEVI OF BARCELONA.

BIBLIOGRAPHY: Menahem Meiri, *Bet ha-Beḥirah*, in Neubauer, *Mediæval Jew. Chron.* ii. 230; *ibid.* David of Estella, p. 232; Isaac de Lattes, *Sha'are Zion*, ed. Buber, p. 46 (neither of them knows anything of Aaron's sojourn in Provence); Neubauer, in *Monatsschrift*, 1871, p. 513; Geiger, *Jüd. Zeit.* x. 128; Neubauer, *Cat. Oxford*, index; Grätz, *Gesch. d. Juden*, vii. 161, 162; Renan, *Les Rabbins Français* (*Histoire Littéraire de la France*, vol. xxvii.), pp. 523–528; Gross, *Gallia Judaica*, pp. 327–332, 460, 461; Michael, *Or ha-Ḥayyim*, No. 293; J. Perles, *R. Salomo ben Abraham ben Adereth*, pp. 4, 62.

L. G.

AARON BEN JOSEPH, THE KARAITE (called **the Elder** to distinguish him from AARON BEN ELIJAH, THE YOUNGER, OF NICOMEDIA): Eminent teacher, philosopher, physician, and liturgical poet in Constantinople; born in Sulchat, Crimea, about 1260; died about 1320. He took a prominent part in the regeneration of Karaism by the help of philosophical elements borrowed from Rabbinite literature. When only nineteen years of age he had mastered the theological knowledge of his time to such a degree that he was elected the spiritual head of the Karaite community of his native town, and in that capacity he engaged the Rabbinite teachers in a public dispute to determine the correct time for the new moon. He then journeyed through many lands and diligently studied the works of Ibn Ezra, Maimonides, Naḥmanides, and Rashi. Being, as he said, eager to arrive at "the truth without bias and prejudice, and free from partizan spirit," he determined to accept the results of his investigation, even if they conflicted with Karaite teachings and traditions. In this spirit of fairness he wrote, in 1294, while following the profession of a physician in Constantinople, the work which established his fame and influence despite his Rabbinite proclivities. This work was the "Mibḥar" (The Choice), a commentary on the Pentateuch, written in the terse, concise, and often obscure style and after the critical method of Ibn Ezra, and this became to the later generation of Karaite teachers a source of instruction in religious philosophy, in exegesis, and in practical theology, that is, the observance of the Law.

His Theology.

Like Ibn Ezra, he presents his theology not in systematic and coherent form, but in observations made throughout the book, in connection with the various portions of the Torah. Unlike Ibn Ezra, however, he avoids references to hidden mysteries of the Biblical text, insisting always on its plain meaning or its possible figurative significance. For the latter he especially uses the commentary of Naḥmanides, whose pupil he is erroneously said to have been. Like Judah Hadassi and Maimonides, he accentuates the spirituality of God; but, unlike these, he assumes certain attributes of God to be inseparable from His essence, but to be taken rather as human forms of speech. In connection with this he dwells especially on the will of God, by which the world was created, and by which the celestial bodies are moved and governed. Angels are to him intelligences emanating from the divine intellect, not created beings: and the existence of demons he rejects as an absurdity. God's saying, "Let us make man!" he explains as signifying the cooperation of the spiritual with the sensuous in the creation and evolution of man; and when God is described as giving names to things, the meaning is that He prompts man to do so. Still, he opposes that rationalism which dissolves miracles into natural occurrences. Prophecy he explains as a psychological, not a physical, process, manifested in different forms; either the inner eye or ear perceiving the object in a vision or dream, or, the truth being on a higher plane, communicated intuitively. Only Moses received the divine revelation directly and clearly without any mind-obscuring vision. Abraham's call to sacrifice his son he takes to be a mere vision. Aaron is very outspoken on the subject of man's free will, opposing emphatically the notion held by Ibn Ezra and others, that human destiny or disposition is influenced by the planets. The expression, that God hardened the heart of Pharaoh, he so interprets as not to contravene the principle of free will.

The most important of the Commandments Aaron declares, against older Karaite teachers and in accordance with the Rabbinites, to be the first of the Ten Words, which makes of the knowledge of God a positive command, as this alone gives to the observance of all the other laws its inner value and its life-consecrating character. Often, in the interpretation of the Law or in regard to its spirit, as in regard to the law of retaliation, "eye for eye and tooth for tooth," he sides with the Rabbinites. Everywhere he shows himself to be of sound, independent judgment. He virtually accepts the principle of tradition, rejecting it only when it conflicts with the letter of Scripture. His conception of the human soul is peculiar and probably influenced by his medical studies: it seems to him in its various functions dependent upon the brain, the blood, and the spinal cord or marrow; whereas otherwise he claims full independence for the immortal spirit. Here his physiology and theology do not harmonize.

Aaron ben Joseph achieved more permanent results for the Karaites by his liturgical work than by his commentary. It was his "Seder Tefillot" (Book of Prayers and Hymns) that was adopted by most of the Karaite congregations as the standard prayer-book, and that probably earned for him the epithet

His Liturgical and Other Works.

"ha-Ḳadosh" (the Saint). He not only enlarged the older Karaite ritual by his own compositions, many of which are rather mystical in character and not of great literary merit, but he also embodied in this ritual the hymns of Ibn Gabirol, Judah ha-Levi, Ibn Ezra, and other great liturgical poets of the Rabbinites, thus showing his broadness of mind as well as his fine judgment and taste. He also composed a didactic poem, presenting in brief rimes for popular instruction and education the contents and spiritual lessons of each weekly portion of the Pentateuch. He wrote, besides, brief commentaries on the earlier Prophets; on the later Prophets, of which only that on Isaiah has been preserved; and on the Hagiographa, of which the one on Job is mentioned in his Pentateuch commentary, and the one on the Psalms has been preserved only in part. He wrote, also, a grammar under the title of "Kelil Yofi" (Diadem of Beauty), a compilation from older works, with his own additions, among which was a chapter on Bible exegesis; but he left it unfinished. It was completed by Isaac Tishbi and published at Constantinople, in 1581, and at Koslov, in 1847.

Aaron ben Joseph's "Mibḥar" (existing in Leyden, London, Paris, and elsewhere in manuscript) was published with a commentary by Joseph Solomon ben Moses Yerushalmi, at Koslov, in 1835. For other commentaries see Tishbi, Elijah Rabbani ben Judah, Kalai, Samuel ben Joseph, and Luzki, Mordecai ben Nissan. His commentary on the earlier prophets and Isaiah, chaps. i.–lix., was edited under the title "Mibḥar Yesharim," by Abraham Firkovitch, who completed the commentary on Isaiah, at Koslov, 1835; better manuscripts are in Leyden. Aaron ben Joseph's commentary on the Psalms exists in Leyden in manuscript only and is incomplete. His liturgy, "Seder Tefillot," appeared first in Venice (D. Bomberg), 1525–29; then in Kale, 1734 and 1805; and in Koslov, 1836.

Bibliography: Grätz, *Gesch. d. Juden*, vii. 323 *et seq.*; Fürst, *Gesch. d. Karäert.* ii. 238–250; Jost, *Gesch. d. Judenthums* ii. 356–361; Neubauer, *Aus d. Petersburger Bibliothek*, p. 56; Hamburger, in Winter and Wünsche's *Jüdische Literatur*, ii. 93–99, where a few specimens of his style are given in German translation; Schreiner, *Der Kalam in d. Jüdischen Literatur*, 1895, p. 57.

K.

AARON BEN JOSEPH SASON: Talmudic author; born toward the middle of the sixteenth century, probably at Salonica, where he received his rabbinical education under the supervision of Mordecai Matalon, an eminent scholar. During the last decades of the sixteenth century Aaron ben Joseph engaged in teaching, and some of his pupils ranked among the eminent rabbis of Turkey. With these, as well as with his colleagues, he maintained a lively correspondence on Talmudic questions, the summary of which (232 responsa) was published at Venice in 1625 under the title "Torat Emet" (Law of Truth). In the introduction to this work he mentions his commentaries on "Yad ha-Ḥazaḳah" of Maimonides and on the "Ṭur" of Jacob ben Asher, as well as his treatises on various halakic subjects, which do not appear to have been published, and which are perhaps altogether lost. It seems probable that the work "Sefat Emet" (Lip of Truth), which, according to the testimony of Shabbethai Bass, contains scholia to the Talmud and to the Tosafot, was written by Aaron ben Joseph and not by his grandson, Aaron ben Isaac Sason. This probability is supported to some extent by the title, "Sefat Emet," which corresponds with the title of his collection of responsa, as well as by the above cited statement in his introduction to "Torat Emet," that he had written scholia to the Talmud.

Bibliography: Conforte, *Ḳore ha-Dorot*, see index of Cassel's edition; Azulai, *Shem ha-Gedolim*, ed. Benjacob, letter *Aleph*, No. 139; Michael, *Or ha-Ḥayyim*, No. 294; Fürst, *Bibl. Jud.* iii. 250; *Ha-Eshkol* (encyclopedia), pp. 457, 458.

L. G.

AARON KUPINO. See Aaron Cupino.

AARON LEVI. See Montezino, Antonio.

AARON HA-LEVI OF BARCELONA: Spanish Talmudist of the end of the thirteenth century; author of the first book of religious instruction among the Jews of the Middle Ages. Though his work the "Sefer ha-Ḥinnuk" (Book of Education) was well known, having been repeatedly commented on and republished in more than a dozen editions, it was reserved for Rosin to discover anything accurate concerning the personality of the author. The book itself is anonymous; and the statement by Gedaliah ibn Yaḥyah (dating from the middle of the sixteenth century), that its author was the celebrated Talmudist Aaron ben Joseph ha-Levi, has been generally accepted. It is now, however, certain that the author was a Spanish instructor of youth, of modest position, one who had contented himself with but the faintest allusion to his own identity in symbolically applying to himself the verse Mal. ii. 5, at the end of the prefatory letter to the book; in an old Midrash (Sifra, Shemini, ed. Weiss, i. 45*d*) this verse is referred to Aaron. He lays no claim to original research. The book was simply intended to impart to Jewish youth a knowledge of the Law, and to present in simple form the principles of Judaism to the unlearned layman. The writer seems to have had this lay-public always before him; and his work is in this respect different from that of his predecessors, Maimonides, Naḥmanides, and Moses of Coucy, from whose works he liberally draws.

The "Ḥinnuk."

The "Ḥinnuk" is an enumeration of the six hundred and thirteen affirmative and negative precepts of the Mosaic Law, arranged in the order of the weekly lessons (*parashot*), with their ethical and halakic aspects, based upon rabbinical tradition of the Talmudic and post-Talmudic periods, for which latter feature he relies upon Alfasi, Maimonides, and Naḥmanides as main authorities. His chief and original merit is displayed in the ingenuity and religious fervor with which he dwells upon the ethical side of the Law, avoiding most admirably all abstruse philosophical and mystical theories, such as are only too abundant in his guides, Maimonides and Naḥmanides. The following are some specimens of his method. Upon the precept concerning the treading ox (Deut. xxv. 4) the "Ḥinnuk" remarks:

> "It is the duty of man to accustom himself to show kindness, compassion, and consideration to his fellow creatures. When we therefore treat considerately even the animals given for our use, and withdraw not from them some of the fruits of what their labor obtains for us, we educate our soul thereby to be all the kinder to our fellow men, and accustom ourselves not to withhold from them what is their due, but to allow them to enjoy with us the result of that to which they have contributed" (par. 601).

Some of his explanations of purely ritual ordinances betray likewise a deep religious sentiment. Thus, he says, the counting (see 'Omer) of the seven weeks between Passover and Pentecost (Lev. xxiii. 15) is intended to cause us to meditate upon the real and deeper meaning of both those festivals. Israel's redemption from Egypt was only the beginning of true freedom for the nation; its full measure was not attained until the Revelation was given, which event is commemorated by the latter festival. On that day Israel may be truly said to have become a free people; therefore let the true Israelite reverentially and lovingly count the very days intervening between the date that brought him bodily liberty and that which perfected it by adding spiritual enfranchisement. Even in the citation of rabbinical traditions and amplifications of the Law, the author displays rare judgment and proper feeling, thus completely justifying the popularity which this book has for centuries enjoyed.

The author's enumeration of the fundamental doctrines (*'iḳḳarim*) of Judaism is noteworthy; namely, "the eternity, omnipotence, unity, and omniscience of God; creation of the world by God; rewards and punishments for human actions; and the truth of Jewish tradition" (introduction to the "Ḥinnuk"). Compared with the familiar principles of faith as enumerated by Maimonides, one is struck by the fact that the "Ḥinnuk," representing the official orthodoxy of the time, mentions neither the unchangeableness of the Law nor resurrection. This is owing undoubtedly to the aversion of rabbinical Judaism to the Maimonidean attempt to set up dogmas.

The "Ḥinnuk" has been translated into Spanish and Latin; the former version seems to have been in existence about a hundred years ago, but has entirely disappeared. An abbreviation of the Latin translation was published by J. H. Hottinger under the title "Juris Hebræorum Leges 261 . . . Ductu R. Levi Barcelonitæ," Zurich, 1656, and a French extract under the title, "Instruction Religieuse et Morale," by E. Halévy.

Bibliography: David Rosin, *Ein Compendium d. Jüd. Gesetzeskunde*, etc., Breslau, 1871; Joseph ben Moses of Tarnopol, *Minḥat Ḥinnuk* (a very learned commentary on the *Ḥinnuk*, in 3 vols.), Lemberg, 1869.

L. G.

AARON HA-LEVI BEN MOSES OF STAROSELYE: A Talmudic scholar and cabalist of note, who flourished in Poland during the latter part of the eighteenth century and the early part of the nineteenth. He was one of the most enthusiastic and steadfast disciples of the cabalist Senior Salman, rabbi of Lozhne and Lody, and studied under him until he had acquired a full knowledge of his mystic lore. He urged Salman to publish his work, "Tanya" (Slavita, 1796); and when the latter was imprisoned by a royal decree in 1798, Aaron traveled from town to town to collect money from his master's followers, to ransom him, or at least to bribe the jailer and the prison warders to allow them to see Salman. After the latter's death in 1812, Aaron took up his residence as rabbi at Staroselye, and many flocked to him to have the Law explained in accordance with the teachings of his master. These formed a school known as the Ḥasidim of Staroselye. Aaron was the author of "Sha'are 'Abodah" (The Gates of Worship), Shklov, 1820–21, a work which is also known by the name "'Abodat ha-Benonim" (The Worship of the Humble). It is divided into five sections: the first on the unity of God; the second on the union of souls; the third on divine service; the fourth on the Law and the Commandments; and the fifth on repentance. He also wrote "'Abodat ha-Lewi," Lemberg, 1861, a commentary on the Pentateuch. All of Aaron's teachings are based on the oral traditions of Salman and on his work, "Tanya."

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 603; Walden, *Shem ha-Gedolim he-Ḥadash*, No. 105; Rodkinson, תולדות עמודי החב״ד.

J. L. S.

AARON HA-LEVI OETTINGEN (איטינגא): Galician rabbi; born about the beginning of the eighteenth century; died in Lemberg about 1769. He was one of a prominent family of rabbis, and officiated for the congregations of Javorov and Rzeszow. His father, Ḥayyim Judah Loeb ben Eliezer, was rabbi of Lemberg, as was also his father-in-law, Ḥayyim Cohen Rapoport, author of responsa, ultimately published at Lemberg, 1861. Aaron strongly opposed the Ḥasidism which arose in Galicia, and especially attacked Elimelech of Lezaysk, the author of "No'am Elimelech" (compare "Torat ha-Ḳenaot," p. 26). His approbations are found in various works of that period.

Bibliography: Buber, *Anshe Shem*, p. 25, Cracow, 1895.

A. B. D.

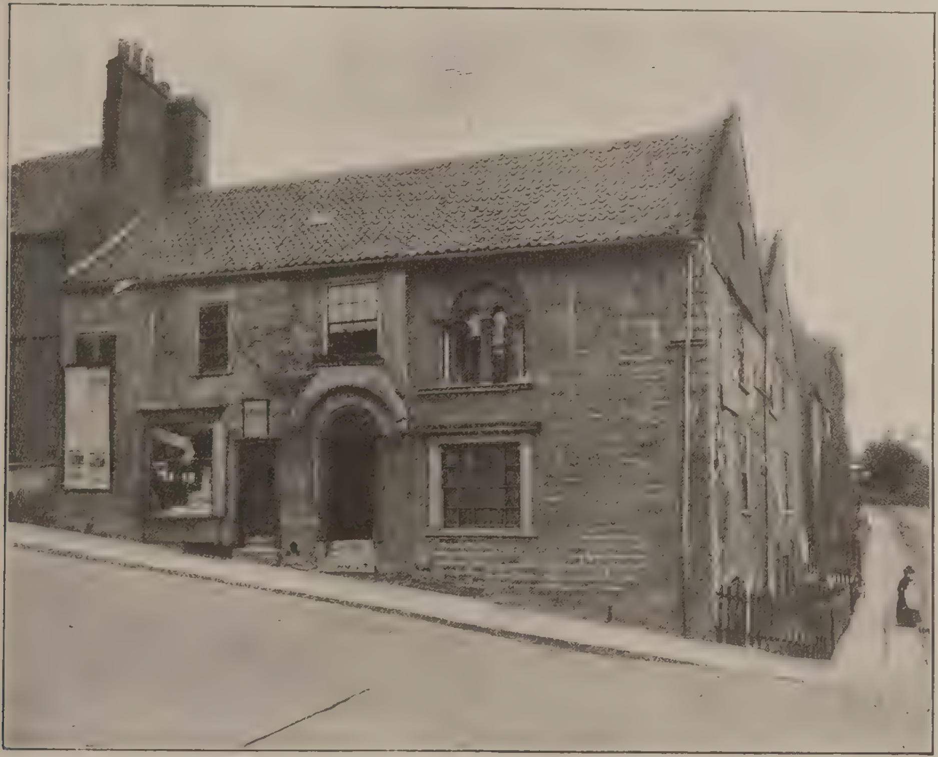
AARON OF LINCOLN: English financier; born at Lincoln, England, about 1125; died 1186. He is first mentioned in the English pipe-roll of 1166 as creditor of King Henry II. for sums amounting to £616 12*s*. 8*d*. (about $3,083, the equivalent of $100,000 of the present day) in nine of the English counties (Jacobs, "Jews of Angevin England," p. 43). He conducted his business through agents (M. D. Davis, "Sheṭaroth," pp. 287, 288, No. 148; Jacobs, *l.c.*, p. 277), and sometimes in conjunction with Isaac, fil Joce; by these methods building up what was practically a great banking association that spread throughout England. He made a specialty of lending money for the purpose of building abbeys and monasteries. Among those built were the Abbey of St. Albans ("Gesta St. Albani," ed. Riley, p. 193), Lincoln Minster (Giraldus Cambrensis, "Opera," ed. Dymock, vii. 36), Peterborough Cathedral ("Benedict Abbas," ed. Stubbs, i. 106), and no less than nine Cistercian abbeys ("Memorials of Fountains Abbey," ii. 18). They were all founded between 1140 and 1152, and at Aaron's death remained indebted to him in no less a sum than 6,400 marks (£4,800 or $24,000, probably equal to $750,000 at the present day). Some of these debts may, however, have been incurred by the abbeys in order to acquire lands pledged to Aaron. Thus the abbot of Meaux took over from Aaron lands pledged to the latter in the sum of 1,800 marks (£1,200 or $6,000, equal to $180,000 at the present day); Aaron at the same time promising to commute the debt for a new one of only 1,260 marks, which was paid off by the abbey. After Aaron's death the original deed for 1,800 marks was brought to light, and the king's treasury demanded from the abbey the missing 540 marks ("Chron. de Melsa," i. 173 *et seq.*). This incident indicates how, on the one hand, Aaron's activity enabled the abbeys to get possession of the lands belonging to the smaller barons, and, on the other, how his death brought the abbeys into the king's power.

His Transactions.

Aaron not only advanced money on land, but also on corn (Jacobs, *l.c.*, p. 66), armor (Giraldus Cambrensis, "De Instructione Principum," ed. Brewer, p. 45), and houses ("Rotulus Cartarum," i. 55*b*; Jacobs, *l.c.*, p. 60), and in this way acquired an interest in properties scattered through the eastern and southern counties of England. When he died, in 1186, Henry II. seized his property as the escheat of a Jewish usurer (see Usury), and the English crown thus became universal heir to his estate. The actual cash treasure accumulated by Aaron was sent over to France to assist Henry in his war with Philip Augustus, but the vessel containing it went down on the voyage between Shoreham and Dieppe ("Benedict Abbas," ed. Stubbs, ii. 5). However, the indebtedness of the smaller barons and knights still remained, and fell into the hands of the king to the amount of £15,000 ($75,000, probably equal to $2,500,000 at the present day), owed by some four hundred and thirty persons ditributed over the English counties in the following proportions (Jacobs, *l.c.*, pp. 142, 143):

Berkshire	1	Hereford	5	Shropshire	3
Buckingham	4	Lincoln	186	Sussex	1
Cambridge	1	London and Middlesex	40	Warwick and Worcester	21
Cumberland	6	Norfolk	35	Wiltshire	3
Gloucester	2	Northampton	28	Yorkshire	80
Hampshire	7	Oxford	7		

So large was the amount that a separate division of the exchequer was constituted, entitled "Aaron's Exchequer" (Madox, "History of the Exchequer," folio ed., p. 745), and was continued till at least 1201, that is, fifteen years later, for on the pipe-roll of that year most of the debts to Aaron (about £7,500) are recorded as still outstanding to the king, showing that only half the debts had been paid over by that time, though, on the death of Aaron, the payment of interest ceased automatically, since the king, as a Christian, could not accept usury.



"Aaron's House" at Lincoln.
(From a photograph.)

The house of Aaron of Lincoln still stands, and is probably the oldest private stone dwelling in England the date of which can be fixed with precision (before 1186). It is on the right-hand side of the Steep Hill of Lincoln, on the way up toward the cathedral, and is figured in Jacobs, *l.c.*, opposite p. 91, and in "Tr. Jew. Hist. Soc. Eng.," iii., opposite p. 181 (where accurate details are given). Originally the house had no windows on the ground floor—an omission probably intended to increase the facilities for protection or defense.

Aaron's significance is due to the fact that his career illustrates the manner in which the medieval Jewish communities could be organized into a banking association reaching throughout an entire country; while the ultimate fate of the wealth thus acquired shows that, in the last resort, the state was the arch-usurer and obtained the chief benefit from Jewish usury.

Bibliography: Jacobs in *Tr. Jew. Hist. Soc. Eng.* iii. 157-179; idem, *Jews of Angevin England*, passim.

J.

AARON MARKOVICH OF WILNA: Agent (court Jew) of King Ladislaus IV. of Poland in the seventeenth century. The only known document in which his name occurs is a letter, dated January 11, 1638, in the official correspondence between the Russian and Polish courts in the reign of Mikhail Feodorovich, the first Russian ruler of the Romanof dynasty. In it Ladislaus asks of the czar permission for Aaron Markovich, "the king's agent," to visit Moscow for the purpose of purchasing (with the privilege of exemption from custom duties) certain utensils for the royal household; also that he be allowed to take with him, for sale, some "precious goods." This request, together with the fact that Ladislaus was not very favorably disposed toward the Jews (see Ladislaus), is evidence of the influential standing of Aaron with the Polish king. The czar did not grant the request, a fact probably due to the strained relations of the two courts at the time.

Bibliography: *Regesty i Nadpisi*, 1899, No. 817; Bantysh-Kamenski, *Perepiska Mezhdu Rossiei i Polshei*, etc., 1862, vol. iv.; Gradovski, *Otnosheniya k Yevreyam v Drevnei i Sovremennoi Russi*, 1891, i. 305.

H. R.

AARON BEN MEIR OF BREST: Lithuanian rabbi; born about the beginning of the eighteenth century at Brest-Litovsk (בריסק), Russia; died there Nov. 3, 1777. He was a descendant of the family of Katzenellenbogen-Padua, and received his Talmudical instruction from Eliezer ben Eliezer Kolir, a well-known Pilpulist and the author of a number of rabbinical works. Aaron carried the Pilpul method to its extreme limits, and was the author of "Minḥat Aharon" (Aaron's Offering, Novydvor, 1792), a work containing glosses on the Talmudic treatise Sanhedrin, and a masterpiece of rabbinical dialectics (Pilpul). At the end of the work is an appendix, called "Minḥah Belulah," which contains responsa and commentaries on Talmudic topics. Some of his responsa may be found in the "Meḳor Mayim Ḥayyim" (Sudilkov, 1836), a work by his grandson, Jacob Meir of Padua. Aaron's father was one of the leaders (*allufim*) of the Jewish community of Brest-Litovsk; and his signature is attached to a letter sent in 1752 by that community to Jonathan Eybeschütz assuring him of their support in his dispute with Emden.

Bibliography: Eisenstadt Wiener, *Da'at Ḳedoshim*, pp. 124–125, St. Petersburg, 1897–98; Feinstein, *'Ir Tehillah*, p. 33, Warsaw, 1886; Benjacob, *Oẓar ha-Sefarim*, p. 340.

L. G.—D.

AARON BEN MENAHEM MENDEL: Russian rabbi, who flourished at the beginning of the nineteenth century. He wrote "Seyag la-Torah" (Fence to the Law), which was printed at Lemberg in 1810. This work contains references to all the passages of the Babylonian Talmud quoted in the Tosafot, but is a plagiarism from a similar work by Mordecai Jaffe.

Bibliography: Fürst, *Bibl. Jud.* i. 25; Benjacob, *Oẓar ha-Sefarim*, p. 419.

L. G.

AARON BEN MESHULLAM BEN JACOB OF LUNEL: Ritualist; flourished about the end of the twelfth century and the beginning of the thirteenth; died about 1210 (according to "Shebeṭ Yehudah"). He was one of the five sons of Meshullam ben Jacob and seems to have written a book on Dinim, from which the author of the "Sefer Asufot" (MS. in the Montefiore College Library; see Gaster, "Judith Montefiore College Report, 1893," pp. 33 *et seq.*) quotes several passages. His decisions and interpretations are also referred to in the "Sefer ha-Hashlamah" of his nephew, Rabbi Meshullam (for example, in his notes on Baba Ḳamma, end of chap. x.; Baba Meẓi'a, beginning of chap. vii.), who calls him "ḥakam" for his general knowledge.

Judah ibn Tibbon, in his ethical will (ed. H. Edelman, in "The Path of Good Men"), recommends his son Samuel to seek in all things the advice of Rabbis Aaron and Asher, these being trusted friends; and he refers to Aaron's skill in computation of the calendar and in other branches of rabbinic knowledge. In the literary controversy about certain theories and decisions of Maimonides, carried on at the time by the Maimonists and Antimaimonists, Rabbi Aaron sided with the former.

Rabbi Meir ha-Levi Abulafia (רמ״ה), the leader of the Antimaimonists, informed Rabbi Aaron of the criticisms of Abba Mari on the works of Maimonides. The reply of R. Aaron ("Responsa of Maimonides," ed. A. Lichtenberg, part iii. 11 *et seq.*), in defense of Maimonides, is distinguished by its elegance of style, its appropriate use of Biblical and Talmudic phrases, and its skill in literary criticism. After a long panegyric on the greatness of Maimonides, R. Aaron places him above ordinary criticism. He says that if Abba Mari discovered in the works of Maimonides passages that appeared strange and unintelligible, he should have expressed his doubts in moderate terms, like a disciple who seeks information, and not like a master who corrects his pupil. Rabbi Aaron only discusses one topic of the controversy, namely, Maimonides' interpretation of the principle of resurrection.

Bibliography: Gross, *Gallia Judaica*, pp. 280, 290; Renan, *Les Rabbins Français*, pp. 448, 511, 518, 733; Lubetzki, preface to *Sefer ha-Hashlamah*, Paris, 1885; Michael, *Or ha-Ḥayyim*, No. 306.

M. F.

AARON BEN MORDECAI OF RÖDELHEIM (near Frankfort-on-the-Main): Translator, who flourished early in the eighteenth century. He translated the two Targums on Esther into Judæo-German in the early years of the eighteenth century; and the first edition, bearing the title "Meẓaḥ Aharon," appeared at Frankfort-on-the-Main in 1718. It has since been reprinted (Steinschneider, "Cat. Bodl." col. 724). L. G.

AARON BEN MOSES BEN ASHER (commonly called **Ben Asher**; Arabic, **Abu Said**): A distinguished Masorite who flourished in Tiberias in the first half of the tenth century. He was descended from a family of Masorites which can be traced back through six generations to Asher the Elder, who flourished in the last half of the eighth century. While merely the names of elder critics have been preserved, that of Aaron ben Moses is the first that appears in the full light of history, and with him the Masora may, in a certain sense, be considered as closed. He wrote a manuscript of the Old Testament and marked it with vowel-signs and accents. He spent many years of study in preparing this codex, and revised it several times. It became the standard for all later generations; and with a few exceptions (where it follows his contemporary rival, Ben Naphtali) the present Masoretic text is based on his work. The belief that this codex has been preserved in a synagogue at Aleppo is unfounded, and the opinion that Aaron ben Asher was a Karaite is untenable. He wrote short treatises on Masoretic and grammatical subjects, which occur in several manuscripts under various titles. The title "Diḳduḳe ha-Ṭe'amim" (Grammatical Rules of the Accents), under which S. Baer and H. L. Strack published them (Leipsic, 1879), was probably that selected by the author himself. He also compiled a list of eighty homonyms, "Shemonim Zugim," which was afterward incorporated in the "Masora Finalis," *s.v.* א, and in the "Oklah we-Oklah" (אכלה ואכלה). Aaron ben Moses may be regarded as the connecting link between the Masorites and the grammarians.

Bibliography: S. Baer and H. L. Strack, *Diḳduḳe ha-Ṭe'amim*, Leipsic, 1879; Harris, *The Rise and Development of the Massora*, in *Jew. Quart. Rev.* vol. i.; Bacher, *Die Massora*, in Winter and Wünsche's *Jüdische Literatur*, ii.; idem, *Rabbinisches Sprachgut bei Ben Ascher*, in Stade's *Zeitschrift*, xv.; idem, *Die Anfänge der Hebräischen Grammatik* in *Z. D. M. G.* vol. xlix., reprinted Leipsic, 1895; and A. Harkavy's *Notes* to Rabbinowitz's Hebrew translation of Grätz, *Gesch. d. Juden*, vol. iii.

C. L.

AARON MOSES BEN JACOB TAUBES. See Taubes, Aaron Moses ben Jacob.

AARON BEN MOSES MEIR PERLS. See Perls, Aaron ben Moses Meir.

AARON MOSES BEN MORDECAI: One of the few cabalistic writers of recent times in East Prussia: author of a work, "Nishmat Shelomoh Mordecai" (The Soul of Solomon Mordecai; Johannisberg, 1852), so called in remembrance of his son, who died in early childhood. On the title-page the statement is made that the work is a commentary on M. Ḥ. Luzzatto's "Ḥoḳer u-Meḳubbal"; indeed the text of this treatise is printed in the volume. Aaron used the name of Luzzatto merely to give greater vogue to his own book, because of the waning influence of the Cabala in Poland at the time. In reality, Aaron's work is a commentary on the "'Eẓ Ḥayyim" of Ḥayyim Vital, the arch-apostle of the cabalistic school of Luria. Aaron Moses states (*l.c.* p. 46*a*) that he was the author also of a commentary on the Midrash Tanḥuma, entitled "Zebed Ṭob" (A Goodly Gift). This has not been printed.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, pp. 405 and 151, where the last work is wrongly ascribed to Dob Baer of Slonim.

L. G.

AARON BEN MOSES MOSESSOHN. See Mosessohn, Aaron ben Moses.

AARON MOSES PADUA. See Padua, Aaron Moses.

AARON BEN MOSES TEOMIM: Rabbinical scholar; born about 1630, probably in Prague, where the Teomim-Fränkel family, from Vienna, had settled; died in Chmelnik, Poland, July 8, 1690. In 1670 he was called as rabbi to Worms, where he succeeded Samson Bacharach. Prior to this he had been a preacher at Prague. In a serious illness which overcame him on Passover evening, 1675, he vowed he would write a commentary on the Haggadah if he should be restored to health. On his recovery he published this commentary under the title "Maṭṭeh Aharon" (Aaron's Rod), Frankfort-on-the-Main, 1678. Another work, "Bigde Aharon" (Aaron's Vestments), homilies on the Pentateuch, was published after the author's death at Frankfort-on-the-Main, 1710. His "Glosses on Shulḥan 'Aruk, Ḥoshen Mishpaṭ" remained in manuscript. Responsa of his are found in the collections of Jair Ḥayyim Bacharach, "Ḥawwot Yair," and in those of Eliakim Goetz b. Meir of Hildesheim, "Eben ha-Shoham." In 1677 Aaron received a call to Lissa in Poland, which he declined; but in 1690 he accepted a call to the rabbinical seat of Cracow. He was there but three months when a Polish nobleman, probably in order to blackmail the congregation, ordered his arrest in Chmelnik, whither he had gone to attend the congregational Meeting of the Four Lands (Arba' Araẓot). On Sabbath, July 8, 1690, he was arrested, placed on horseback, and hurried to prison. He fell off the horse several times and was as often remounted. Before the jail was reached he had died of fright and ill-treatment. He was buried at Pintchov.

As a character and as a rabbinical scholar, Aaron Teomim did not rise above the level of his contemporaries. In his rabbinical works, Teomim is a typical Pilpulist. His scholastic discourses are in accordance with the vogue of that age. That his theories, as exhibited in his treatment of the Haggadah, were appreciated by his contemporaries, is proved by the fact that his Haggadah was reprinted three times: at Amsterdam, in 1695; at Frankfort-on-the-Main, in 1710; at Amsterdam, in 1712.

A severe criticism which Jair Ḥayyim Bacharach wrote under the title "Maṭṭeh Aharon," and which he did not dare to publish, was certainly not free from personal motives. Bacharach, the son and grandson of former rabbis of Worms, living in that city after he had lost his position in Coblenz, had hoped to succeed his father; and he wished to show that the congregation had not chosen a better man. Bacharach's interesting criticism was published by Jellinek in the first volume of "Bikkurim," a periodical edited by Naphtali Keller.

Bibliography: J. M. Zunz, *'Ir ha-Ẓedeḳ*, p. 132, Lemberg, 1874; Fuenn, *Keneset Yisrael*, p. 88, Warsaw, 1880; Dembitzer, *Kelilat Yofi*, ii. 71*b*, Cracow, 1893; Kaufmann, *Jair Chaim Bacharach*, pp. 54 *et seq.*, Treves, 1894.

D.

AARON BEN MOSES BEN ẒEBI HIRSCH TEOMIM. See Teomim, Aaron.

AARON BEN NATHAN NAṬA' OF TREBOWLA: Author: flourished about the middle of the eighteenth century. He published at Zolkiev, in 1755, "Shem Aharon" (Aaron's Name), a work containing halakic novellæ to the whole Talmud, and midrashic interpretations of the Pentateuch under the sub-title, "Netibot la-Shebet." He also published a commentary on Talmudic discussions on the Pentateuch, which bears the title "Maḳlo shel Aharon" (Aaron's Staff) and was published in 1768.

Bibliography: Fürst, *Bibl. Jud.* i. 25; Benjacob, *Oẓar ha-Sefarim*, pp. 368, 591.

L. G.

AARON OF NEUSTADT (surnamed **BLUMLEIN**): Talmudist who with Shallum and Jaekel of Vienna formed a triumvirate of Talmudic scholars in Austria at the end of the fourteenth and beginning of the fifteenth century; uncle and chief instructor of Isserlein, who frequently alludes in his works to the decisions and opinions of his teacher. Jacob Mölln (Maharil) also refers to him and his colleagues. Aaron suffered the death of a martyr, at Vienna, on March 13, 1421. He wrote a digest, "Hilkot Niddah," which is mentioned by Isserlein. A collection of sermons by Aaron is now known only through three citations in the works of Jacob Mölln and of Isserlein.

Bibliography: A. Berliner, in *Monatsschrift*, 1869, p. 134; Michael, *Or ha-Ḥayyim*, No. 277.

L. G.

AARON BEN PEREZ OF AVIGNON: French rabbi and scholar; born about the middle of the thirteenth century; died in the first quarter of the fourteenth century. He was one of the leading scholars of Argentière, Languedoc, France. With other influential members of the congregation of Argentière, he signed an address to Solomon ben Adret during the great anti-Maimonist controversy of 1303–05. The address, with the signatures, can be found in Abba Mari Don Astruc's "Minḥat Ḳenaot," p. 47. This appeal was intended to encourage Abba Mari in his efforts to stem the tide of false doctrines rapidly spreading among the younger scholars.

Bibliography: Renan, *Les Rabbins Français*, p. 675; Gross, *Gallia Judaica*, p. 67.

M. F.—L. G.

AARON OF PESARO: Flourished in the sixteenth century at Pesaro, Italy, and wrote "Toledot Aharon" (The Generations of Aaron), an index to Scriptural quotations in the Talmud, arranged in the order of the Bible. This was first printed at Freiburg in 1583, and, in an abbreviated form, is found in rabbinic Bibles.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 310; Steinschneider, *Cat. Bodl.* No. 4377.

M. L. M.

AARON BEN PHINEHAS: Member of the rabbinical college of Lemberg, and appears in that capacity among the rabbis who had to decide a case in matrimonial law with regard to the marriage of the widow of a man who had been killed by the bands of CHMIELNICKI. Aaron died at Lemberg, June 20, 1651.

BIBLIOGRAPHY: Abraham Rapoport, *Etan ha-Ezrahi*, responsum No. 21, Ostrog, 1796; Buber, *Anshe Shem*, p. 22, Cracow, 1895.

A. B. D.

AARON OF PINSK: Rabbi in Kretingen, in the government of Kovno, and afterward in Pinsk, where he died in 1841. He wrote "Tosafot Aharon," in which he attempted to solve the questions of the Tosafists in various Talmudic treatises, notably in Zera'im, Mo'ed, and Niddah. The book, which contains also scholastic and cabalistic discourses, was printed in 1858.

BIBLIOGRAPHY: Walden, *Shem ha-Gedolim he-Ḥadash*, p. 19, No. 122, Warsaw, 1879; Benjacob, *Oẓar ha-Sefarim*, p. 626.

D.

AARON SABAONI (הסבעוני): Editor of Moses Albaz's cabalistic ritual, "Hekal ha-Kodesh," to which he added notes, and which was printed in Amsterdam, 1653. It is conjectured that he was named after the city of Sabbionetta; but in the seventeenth century he resided in Sale, and, with Jacob Sasportas, participated in the condemnation of the followers of Shabbethai Ẓebi for refusing to keep the four chief fast-days, on the ground that the Messiah had already arrived.

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 136.

A. B. D.

AARON BEN SAMUEL: Hebrew author; born about 1620; flourished in Germany during the latter half of the seventeenth century. He published his "Bet Aharon" (Aaron's House) at Frankfort-on-the-Oder in 1690, being at that time of advanced age. This work, which received the approval of the greatest rabbinic authorities of the time, gives the places in the Talmud, the Midrashim, the Zohar, and many other rabbinic and cabalistic works where each verse of the Bible is either cited or explained.

Although Aaron owes much to his predecessors (Aaron of Pesaro, Jacob Sasportas, Manasseh ben Israel, and others), his work, because of its completeness, is a monument of remarkable industry and wide reading. In the introduction he states that he spent ten long years at the work, although assisted by several scholars who lived with him for this purpose. In this introduction Aaron mentions three of his other works, which, however, seem to have been lost: (1) "Sissera Torah," a midrashic commentary on Judges, iv. v.; (2) "Ḥibbur Masora," a midrashic commentary on the Masora, of which he gives several specimens; and (3) "Shaloaḥ Manot," a short commentary on the treatise Megillah.

At the request of his wife, Aaron translated into Judæo-German the Midrash on the death of Moses, "Peṭirat Mosheh Shem 'Olam," Frankfort-on-the-Oder, 1693. This book was very popular with the Jewish women of Poland and Russia, and has gone through many editions. Aaron must have reached a very great age; for in 1701 he published a commentary on "Perek Shirah," which is appended to a prayer-book printed that year in Berlin (see Steinschneider, "Cat. Bodl." Nos. 4000 and 4380).

L. G.

AARON BEN SAMUEL: A simple farmer of Hergershausen (Hessen), who was the first person in Germany to attempt, at the beginning of the eighteenth century, to bring about the use of the vernacular in lieu of the Hebrew in the daily prayers. His "Liebliche Tefilah, oder Greftige Artznei vor Guf un Neshamah" (A Lovely Prayer, or a Tonic for Body and Soul), Frankfort-on-the-Main, 1709, though not the first Judæo-German adaptation of the prayer-book, was original in that it sought to give a literary form to the vernacular version, by amplifying considerably the original text of the prayers. The object of the writer is clearly expressed in the introduction to the book, namely, to bring about the substitution of this Judæo-German version for the Hebrew text in those spheres in which the "Holy Language" was no longer understood. Aaron's attempt failed; for the orthodox Jews protested so vigorously against the innovation that the rabbis throughout the Palatinate placed the book under the ban. And so quickly and so well was the order of the rabbis obeyed, that not a copy of the "Liebliche Tefilah" could be found till about 1830, when large numbers of the work were discovered in the synagogue lofts of Hessen.

BIBLIOGRAPHY: Karpeles, *Gesch. d. Jüd. Lit.* ii. 1014; Zunz, *Z. G.* pp. 166, 170, 449.

W. M.

AARON SAMUEL. See KAYDANOWER, AARON SAMUEL.

AARON SAMUEL BEN MOSES SHALOM OF KREMNITZ: Author of "Nishmat Adam," Hanau, 1611, which contains dissertations on the nature of the soul, purpose of man's existence, the future world, and rewards and punishments.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 318; Benjacob, *Oẓar ha-Sefarim*, p. 404.

J. L. S.

AARON BEN SAMUEL HA-NASI (called also **Abu Aaron ben Samuel ha-Nasi of Babylonia**): A personage who was considered until recently a fictitious creation of the Traditionists (Zunz)—those who, in their desire to find teachers and originators for everything, invented him in order to announce him as the father of prayer-interpretation and mysticism. But the publication of the "Chronicle of Ahimaaz" (written in 1054), by Neubauer, has demonstrated that Aaron is not altogether a creature of the imagination. It is true that legend has far more than history to say about him, and that only the barest outlines of his real career are accessible. Aaron was the son of a high dignitary in Babylonia, a certain Samuel, who, according to R. Eliezer of Worms, was a *nasi* (prince). In the "Chronicle of Ahimaaz" Aaron is said to have been a member of the house of Joab, which means that he was the son of an ab bet din, or chief of the court of justice; since in Jewish legend (Yer. Mak. ii. 31*a*; Tan., Mas'ey, 12) Joab is referred to as the chief justice in the reign of David. Disagreements between father and son, about the middle of the ninth century, caused Aaron to leave home. He traveled through Palestine to Italy, and landing at Gaeta went to Benevento. He did not stay there long, but went to Oria, in southern Italy, the center of Jewish life in Italy at that time. In that place he associated with the learned brothers, Shephatiah and Hananeel, sons of Amittai, under whose fostering influence he taught successfully—a vocation for which his profound knowledge of the Law, acquired in Babylonia, seemed especially to fit him. Aaron's activity bore fruit not only in Italy, but also beyond the borders of that country. Among his pupils were numbered Moses ben Kalonymus of Lucca, who, under one of Charlemagne's successors, went to the land of the Franks (Mentz), and there became the spiritual head of the Jews in that coun try. In spite of his success as a teacher in Italy, Aaron was seized by a secret longing for home; and seeing that the seed which he had carefully sown was bearing fruit, he considered himself entitled to return quietly to the land of his fathers. He embarked at Bari, to the great sorrow of his pupils and friends, among the latter being the ruler of the town, who tried to detain him by force. Nothing further is known of him. The cabalists considered him as one of the chief pillars of their mysticism, ascribing to him the cabalistic works, "Niḳḳud" and "Pardes"; but see Botarel's commentary on Sefer Yeẓirah, i. 1, 5; ii. 4, and Moses Cordovero in his "Pardes Rimonim." That he is considered to be identical with "Aaron the Babylonian" appears from the fact that Botarel (*l.c.* iv. 2) describes the latter as making use of the ineffable name of God in working the most wonderful miracles in exactly the same way as Aaron ben Samuel is said, in the "Chronicle of Ahimaaz," to have done. Graetz's identification of this Aaron with the Aaron who was a candidate for the gaonate in 814—according to Isaac Halevi even earlier—is impossible upon chronological grounds. Aaron's activity in Italy is placed by the "Chronicle" half a century later than this date; in 870 he was still in Italy.

BIBLIOGRAPHY: Rapoport, in *Bikkure ha-'Ittim*, 1829, x. 112; Zunz, *S. P.* p 105; Neubauer, *Rev. Ét. Juives*, xxiii. 230-237; idem, *Mediæval Jew. Chron.* ii. 112-115, 119; Kaufmann, in *Monatsschrift*, 1896, xl. 462-471, 501; *Jew. Quart. Rev.* iv. 615; Grätz, *Gesch. d. Juden*, v. 421, 422; Michael, *Or ha-Ḥayyim*, No. 267; Isaac Halevi, *Dorot ha-Rischonim*, pp. 235-238; Steinschneider, in *Jew. Quart. Rev.* ix. 623.

L. G.

AARON IBN SARGADO: Gaon in Pumbedita and a son of Joseph ha-Kohen. According to the chronicle of Sherira, Sargado officiated from 943 to 960; others declare he died in 942. He was successor to the gaon HANANIAH, the father of Sherira. Not of a family of scholars, but an extremely wealthy merchant, he was elevated to the gaonate (presidency of a rabbinical academy) through the influence of his family. Caleb ibn Sargado, the determined opponent of Saadia, who spent 60,000 zuzim ($9,000) in order to bring about the deposition of the gaon of Sura, was probably identical with Aaron, as Harkavy has shown (see "Seder 'Olam Zuṭṭa" in "Anecdota Oxoniensia," ii. 83). Four of Sargado's legal decisions on religious problems are preserved, and are printed in the collection, "Ḥemdah Genuza," Nos. 37-40. One of these, it appears, was the answer to an inquiry from Kairwan. Like his opponent Saadia, Aaron was a Bible commentator, and parts of his commentary are extant in St. Petersburg. Abraham ibn Ezra quotes some of his philosophical sayings.

BIBLIOGRAPHY: Joel Müller, *Mafteaḥ*, 1891, p. 177; Neubauer, *Mediæval Jew. Chron.* i. 66, 92, 190; Zunz, in Geiger's *Jüd. Zeit.* iv. 389; Winter and Wünsche, *Jüdische Literatur*, ii. 247; Geiger, *Jüd. Zeit.* i. 297.

A. K.

AARON SELIG BEN MOSES OF ZOLKIEV: Author; flourished in the seventeenth century. He wrote "'Amude Sheba'" (Seven Pillars) containing: (1) Commentaries and glosses on the old and the new Zohar, explaining the foreign words therein; (2) treatises not included in the old Zohar; (3) references where commentaries on the treatises of the old and the new Zohar can be found; (4) similar indications of the book "Tiḳḳunim"; (5) remarks on the style of the Zohar. The work was published at Cracow in 1637.

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 443; Fürst, *Bibl. Jud.* i. 26; Steinschneider, *Cat. Bodl.* No. 4371.

J. L. S.

AARON SOLOMON: Merchant of Philadelphia, Pa., who, about 1777, signed an agreement to take the colonial paper currency sanctioned by King George III. in place of gold and silver. He left Philadelphia for Europe in 1785.

BIBLIOGRAPHY: H. P. Rosenbach, *The Jews in Philadelphia Prior to 1800*, p. 12, Philadelphia, 1883.

A. S. W.-R.

AARON BEN SOLOMON AMARILLO. See AMARILLO, AARON BEN SOLOMON.

AARON BEN SOLOMON BEN HASUN: Talmudist who flourished in Turkey at the beginning of the sixteenth century. He ranked high among the prominent Oriental Talmudic scholars of his time. Except some responsa, which may be found in the works of his pupils and colleagues, he left nothing in writing. Among his pupils were many important Talmudists of the East.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 313.

L. G.

AARON BEN SOLOMON BEN SIMON BEN ẒEMAḤ DURAN. See DURAN, AARON BEN SOLOMON BEN SIMON BEN ẒEMAḤ.

AARON OF TRANI. See TRANI, AARON OF.

AARON (ḤAYYIM) VOLTERRA, MASSA DI CARRARA. See VOLTERRA, AARON (ḤAYYIM), MASSA DI CARRARA.

AARON BEN WOLF. See WOLFSSOHN, AARON.

Rabbinical Career.

AARON WORMS: Chief rabbi of Metz and Talmudist; son of Abraham Aberle; born July 7, 1754, at Geislautern, a small village near Saarbrück (not at Kaiserslautern, as some writers assert); died at Metz, May 2, 1836. He came of a family of rabbis, and was destined for a rabbinical career. He received his early education from his father, Abraham Aberle, and afterward was sent to Metz, the nearest city having a rabbinical college. This institution was directed by Chief Rabbi Loeb Günzburg, with whom Aaron gained such high favor that at the early age of fifteen he was allowed to deliver a lecture on a halakic subject in the synagogue of Metz. Through Günzburg's instrumentality he was appointed in 1777 to the rabbinate of Kriechingen in German Lorraine. Having lived in that town for seven years, he returned to Metz, where, after the death of Loeb Günzburg (June 23, 1785), Aaron was chosen principal of the rabbinical college. For many years he officiated as associate rabbi and deputy chief rabbi, and on June 12, 1832, was unanimously elected chief rabbi. The government confirmed his election, although he had not mastered the French language, as required by the law regulating the appointment of rabbis. Four years later he died, revered and beloved by both the orthodox and the progressive Jews. Aaron was so conservative in his views that even in his practical life he did not acquire a thorough knowledge of the language of his country, and still regarded the Zohar as a sacred book and as the composition of Simeon ben Yoḥai. Nevertheless, he gave expression to opinions that in some measure prepared the way for Jewish reforms.

Attitude Toward the French Revolution.

So greatly was he influenced by the French Revolution that he even dressed himself in the uniform of the National Guard and, to accord with military regulation, removed his beard. Aaron fully realized that the Jews, in receiving rights, had also duties to fulfil; and in a sermon preached during the Revolutionary period, he strongly rebuked the Jews for their aversion to handicrafts, and, as an example for them, apprenticed his son Elijah to an artisan. As a member of the Great Sanhedrin convened by Napoleon, he delivered an impressive address on the "Relations of the Jews to Non-Jews according to Rabbinic Law," in which he demonstrated that the Talmudic opinions concerning the heathen should not be used as guides in the regulation of practical life under the conditions that existed then. Again, in purely Jewish affairs, in questions concerning rites and ceremonies, he showed himself remarkably broad-minded. Upon the occasion of his taking the oath as chief rabbi, administered by the government officials, his hat was handed him to cover himself. He refused it with a smile, saying: "God does not wish to impose upon us the duty of approaching Him bareheaded; but if we do so voluntarily, so much the better!" (compare Lev. R. xxvii. 6). This can not be regarded simply as a *bon mot*; for he did not hesitate publicly to declare himself in accord with the reform tendencies which were then beginning to force their way into the Synagogue.

Reform Tendencies.

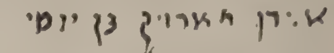
Aaron was perhaps the only conservative rabbi of that period who expressed the opinion that it was better to pray in the vernacular than to mutter Hebrew prayers without understanding their meaning. On this ground he refused to join the agitation against the reforms of the Hamburg Temple. His insight into the necessity of a reform in divine service is further shown by his protest against the custom of interrupting the ritual prayers by the insertion of *piyyuṭim*, of whose authors he often spoke derisively. Such a man could not be a friend of superstitious customs, and he made a vigorous stand against them. He looked also with a critical eye upon other customs which he would not regard as obligatory on the mere ground of usage, and more than once he remarked, with an undertone of bitterness, that Moses Isserles (RMA, רמ"א) desired to force all Jewry under the yoke of Polish customs; but he saw no reason why German and French Jews should yield.

Aaron was the author of "Meore Or" (Flashes of Light), Metz, 1789–1830. This work, published anonymously (the author modestly limiting himself to a mere suggestion of his name), is unique of its kind. It contains critical remarks as well as comments on most of the treatises of the Talmud and on a considerable part of the "Shulḥan 'Aruk, Oraḥ Ḥayyim," which exhibit a thoroughly scientific spirit as well as an extraordinary acumen. A Christian admirer of Aaron justly said that half of that work would be sufficient to open the gates of any European academy to its author. In addition to this, Aaron published short notes on the Maḥzor and the Passover Haggadah (Metz editions). With the exception of a Bible commentary which has not been published, Aaron's other numerous manuscripts were destroyed in compliance with his wishes as expressed in his will.

Bibliography: Azulai, *Shem ha-Gedolim*, ii. letter *Mem*, 14; *La Régénération*, ed. S. Bloch, 1836, pp. 226–231; B. Cohen, *Rev. Ét. Juives*, 1886, xiii. 114, 118–124; N. Brüll, in *Oẓar ha-Sifrut*, edited by Graber, 1887, pp. 20–31.

L. G.

AARON OF YORK (Fil Josce): Jewish financier and chief rabbi of England; born in York before 1190; died after 1253. He was probably the son of Josce of York, the leading figure in the York massacre of 1190. Aaron appears to have obtained some of his father's money and commercial connection, for he was appointed presbyter, or chief rabbi, of the Jews of England in 1237, in succession to Josce of London. This would imply that he was very wealthy, as only the wealthiest of the Jews obtained this position. He did not hold the office more than a year, as he was succeeded in 1237 by Elyas of London (Prynne, "Short Demurrer," ii. 38). In 1236 Aaron agreed to pay to King Henry III. of England 100 marks a year to be free of all taxes (Tovey, "Anglia Judaica," Oxford, 1738, p. 108). Notwithstanding this, in 1273 he was mulcted in 4,000 marks of silver and four of gold (Matthew Paris, "Chronica Majora," iv. 260). This was not an unusual occurrence; for in 1250 he was fined 14,000 marks of silver and ten of gold, for the use of the queen, on the charge of having falsified a deed. On this occasion he told Matthew Paris himself that he had paid the king altogether no less a sum than 30,000 marks in silver and 200 in gold (*ibid.* v. 136). There are still in existence a number of Hebrew *sheṭarot* dealing with Aaron's transactions, one of them entirely in his own handwriting.



Autograph of Aaron of York.
(From "Yorkshire Archeological Journal.")

Bibliography: Matthew Paris, *Chronica Majora*, iv. 260, v. 136; M. D. Davis, *Sheṭarot*, Nos. 93, 102, 108, 109 (autograph), 196–198; *Papers of Anglo-Jewish Exhibition*, 1887, p. 41; Tovey, *Anglia Judaica*, 1738, p. 108; R. Davies, *On the Medieval Jews of York*, in *Yorkshire Archeological and Topographical Journal*, iii. 147–197; Moses Margoliouth, *History of the Jews in Great Britain*, 1851, i. 164.

J.

AARON ZALAHA. See Zalaha, Aaron.

AARON BEN ZERAH: French Jew, who suffered martyrdom at Estella in Navarre, March 5, 1328. Banished from his original home in 1306 by order of King Philip the Fair, of France, who confiscated his property, he sought refuge at Estella, where, after a residence of twenty years, he, his wife, and several of his sons were slaughtered by the Christians. The horrors of that event are described in "Ẓedah la-Derek," a work written by Aaron's son Menahem, who escaped death.

Bibliography: Grätz, *Gesch. d. Juden*, 2d ed., vii. 312.

L. G.

AARON BEN-ZION IBN ALAMANI: Dayyan, or judge, and prominent Jew of Alexandria in the twelfth century. His family name probably means *al-Umani*, or "the man of Oman" (Judah ha-Levi, "Diwan," ed. Harkavy, p. 180; Steinschneider, "Jew. Quart. Rev." xi. 486). His father, whose name was Joshua, was, it seems, a physician of some repute. It was at Aaron's house that Judah ha-Levi lived while in Alexandria; and the poet is extravagant in the praise of his friend, who, to judge from the titles given him, must have been a man of importance. Two of Ha-Levi's poems are addressed to Aaron: one of them he sent with a letter in rimed prose, which letter is included in the "Diwan." Ha-Levi also mentions Aaron in a letter which he sent from Damietta to Samuel Nagid.

Bibliography: Grätz, *Gesch. d. Juden*, 2d ed., vi. 150; Kaempf, *Nichtandalusische Poesie Andalusischer Dichter*, i. 284; Luzzatto, *Betulat bat Yehudah*, p. 111; Judah ha-Levi, *Diwan*, ed. Brody, pp. 207–210, 212; *idem*, ed. Harkavy, pp. 37, 146, 161.

G.

AARON ZOROGON: Turco-Jewish scholar, who flourished about the middle of the seventeenth century. He was the author of "Bet Aharon" (House of Aaron), which contains sixty homilies, arranged in the order of the sections of the Pentateuch, as well as some comments on the "'En Ya'aḳob," the haggadic collection of Jacob Ḥabib. The book was published after his death by his son Elihu in Constantinople, 1678–79.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 314; Steinschneider, *Cat. Bodl.* No. 4385; Wiener, *Bibliotheca Friedlandiana*, No. 1234.

L. G.

AARONITES (AARONIDES). See Cohen, Priest.

AARONSBURG: A post village situated in Haines township, Center county, Pennsylvania, founded by Aaron Levy in 1786, and named for him. In June, 1779, Aaron Levy bought of a Mr. Wetzel a tract in Center county known as the Alexander Grant warranty. Upon this he laid out and planned the town of Aaronsburg, the town plan being recorded at Sunbury on October 4, 1786. A plot of ground known as Aaron's Square was reserved by the founder for public uses, and one of the streets was named Rachel's Way in honor of his wife. On November 16, 1789, Levy gave to the trustees of the Salem Evangelical Church a lot upon which to erect a church and schoolhouse. Aaronsburg is the first town in Pennsylvania (and probably in the United States) that was laid out by and named after a Jew.

Bibliography: *Aaron Levy*, by Isabella H. Rosenbach and Abraham S. Wolf Rosenbach, in *Publ. Am. Jew. Hist. Soc.* No. 2, 1894, pp. 157–163.

A. S. W.-R.

AB: The Babylonian name adopted by the Jews for the fifth month of the year, corresponding to part of the modern July and part of August. It always consists of thirty days. The first day of Ab is, according to rabbinical tradition ("Seder 'Olam R." ix.; R. H. 2*b*, 3*a*) and Josephus ("Ant." iv. 4, § 7), the anniversary of the death of Aaron. Concerning the fast on the Ninth and the feast on the Fifteenth, see Ab, Fifteenth of, and Ab, Ninth of. The Eighteenth of Ab was once a fast-day because on that day the western light (*ner ma'arabi*; compare Tosef., Soṭah, xiii. 7) of the Temple candelabrum went out in the days of King Ahaz (possibly a reference to one of the Maccabean dynasty). See Calendar.

K.

The Fall of Jerusalem.

AB, NINTH DAY OF: Day set aside by tradition for fasting and mourning, to commemorate the destruction of Jerusalem and the Temple by the Chaldeans (586 b.c.) and by the Romans (70); a movable fast falling approximately in the beginning of August of the Gregorian calendar. In II Kings, xxv. 8, 9 it is stated that the Temple was burned on the seventh day of the fifth month; in Jer. xxxix. 8 no exact date is given; while in Jer. lii. 12 the tenth day of the fifth month is assigned as the date. In connection with the fall of Jerusalem three other fast-days were established at the same time as the Ninth Day of Ab: these were the Tenth of Tebet, when the siege began; the Seventeenth of Tammuz, when the first breach was made in the wall; and the Third of Tishri, the day when Gedaliah was assassinated (II Kings, xxv. 25; Jer. xli. 2). From Zech. vii. 5, viii. 19 it appears that after the erection of the Second Temple the custom of keeping these fast-days was discontinued. Since the destruction of Jerusalem and of the Second Temple by the Romans, the four fast-days have again been observed. It has indeed been suggested that the sacredness of the day is due to its being the anniversary of the fall of Bethar at the end of the Bar Kokba war, thus making it a national rather than a religious ceremony.

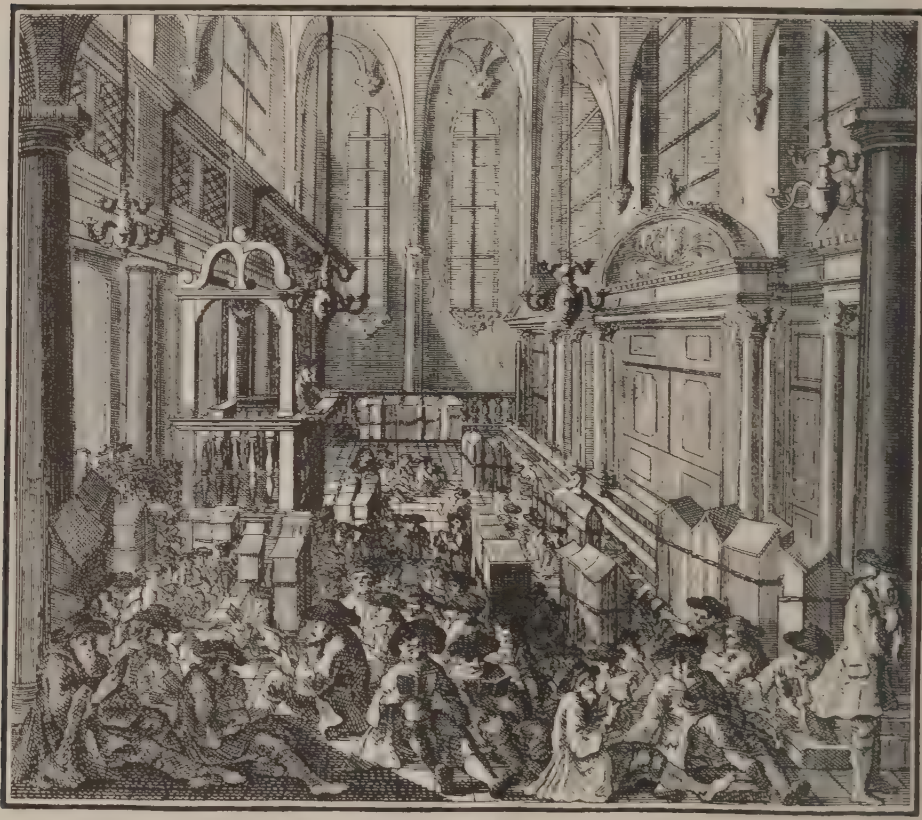
Waning Significance.

In the long period which is reflected in Talmudic literature the observance of the Ninth Day of Ab assumed a character of constantly growing sadness and asceticism. Still it seems that, about the end of the second century or at the beginning of the third, the celebration of the day had lost much of its gloom. Judah ha-Nasi was in favor of abolishing it altogether or, according to another version, of lessening its severity when the feast has been postponed from Saturday to Sunday (Meg. 5*b*). A tendency to a less ascetic construction is also noticeable in the Talmudic explanation of Zech. viii. 19—namely, that the four fast-days would become feast-days during times of peace; on which Rashi remarks: "Peace means when the oppression of the Jews on account of their religion shall have ceased" (R. H. 18*b*). The growing strictness in the observance of mourning customs in connection with the Ninth Day of Ab is especially marked in post-Talmudic times, and particularly in the darkest period of Jewish life, from the fifteenth century to the eighteenth.

Ninth Day of Ab.
(From Kirchner, "Jüdisches Ceremonial.")

In the Middle Ages.

Maimonides (twelfth century), in his code, says that the restrictions as to the eating of meat and the drinking of wine refer only to the last meal before fasting on the Eighth Day of Ab, if taken after noon, but before noon anything may be eaten (Ta'anit, v. 8). R. Moses of Coucy (thirteenth century) claims that it is the universal custom to refrain from meat and wine during the whole day preceding the Ninth of Ab ("Semag, Hilkot Tish'ah be-Ab," p. 249*b*, ed. Venice). R. Joseph Caro (sixteenth century) says some are accustomed to abstain from meat and wine from the beginning of the week in which the Ninth Day of Ab falls; and still others abstain throughout the three weeks from the Seventeenth of Tammuz ("Shulḥan 'Aruk, Oraḥ Ḥayyim," § 551). The same gradual extension can be traced in the abstention from marrying at this season (*ib.* § 551, 2d annotation by R. Moses Isserles) and in other signs of mourning. So R. Moses of Coucy says that some do not use the phylacteries on the Ninth Day of Ab ("Semag," p. 249*c*), a custom which later was universally observed. In this manner all customs originally designated as marks of unusual piety finally became the rule for all. Shabbethai Ẓebi abolished the Ninth of Ab in view of the same rabbinical legend [and the women in the East anoint themselves in the afternoon, because the Messiah is to be born on this day—L. G.].



Synagogue Service on the Ninth Day of Ab.

(From Bodenschatz, "Kirchliche Verfassung.")

In the liturgy the Book of Lamentations was, through many centuries, recited at the initiatory evening service. "The sorrow for departed glory would probably have been satisfied with these Biblical chapters if new sufferings had not constantly caused the production of fresh plaints" (Zunz, "Ritus," p. 88). Finally, the collection of plaintive songs

Growth of Commemorative Hymns.

(Ḳinot) for the day was expanded into an entire volume. Some of these songs are of superior poetic beauty and full of the finest religious sentiment; especially the ode to Zion by Judah ha-Levi. The best of the *ḳinot* were translated by Mrs. H. Lucas in "Jew. Quart. Rev." v. 652, and were reprinted in "The Jewish Year," p. 129; also by Edward G. King in "Jew. Quart. Rev." vii. 464.

As long as the Jews were everywhere regarded as strangers and treated as such, the rights of citizenship being denied them, it was but natural that the Ninth Day of Ab should be observed as a day of deep mourning, and that the season leading up to it should be full of gloom. But even then confidence in the help of God and in the final victory of justice and truth was never lost; and the Sabbath immediately following this day was called "Sabbath of Comfort" (Shabbat Naḥmu), because the comforting message from Isa. xl., beginning with the words "Naḥmu, naḥmu," etc. (Comfort ye, comfort ye, etc.), was then read in the synagogues.

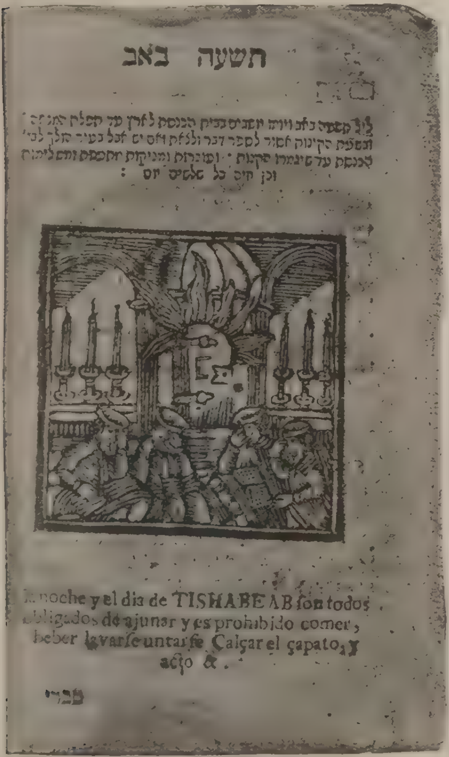
Reform View.

The attitude of modern reformed Judaism toward the Ninth Day of Ab and the event it commemorates is thus expressed by one of its leaders, David Einhorn:

> "Reformed Judaism beholds in the cessation of the sacrificial service the termination of a special nationality and the scattering of the Jews among all nations the fundamental conditions for the fulfilment of their mission among mankind. Only after the destruction of Jerusalem was it possible for Israel to become a kingdom of priests and a holy nation; a conception which even in the Talmud is intimated in the saying, 'On the day of the destruction of the Temple the Messiah was born'" ("Ner Tamid," p. 100).

M. Lan.

[According to rabbinical tradition (Ta'anit, 29*a*), the real destruction under both Nebuchadnezzar and Titus took place on the Tenth of Ab, the fire-brands having been thrown in the evening before. Josephus ("B. J." vi. 4, § 5) says: "God had doomed the Temple to the fire, according to the destiny of the ages, on that same fatal day, the tenth day of the month Lous (Ab), on which it was formerly burned by the king of Babylon." R. Johanan, the amora of the third century, says (*l.c.*), "If I had been living at the time, I would have instituted the fast on the Tenth rather than on the Ninth of Ab." Indeed, the Karaites celebrate the Tenth of Ab as a fast-day. From the remark of R. Eliezer ben Zadok (Meg. Ta'anit, v. and Bab. Ta'anit, 12*a*) it appears, moreover, that the Ninth of Ab was celebrated as a fast-day before the destruction of the Second Temple. At any rate, the day was marked still more as the day of national gloom in the war of Bar Kokba, when the fall of the fortress of Bethar, in 135, sealed the fate of the Jewish nation forever. The Mishnah (Ta'anit, iv. 4) speaks of five national misfortunes that occurred on the Ninth of Ab, the first one being that night "when the Israelites were doomed to stay in the wilderness" for forty years (Num. xiv. 1 *et seq.*), the second and third the destruction of Jerusalem under Nebuchadnezzar and Titus, the fourth the fall of Bethar, and the fifth misfortune was the drawing of the plow over the Holy City and the Temple a year later, in order to turn the place into a Roman colony (compare Jerome, Zech. viii. 11). Henceforth the Ninth of Ab was like the Day of Atonement, the national fast-day "beginning with the evening before, no enjoyment whatever, whether in the way of eating and drinking or of bathing and anointing, being permitted from evening to evening. Even the study of the Law was to be confined to matters of a sad character (Ta'anit, 30*a*), nor should any work be done on that day." "He who does work on the Ninth of Ab," says Akiba, "will see no blessing in it" (Ta'anit, 30*b*). As an especially noticeable sign of mourning, people were to go about without sandals or shoes. In the course of time the pious Jews would not wear the phylacteries, at least not the one on the head, or the *ṭallit*—some only not during the morning service (see "Yad ha-Ḥazaḳah Hilkot Ta'aniot," v. 11; "Hagahot Maimuni" of Meir of Rothenburg; "Semag," "Roḳeaḥ," and others quoted in "Bet Yosef Ṭur Oraḥ Ḥayyim," 555)—these being regarded as ornaments. In Jerusalem the people recite in the synagogue morning and evening *Haazinu* (Deut. xxxii.) to the Ekah melody, and, after the evening service, the lights are extinguished and the oldest man addresses the assembly in the Spanish language, closing with words of comfort, after which the lights are rekindled. The scroll of the Law as well as the holy shrine is draped in black, and the people have their heads strewn with ashes. In the afternoon the people visit the Wall of Wailing. K.]


תשעה באב

La noche y el dia de TISHABEAB ſon todos obligados de ajunar y es prohibido comer, beber lavarſe untarſe Calçar el çapato, y acto &.

The Ninth Day of Ab.
(Woodcut from Amsterdam "Minhagim," 1768.)

Eve of the Ninth Day of Ab.
(From Bodenschatz.)

AB, FIFTEENTH DAY OF: Popular festival in Judea during the time of the Second Temple, corresponding approximately to the fifteenth day of August. According to a tradition preserved in the Mishnah (Ta'anit, iv. 9, 10; Gem. pp. 26, 31), on that day, as well as on the Day of Atonement, the maidens of Jerusalem, rich and poor, without exception, dressed in white, went out to dance in the vineyards with the young men, asking them to make their choice of a partner for life. The fair ones sang: "Young men, turn your eyes to beauty; for woman stands for beauty." The patricians' daughters sang: "Young men, turn your eyes to noble parentage; for woman is the preserver of family pride." Those possessing neither beauty nor noble birth sang: "Grace is beautiful and beauty is vain; but a woman that feareth the Lord, she shall be praised." Of the many reasons given in the Talmud for the celebration of this day, that attested by the oldest authority, R. Eliezer ben Hyrcanus of the first century (Megillat Ta'anit, v.) is that it was the great day of wood-offering, when both priests and people brought kindling-wood in large quantities to the altar, for use in the burning of sacrifices during the whole year. This day being Midsummer Day, when the solar heat reached its climax, the people stopped hewing wood in the forest, probably until the Fifteenth Day of Shebaṭ (February), the so-called New-year's Day of the trees (see R. H. i. 1), because the new sap of spring entered vegetation on that day.

ABANA RIVER AT DAMASCUS.

(From a photograph by Bonfils.)

Various reasons are given in the Talmud for this celebration. One is that the tribes were allowed to intermarry (Num. xxxvi.) on that day; another, that the interdict on the tribe of Benjamin was removed on that day (Judges, xxi. 15 *et seq.*); again another, that the death penalty following the bad report of the spies (Num. xv. 32) had ceased; or that the interference with the pilgrimage to Jerusalem at the festal season by Jeroboam I. (I Kings, xii. 32) was removed by Hosea on that day. Others, by a strange anachronism, maintain that those slain on the battle-field in the war of Bar Kokba received the customary burial rites on this day. The actual explanation is given in Meg. Ta'anit, v. and Mishnah, iv. 5, according to which nine families of Judah brought at certain times during the year the wood for the burning of the sacrifices on the altar, in accordance with Neh. x. 34; on the Fifteenth Day of Ab, however, all the people, the priests as well as the Levites, took part in the wood-offering.

Josephus ("B. J." ii. 17, § 6) also mentions this festival, and calls it the Feast of Xylophory ("Wood-bearing"), but places it on the Fourteenth of Ab (Lous), saying that "it was the custom for every one to bring wood for the altar on that day so that there should never be any lack of fuel for the eternal fire." Zipser suggested that the day, called also the Day of the Breaking of the Ax, was celebrated by bonfires in the same fashion that the Syrians, according to Lucian, celebrated Midsummer Day ("De Syria Dea"). The festival had a purely secular character, like the Fifteenth Day of Shebaṭ (February), the one being an ancient midwinter, the other a midsummer, festival of pagan origin; while the various explanations and stories given in Megillat Ta'anit and the Talmud show that in the course of time the main reason was forgotten. Compare the St. Valentine's Day celebrations and the bonfires on the hills among the various nations in connection with marriage, and the St. John's Day festivities, in Mannhardt's "Baumkultus," pp. 449–552.

BIBLIOGRAPHY: *Bab. Talmud Ta'anit*, pp. 26*b*, 30*b*, 31*a*; Herzfeld, *Gesch. d. Volkes Israel*, i. 67, 68, 144; ii. 126, 182; Grätz, *Gesch. d. Juden*, 3d ed., p. 612; Zipser, *Des Flavius Josephus Werk, Ueber das Hohe Alter des Jüdischen Volkes (nach Hebr. Originalquellen*, etc.), ed. A. Jellinek, 1871, p. 127; *Ha-Teḥiyyah*, i. Nos. 43, 45, 49, Chicago, 1900.

K.

ABADDON ("Realm of Destruction"): In rabbinic and New Testament literature, the second department of Gehenna, the nether world; almost synonymous with Sheol (Midr. Konen; compare Joshua ben Levi in 'Er. 19*a*). In Rev. ix. 11 Abaddon is personified as the Angel of Hell: "And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon." In the Old Testament, however, the word is peculiar to

the "Wisdom" literature, being found in Job, xxviii. 22, xxvi. 6, xxxi. 12; Prov. xv. 11; Ps. lxxxviii. 12. In Prov. xxvii. 20 the Hebrew text has Abaddoh, but the marginal reading has Abaddon.
G. B. L.—K.

ABADIA, JUAN DE LA: A Marano of the fifteenth century. He engaged in a project to subvert the Inquisition in Aragon; failing in this, he joined in a plot to assassinate the inquisitor Pedro Arbues, who was killed on September 15, 1485. Juan was apprehended, and, according to Graetz, committed suicide in prison. Kayserling states that his attempt at suicide was unsuccessful, and that he was drawn, quartered, and consigned to the flames.

BIBLIOGRAPHY: Kayserling, *Christopher Columbus and the Participation of the Jews*, etc., pp. 36, 37; Graetz, *History of the Jews*, iv. 329-331.
A.

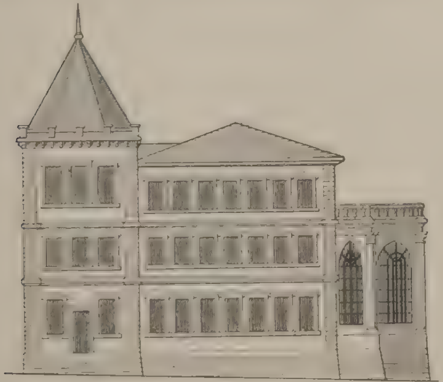
ABADIAS: Son of JEZELUS, one of the sons of Joab, found in the list of those who returned with Ezra (I Esd. viii. 35). In the corresponding list of Ezra, viii. 9, he is called Obadiah, the son of Jehiel.
G. B. L.

ABAGTHA: A chamberlain of Ahasuerus (Esth. i. 10). The name is probably of Persian origin.
G. B. L.

ABANA: A river rising in the Anti-Libanus, flowing through Damascus, and disappearing in the Meadow lakes. Reference to it is found only once in the Bible (II Kings, v. 12), in the exclamation of Naaman, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" At the present time it is known as Nahr Barada (see AMANA). The proper reading of the name is probably "Amana," as given in the *ḳeri* of II Kings, v. 12. See illustration on opposite page. G. B. L.

ABARBANEL. See ABRAVANEL.

ABARBANEL LIBRARY IN JERUSALEM (מדרש אברבנל): A collection of books intended for a national Jewish library; founded by Dr. JOSEPH CHAZANOWICZ, one of the Zionist leaders in Russia, who devoted almost the whole of his income to the collection of Hebrew books. In 1900 the library contained more than 15,000 volumes, nearly all of which had been sent from Byelostok, where Dr. Chazanowicz was a practising physician. A movement was on foot in 1900 to build a modern fire-proof library building in which to house the collection, which has become a center for the diffusion of knowledge in the Holy City. Ephraim Cohen was director of the library in 1899.



Elevation of Abarbanel Library.

BIBLIOGRAPHY: S. Abel, *The National Jewish Library in Jerusalem*, in *Jewish Comment*, June 1, 1900, p. 2.
G.

ABARIM ("The Parts Beyond"; that is, beyond the Jordan).—**Biblical Data:** A term applied to the edge of the Moabite plateau. From its most prominent headland, Mount Nebo, the western part of Judea was plainly visible (Jer. xxii. 20; Num. xxvii. 12, xxiii. 47; Deut. xxxii. 49, and see Ezek. xlix. 11, revised text, "S. B. O. T."). G. B. L.

——**In Rabbinical Literature:** The Midrash remarks that this mountain has four names: Abarim, Hor, Nebo, and the Heights of Pisgah. This is accounted for by the fact that the mountain was situated on the frontiers of four adjoining kingdoms. Since all were proud to have a share in Palestine, each regarded the mountain as belonging to itself and gave it a suitable name (Sifre, Deut. xxxvii; 76*b*, ed. Friedmann). L. G.

ABAYE (called also **Abayi, Abaya, Abbaye**): Babylonian amora; born about the close of the third century; died 339 (see ACADEMIES IN BABYLONIA). His father, Kaylil, was the brother of Rabbah bar Naḥmani, a teacher at the Academy of Pumbedita. Abaye's real name was Naḥmani, after his grandfather; but being left an orphan at an early age, he was adopted by his uncle, Rabbah bar Naḥmani, who nicknamed him Abaye ("Little Father"), to avoid confusion with his grandfather of the same name, and thenceforth he was known as Abaye, without any other title. It is a curious fact that he perpetuated the memory of his foster-mother, probably a slave in Rabbah's household, by mentioning her name in many popular recipes and dietetic precepts, some of which seem to be based on superstitious notions. He introduced each recipe with the phrase, "My mother told me." Abaye's teachers were his uncle Rabbah and Joseph bar Ḥama, both of whom successively became presidents of the Pumbedita Academy. When Joseph died (333), this dignity was conferred upon Abaye, who retained it until his death some five years later. Rabbah trained him in the application of the dialectic method to halakic problems, and Joseph, with his stores of traditional lore, taught him to appreciate the value of positive knowledge.

Superior as Abaye no doubt was in his dialectic analysis of halakic sentences, he was, nevertheless, surpassed in this regard by Raba, with whom he had been closely associated from early youth. To the disputations between these amoraim we owe the development of the dialectic method in the treatment of halakic traditions. Their debates are known as the "Hawayot de-Abaye we-Raba" (Debates of Abaye and Raba), the subjects of which were then considered such essential elements of Talmudic knowledge that by an anachronism they were thought to be known to Johanan ben Zakkai, who lived some centuries before (Suk. 28*a*). Their halakic controversies are scattered throughout the Babylonian Talmud. With the exception of six of his decisions, the opinions of Raba were always accepted as final. Abaye was never so happy as when one of his disciples had completed the study of a Mishnah treatise. On such occasions he always gave a feast to his pupils (Shab. 118*b*), though his circumstances were needy, and wine never appeared upon his table. His peace-loving disposition and his sincere piety are well exhibited in his maxims (Ber. 17*a*), among which occur the following: "Be mild in speech; suppress your wrath; and maintain good-will in intercourse with your relatives as well as with others, even with strangers in the market-place."

Abaye urged his disciples to conduct themselves in such a way as to lead others to the love of God (Yoma, 86*a*). In Biblical exegesis he was one of the first to draw a distinct line between the evident meaning of the text (*peshaṭ*) and the sense ascribed to it by midrashic interpretation. He formulated the following rule, of great importance in Talmudic exegesis (Sanh. 34*a*): "One Bible verse can be referred to different subjects, but several different Bible verses can not refer to one and the same subject." He defended the Apocryphal book Ecclesiasticus against his teacher Joseph. By quoting from it a number of edifying passages he showed that it did not belong to the heretical books which are forbidden, and even compelled his teacher to admit that quotations might with advantage be taken from it for homiletical purposes (Sanh. 100*b*). Possessing an extensive knowledge of tradition, Abaye became a most eager disciple of Dimi, the Palestinian amora, who had brought to Babylonia a perfect treasury of interpretations by Palestinian amoraim. Abaye considered Dimi, as a representative of the Palestinian school, a qualified Bible exegete, and used to ask him how this or that Bible verse was explained in "the West," or Palestine. Of his own interpretations of Biblical passages only a few, of a haggadic nature, are preserved; but he often supplements, elucidates, or corrects the opinions of older authorities.

BIBLIOGRAPHY: Lampronti, *Paḥad Yiẓḥaḳ*, s.v.; Heilprin, *Seder ha-Dorot*, pp. 22–25; Hamburger, *R. B. T.*, 1883, part ii., s.v.; Kohut, *Aruch*, s.v. (in which is found an enumeration of all the passages of the Talmud containing Abaye's name); Bacher, *Ag. Bab. Amor.* s.v.; Weiss, *Dor*; M. S. Antokolski in *Ha-Asif*, 1885, ii. 503–506, with Straschun's notes.

W. B.

ABBA (אבא; 'Aβ*βã*).—**In Theology:** The Aramaic word for "Father," "my Father," which, together with the Greek equivalent, occurs three times in the New Testament. It is an invocation to God, expressive of a close personal or filial relation of the speaker to God. It is found in Mark, xiv. 36, the parallel passage, Matt. xxvi. 39, having only the Greek words "my Father." Paul, in Rom. viii. 15 and Gal. iv. 6, shows that, in admitting proselytes to membership in the new faith, they were declared to be the children of God while addressing Him as "Abba, Father." But there is nothing specially Christian about this. It was the formula for addressing God most familiar to Jewish saints of the New Testament times:

> "To Ḥanan, the grandson of Onias, the children came during a great drought, crying, 'Abba [Father], give us rain!' whereupon the saint prayed: 'O Ruler of the world, for the sake of these little ones who can not discriminate between the Abba [the Father] who giveth rain and the Abba [the father] who can only pray for, but can not give, rain, hear my prayer!'—and behold rain came" (Ta'anit, 23*b*).

Of Onias, the grandfather of Ḥanan, we read (Ta'anit, 23*a*) that he prayed to God, saying: "Lord, I am as a son in Thy house, and by Thy great name I beseech Thee, nor will I leave this spot until Thou hast shown mercy to Thy children and granted my request." Then Simon ben Sheṭaḥ, the leader of the Pharisees, said to Onias:

> "I would excommunicate thee for thine irreverent mode of prayer, were it not that before God thou art a privileged son, who sayeth to his father, 'Abba, do this and do that for me,' and the father granteth him whatever he wisheth."

Thus, in Tanna debe Eliyahu R. ix. Elijah addresses the Lord as "My Father in heaven." Compare the expression "My Father in heaven" in a Midrash of the Hadrianic time, Mek., Yithro, 6, and elsewhere. Likewise in Mishnah, v. 1, Bab. Gem. 30*b*, Ber. v. 1: "The ancient Ḥasidim spent an hour in silent meditation before the prayer so as to put their hearts in the right relation to their Father in heaven." Almost the same expression is found in the Apostolic Constitutions, vii. 24:

Father in Prayer.

> "Pray thrice a day, preparing yourselves beforehand, so as to be worthy of being called the children of the Father, lest when you call Him 'Father' unworthily, you be reproached by Him, as Israel, His first-born son, was told, 'If then I be a father, where is mine honor? and if I be a master, where is my fear?' (Mal. i. 6.)"

For the appellation "Father" as it occurs in the Bible with special reference to Israel (Deut. xxxii. 6; Isa. lxiii. 6, lxiv. 7; Jer. iii. 4; Mal. i. 6, ii. 10), see FATHERHOOD OF GOD. For the universal Fatherhood of God, compare Wisdom, ii. 13; Ecclesiasticus, iv 10; I John, iii. 2; Abot, iii. 28 [18]; Abot, v. 30; Sifre, Deut. 96, 1; Yoma, viii. 9; Tosef., Peah, iv. 21; see also ABINU MALKENU, and Dalman, "Die Worte Jesu," i. 156.

Father in the Apocrypha.

God is called "Father" by Josephus ("Ant." ii. 6, § 8; iv. 8, § 24); "the Father of the whole human race" by Philo ("Sacrifice of Abel," 18, and elsewhere; see Drummond, "Philo," ii. 63; Test. Patriarchs, Judah, 24; Wisdom, xii. 3; Sirach, xxvi. 1 and li. 10; and Tobit, xiii. 4). Still, as is shown by Dalman ("Die Worte Jesu," i. 150–155), the fatherly relation of God to man was only gradually recognized and expressed by the worshiper. In the Book of Wisdom, ii. 16 (compare ii. 13, 18), it is the righteous man only who claims that God is his Father and he His child; or it is the priest, whose holy ministration entitles him to the privilege of addressing God as "Father" (Test. Patriarchs, Levi, xvii. 18). Therefore it became customary to speak of God in connection with worship as the Father of the worshiper (see Tosef., Sanh. vii. 9), "Israelites lift up their eyes to their Father in heaven" (Midr. Teh. cxxi. 1), "Israel was shielded under the wings of his Father in heaven" (Mek., Amalek, i.; R. H. iii. 8). In the first century Johanan ben Zakkai referred to "the altar as establishing peace between Israel and his Father in heaven" (Tosef., B. Ḳ. vii. 6, 7); also, when referring to the mysteries of God, he said: "Blessed be the God of Israel for this son of Abraham, who has penetrated into the glories of our Father" (Tosef., Ḥag. ii. 2).

Subsequently Akiba, comforting his people in the misery after the destruction of the Temple, says: "Happy are ye, O Israel, your Fountain of Purification is your Father in heaven" (Yoma, *l.c.*). Likewise Simon ben Yoḥai calls God "the Father in heaven" (Sifre, Deut. xlviii.).

The paternal relation of God, while chiefly applied to Israel as the correct worshipers of God, was also applied to individuals who maintained this spiritual relationship (Soṭah, ix. 15; Ab. v. 20; Mek., Yithro, 6.; Midr. Teh. ix. 4; Ps. xii. 5, xciv. 2, cxxiii. 1). Wherefore the very invocation, "Abinu Malkenu!" (Our Father, our King!), uttered by a devout worshiper, was regarded by the people as endowed with special efficacy. The opinion expressed by Weber ("see Altsynagogale Theologie," p. 150) and others, that Jesus was the first to invoke God by the name of Father, does not rest on a solid foundation, and has already been refuted by Dalman.

BIBLIOGRAPHY: Zunz, *Gottesdienstliche Vorträge*, pp. 330, 333, 336.

K.

ABBA.—As a Prænomen: A word signifying "father," used as a masculine name as early as the time of the Tannaites (see Peah, ii. 6; Yeb. 15*a*; see following article). The name was particularly common among the Amoraim of Palestine and Babylonia. In the latter country Abba, by fusion with the initial R of the title Rab, became Rabba or Raba. In Palestine this was shortened to Ba and Va. For the probable meaning of the name see "Revue des Études Juives," xxxvi. 104. As an inseparable element in names we find Abba, especially in the time of the Tannaites. This word, originally an address of esteem or affection, was closely prefixed to the name proper; for instance, Abba Jose, Abba Saul. The more prominent of those bearing the name of Abba are treated below. W. B.

ABBA: 1. A brother of Rabban Gamaliel, probably Gamaliel II.; perhaps identical with Abba, a contemporary of Johanan ben Zakkai, mentioned in Peah, ii. 6. Besides Gamaliel's daughter, Abba had at the same time another wife; and when Abba died childless, Gamaliel married his widow, in accordance with the law of levirate marriage (Yeb. 15*a*). Abba's polygamy is the only instance known among the authorities of the Talmudic period. The assertion that he was a member of the Sanhedrin at Jabneh (Chajes, "Rev. Ét. Juives," xxxix. 40 *et seq.*) is based on an impossible conjecture in Tosefta, Sanh. viii. 1. L. G.

2. A Palestinian amora of Babylonian birth who flourished in the third and fourth centuries. He was a pupil of Huna and Judah, the Babylonian masters, and settled in Palestine, where he achieved a high reputation. In the Babylonian schools Abba is always meant when reference is made to "our teacher in the land of Israel" (Sanh. 17*b*). He was wealthy and had a peculiar method of dispensing charity in secret (Ket. 67*b*). He is important as a halakist. As a haggadist he selected chiefly psalm verses for his texts.

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 517–525.

W. B.

ABBA BAR ABBA: A Babylonian amora of the second and third centuries, distinguished for piety, benevolence, and learning. He is known chiefly through his son Mar Samuel, principal of the Academy of Nehardea, and is nearly always referred to as "Samuel's father." Abba traveled to Palestine, where he entered into relations with R. Judah I., the patriarch, with whose pupil Levi bar Sisi he was on terms of intimate friendship. When Levi died Abba delivered the funeral oration and glorified the memory of his friend.

Bibliography: *Midr. Samuel*, ed. Buber, 1893, x. 3; *Yer. Peah*, viii. 21*b*; *Ket.* 51*b*; Frankel, *Mebo*, pp. 56*a et seq.*; Heilprin, *Seder ha-Dorot*, 1882, ii. 3.

W. B.

ABBA B. ABINA: An amora who flourished in the third century. He was a native of Babylonia and a pupil of Rab. He emigrated to Palestine, where he became well known in tradition, particularly through his various haggadic sayings. The confession which he composed for the Day of Atonement deserves special mention. It reads:

> "My God, I have sinned and done wicked things. I have persisted in my bad disposition and followed its direction. What I have done I will do no more. Be it Thy will, O Everlasting God, that Thou mayest blot out my iniquities, forgive all my transgressions, and pardon all my sins" (Yer. Yoma, end 45*a*).

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 526, 527; Heilprin, *Seder ha-Dorot*, ii. 15.

W. B.

ABBA OF ACRE (Acco): A Palestinian amora who flourished at the end of the third century. He was greatly respected by Abbahu and praised as an example of modesty (Soṭah, 40*a*).

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 526.

W. B.

ABBA ARIKA (usually called **RAB**): Celebrated Babylonian amora and founder of the Academy of Sura; flourished in third century; died at Sura in 247. His surname, "Arika" (Aramaic, אריכא; Hebrew, ארך; English, "Long"—that is, "Tall"; it occurs only once—Ḥul. 137*b*), he owed to his height, which, according to a reliable record, exceeded that of his contemporaries. Others, reading "Areka," consider it an honorary title, "Lecturer" (Weiss, "Dor," iii. 147; Jastrow, "Dict." *s.v.*). In the traditional literature he is referred to almost exclusively as Rab the Master (both his contemporaries and posterity recognizing in him a master), just as his teacher, Judah I., was known simply as Rabbi. He is called Rabbi Abba only in the tannaitic literature (for instance, Tosefta, Beẓah, i. 7), where a number of his sayings are preserved. He occupies a middle position between the Tannaim and the Amoraim, and is accorded the right, rarely conceded to one who is only an amora, of disputing the opinion of a tanna (B. B. 42*a* and elsewhere).

Rab was a descendant of a distinguished Babylonian family which claimed to trace its origin to Shimei, brother of King David (Sanh. 5*a*; Ket. 62*b*). His father, Aibo, was a brother of Ḥiyya, who lived in Palestine, and was a highly esteemed scholar in the collegiate circle of the patriarch Judah I. From his associations in the house of his uncle, and later as his uncle's disciple and as a member of the academy at Sepphoris, Rab acquired such an extraordinary knowledge of traditional lore as to make him its foremost exponent in his native land. While Judah I. was still living, Rab, having been duly ordained as teacher—though not without certain restrictions (Sanh. *l.c.*)—returned to Babylonia, where he at once began a career that was destined to mark an epoch in the development of Babylonian Judaism.

Beginning of the Talmudic Age.

In the annals of the Babylonian schools the year of his arrival is recorded as the starting-point in the chronology of the Talmudic age. It was the 530th year of the Seleucidan and the 219th year of the common era. As the scene of his activity, Rab first chose Nehardea, where the exilarch appointed him *agoranomos*, or market-master, and Rabbi Shela made him lecturer (amora) of his college (Yer. B. B. v. 15*a*; Yoma, 20*b*). Thence he removed to Sura, on the Euphrates, where he established a school of his own, which soon became the intellectual center of the Babylonian Jews. As a renowned teacher of the Law and with hosts of disciples, who came from all sections of the Jewish world, Rab lived and worked in Sura until his death. Samuel, another disciple of Judah I., at the same time brought to the academy at Nehardea a high degree of prosperity; in fact, it was at the school of Rab that Jewish learning in Babylonia found its permanent home and center. Rab's activity made Babylonia independent of Palestine, and gave it that predominant position which it was destined to occupy for several centuries.

The method of treatment of the traditional material to which the Talmud owes its origin was established in Babylonia by Rab. That method takes the Mishnah of Judah ha-Nasi as a text or foundation, adding to it the other tannaitic traditions, and deriving from all of them the theoretical explanations and practical applications of the religious Law. The legal and ritual opinions recorded in Rab's name and his disputes with Samuel constitute the main body of the Babylonian Talmud. His numerous disciples—some of whom were very influential and who, for the most part, were also disciples of Samuel—amplified and, in their capacity as instructors and by their discussions, continued the work of Rab. In the Babylonian schools Rab was rightly referred to as "our great master." Rab also exercised a great influence for good upon the moral and religious conditions of his native land, not only indirectly through his disciples, but directly by reason of the strictness with which he repressed abuses in matters of marriage and divorce, and denounced ignorance and negligence in matters of ritual observance.

Rab as Teacher.

Ethical Teaching.

Rab, says tradition, found an open, neglected field and fenced it in (Ḥul. 110*a*). Especial attention was given by him to the liturgy of the Synagogue. He is reputed to be the author of one of the finest compositions in the Hebrew prayer-book, the Musaf service of the New Year. In this noble prayer are evinced profound religious feeling and exalted thought, as well as ability to use the Hebrew language in a natural, expressive, and classical manner (Yer. R. H. i. 57*a*). The many homiletic and ethical (haggadistic) sayings recorded of him show similar ability. As a haggadist Rab is surpassed by none of the Babylonian Amoraim. He is the only one of the Babylonian teachers whose haggadistic utterances approach in number and contents those of the Palestinian haggadists. The Palestinian Talmud has preserved a large number of his halakic and haggadistic utterances; and the Palestinian Midrashim also contain many of his Haggadot. Rab delivered homiletic discourses, both in the college (*bet ha-midrash*) and in the synagogues. He especially loved to treat in his homilies of the events and personages of Biblical history; and many beautiful and genuinely poetic embellishments of the Biblical record, which have become common possession of the Haggadah, are his creations. His Haggadah is particularly rich in thoughts concerning the moral life and the relations of human beings to one another. A few of these utterances may be quoted here:

> "The commandments of the Torah were only given to purify men's morals" (Gen. R. xliv.). "Whatever may not properly be done in public is forbidden even in the most secret chamber" (Shab. 64*b*). "It is well that people busy themselves with the study of the Law and the performance of charitable deeds, even when not entirely disinterested; for the habit of right-doing will finally make the intention pure" (Pes. 50*b*). "Man will be called to account for having deprived himself of the good things which the world offered" (Yer. Ḳid. end). "Whosoever hath not pity upon his fellow man is no child of Abraham" (Beẓah, 32*b*). "It is better to cast oneself into a fiery furnace than publicly to put to shame one's fellow creature" (B. M. 59*a*). "One should never betroth himself to a woman without having seen her; one might subsequently discover in her a blemish because of which one might loathe her and thus transgress the commandment: 'Thou shalt love thy neighbor as thyself'" (Ḳid. 41*a*). "A father should never prefer one child above another; the example of Joseph shows what evil results may follow therefrom" (Shab. 10*b*).

Reproves Extreme Asceticism.

Rab loved the Book of Ecclesiasticus (Sirach), and warned his disciple Hamnuna against unjustifiable asceticism by quoting advice contained therein—that, considering the transitoriness of human life ('Er. 54*a*), one should not despise the good things of this world. To the celestial joys of the future he was accustomed to refer in the following poetic words:

> "There is naught on earth to compare with the future life. In the world to come there shall be neither eating nor drinking, neither trading nor toil, neither hatred nor envy; but the righteous shall sit with crowns upon their heads, and rejoice in the radiance of the Divine Presence" (Ber. 17*a*).

Rab also devoted much attention to mystical and transcendental speculations which the rabbis connect with the Biblical account of creation (Gen. i., Ma'aseh Bereshit), the vision of the mysterious chariot of God (Ezek. i., Ma'aseh Merkabah), and the Divine Name. Many of his important utterances testify to his tendency in this direction (Ḥag. 12*a*, Ḳid. 71*a*).

Status in Life.

Concerning the social position and the personal history of Rab we are not informed. That he was rich seems probable; for he appears to have occupied himself for a time with commerce and afterward with agriculture (Ḥul. 105*a*). That he was highly respected by the Gentiles as well as by the Jews of Babylonia is proved by the friendship which existed between him and the last Parthian king, Artaban ('Ab. Zarah, 10*b*). He was deeply affected by the death of Artaban (226) and the downfall of the Arsacidan dynasty, and does not appear to have sought the friendship of Ardeshir, founder of the Sassanian dynasty, although Samuel of Nehardea probably did so. Rab became closely related, through the marriage of one of his daughters, to the family of the exilarch. Her sons, Mar Ukba and Nehemiah, were considered types of the highest aristocracy. Rab had many sons, several of whom are mentioned in the Talmud, the most distinguished being the eldest, Ḥiyya. The latter did not, however, succeed his father as head of the academy: this post fell to Rab's disciple Huna. Two of his grandsons occupied in succession the office of exilarch (*resh galuta*, Ḥul. 92*a*).

Rab died at an advanced age, deeply mourned by numerous disciples and the entire Babylonian Jewry, which he had raised from comparative insignificance to the leading position in Judaism (Shab. 110*a*, M. Ḳ. 24*a*).

Bibliography: I. H. Weiss, in *Kokbe Yiẓḥak*, No. 8, pp. 22-30; No. 9, pp. 49-55; No. 10, pp. 16-21; the same, *Dor*, iii. 147-161; Abr. Lewysohn, in Kobak's *Jeschurun* (Hebrew part), vi. 114-120 and vii. 6-16; Jos. Umanski, in Gräber's *Oẓar ha-Sifrut*, v. 159-212; M. I. Mühlfelder, *Rabh, Ein Lebensbild*, 1871; Bacher, *Ag. Bab. Amor.* pp. 1-33; Reifmann, in *Ha-Maggid*, 1871, No. 12; D. Kahana, in *Ha-Shiloaḥ*, 1898, pp. 432-440; M. S. Antokolski, in *Ha-Asif*, ii., with notes by Straschun.

W. B.

ABBA BAR BENJAMIN BAR ḤIYYA, (called also **Abba b. Minyomi** or **Minyomin b. Ḥiyya**): A Palestinian scholar of the third and fourth centuries, contemporary of R. Abbahu. While the country of his birth can not be named with certainty, he was probably born in Babylonia; for he is found there (Ḥul. 80*a*) seeking halakic information from Rab Huna b. Ḥiyya, the son-in-law of R. Jeremiah b. Abba, who lived in Babylonia (Bek. 31*a*) and who was probably the brother of Benjamin b. Ḥiyya, the father of Abba and disciple of Rab Ḥisda, who also lived in Babylonia. Hence, it may be assumed that Abba b. Benjamin was a native of the same country and that he removed to Palestine, where he established himself at Arbela. Here R. Abbahu once visited him (Yer. Shebi'it, vi. 36*d*). In the Palestinian Talmud he is always referred to as Abba b. Benjamin. Twice (Yer. Ber. v. 9*d*, and Yer. Giṭ. v. 47*b*) he is quoted by the name of Abaye b. B.; this, however, is the result of a clerical error, as clearly appears from the reading of the manuscript Syrileio (Yer. Ber. *ad loc.*) and of the parallel passages in the Babylonian Talmud (R. H. 35*a*; Soṭah, 38*b*). In the latter Talmud he is sometimes quoted by the appellation of

b. Benjamin, and sometimes as b. Minyomi or Minyomin (a dialectic form of Benjamin). Hence he should not be confounded with the Abba bar Minyomi who is identical with Abba b. Martha. The Babylonian Talmud, in quoting him, generally adds to his name that of his grandsire Ḥiyya (Ḥul. 80*a*; Yeb. 122*b*), and he may also be recognized by the character of the traditions cited in his behalf, which usually refer to Baraitot.

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, ii. 17; Bacher, *Ag. Pal. Amor.* i. 117.

S. M.

ABBA B. BIZNA: A Palestinian amora of the fourth century, who is occasionally mentioned as a haggadist, and as having handed down certain halakic opinions (Yer. B. Ḳ. v. 5*a*).

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, ii. 17; Bacher, *Ag. Pal. Amor.* iii. 647.

W. B.

ABBA BUMSLA (BEN SOLOMON). See BUMSLA, ABBA (BUNZLAU, BOHEMIA).

ABBA OF CARTHAGE: A Palestinian amora, who flourished at the end of the third century. His birthplace was Carthage, and it is incorrect to refer his surname to Cartagena in Spain or to a town of Armenia. He is frequently mentioned in the Jerusalem Talmud and in the haggadic traditions.

BIBLIOGRAPHY: Frankel, *Mebo*, p. 66*a*; Bacher, *Ag. Pal. Amor.* ii. 218.

W. B.

ABBA COHEN OF BARDELA: A scholar of the last tannaitic generation (about the beginning of the third century). The few Halakot emanating from him refer to the rabbinical civil law. In Biblical homiletics several of his expositions have been preserved (Sifre, Deut. 2; Gen. R. 23, 76, 93). The last-mentioned passage runs as follows: "Wo to mankind, because of the day of judgment; wo, because of the day of trial! Balaam, the wisest among the Gentiles, was confounded at the reproof of his ass (Num. xxii. 30). Joseph, one of the youngest of Jacob's sons, silenced his elder brethren (Gen. xlv. 3). How will man be able to endure the judgment of the omniscient Lord?" (B. M. 10*a*; Yer. Giṭ. viii. 49*c*; Yer. B. M. i. 7*d*; Yer. B. B. viii. 16*b*).

S. M.

ABBA DORESH (or **HA-DORESH**; that is, "The Interpreter of Scripture"): A tanna, whose period can not be determined. Two of his interpretations have been preserved in Sifre, Deut. 308 and 352, and refer to Deut. xxxii. 5 and xxxiii. 11, respectively (see also Ex. R. 42).

BIBLIOGRAPHY: Bacher, *Ag. Tan.* ii. 547.

W. B.

ABBA (RABBA) BAR DUDAI: Head of the Academy of Pumbedita from 772 till about 780. Sherira Gaon adds to Abba's name the words "our grandfather," which, however, are not meant to indicate that Dudai was an immediate ancestor of Sherira. A copyist's attempt to change the rare name "Dudai" into "Judai" adds to the confusion; for Judai Gaon, the actual grandfather of Sherira, lived a full century later than Dudai.

BIBLIOGRAPHY: *First Letter of Sherira Gaon*, in Neubauer's *Mediæval Jew. Chron.* i. 36.

L. G.

ABBA GLUSK LECZEKA: A poem by Adalbert von Chamisso, published in 1832. It relates the story of one Abba, who, at the age of sixty, attracted by the fame of Moses Mendelssohn, went to Berlin to acquire secular knowledge. In his native town, Glusk, Abba was persecuted by the fanatical representatives of the orthodox Jewish community for his liberal views. He had to leave the town, and traveled from place to place as a wandering preacher (*maggid*). When he came to Wilna, he had thirteen works ready for publication, but on account of their radical tendencies they were burned in the courtyard of the synagogue. Probably he himself would have fared badly had not a rabbi come to his assistance. In an article published in "Ha-Karmel," 1872, No. 5, where a Hebrew translation of Chamisso's poem is given, it is stated that Joshua Selig Salkind in his childhood witnessed the burning of the "Glusker maggid's" books, and that Elijah, the gaon of Wilna, saved him from the mob. Kayserling thinks that Abba Glusk Leczeka is a poetical presentation of Solomon Maimon's real adventures, but S. Stanislavski (in "Voskhod," 1887, No. 12) contends that he is the GLUSKER MAGGID.

BIBLIOGRAPHY: Chamisso's *Werke*, ed. Max Koch, pp. 271-278; *Ha-Karmel*, 1872, No. 5, pp. 234 *et seq.*; Kayserling, *Moses Mendelssohn*, p. 431, Leipsic, 1888.

H. R.

ABBA GORION OF SIDON: A tanna, who flourished in the second century. He handed down to posterity a saying of Abba Saul (Mishnah, Ḳid. iv. 14, Yerushalmi version) and one of Rabban Gamaliel II. That of Gamaliel, quoted in the introduction to Esther R., forms the beginning to a Midrash on the Book of Esther, for which reason the latter is called Midrash Abba Gorion (see MIDRASH).

BIBLIOGRAPHY: Bacher, *Ag. Tan.* i. 95, ii. 368.

W. B.

ABBA ḤANIN and his son, **ABBA JOSE.** See ḤANIN, ABBA, and JOSE, ABBA.

ABBA BAR ḤIYYA B. ABBA: A Palestinian amora, who flourished at the beginning of the fourth century. He was the son of Ḥiyya bar Abba, the well-known pupil of Johanan, and transmitted to his generation the sayings of Johanan, which in their turn had been delivered to him by his father (Yer. Soṭah, ix. 24*c*). He was on terms of intimate friendship with Zeira (Ḥul. 86*b*).

BIBLIOGRAPHY: Frankel, *Mebo*, p. 57*a*; Bacher, *Ag. Pal. Amor.* iii. 648.

W. B.

ABBA HOSHAYA (called also **Oshaya, Yeshaya**) **OF TURYA,** or **TRAYA**: A Palestinian wool-washer of the third century, of whose scholarly attainments, if he had any, nothing is recorded, but whose piety and honesty afforded the haggadists opportunities for legends and religious speculations. He is said to have been born on the day of a certain Rabbi Abun's death; and, with reference to this circumstance, R. Abba b. Kahana observes: "What particular wisdom is shown in Solomon's saying (Eccl. i. 5), 'The sun rises, and the sun sets.' Do we not see the alternation of light and darkness daily? The saying refers to a peculiarity in the history of Israel; namely, that there is never a vacancy in the line of pious men: the sun of one saint rises before the sun of another sets. Thus . . . before Rabbi Abun died, Abba Hoshaya had been born" (Gen. R. lviii. 2; Eccl. R. i. 5. Compare Zunz, "G. V.," 2d ed., 185; "Bet Talmud," iv. 12-14). It is related that Abba Hoshaya once found some jewels which a Roman princess had lost. He brought them to her, but she would not accept them, remarking that she did not value them much, and that they belonged to him by right (compare B. M. 28*b*). Abba replied that the Jewish Law orders the restoration to its owner of anything found; whereupon the princess exclaimed, "Praised be the God of the Jews!" (Yer. B. M. ii. 8*c*; compare "Pene Mosheh.") Therefore, at his funeral, the Scriptural verse (Cant. viii. 7), "If a man would give all the substance of his house for love, it would utterly be contemned," was applied to Abba Hoshaya's love of God (Lev. R. 30, Cant. R. to *l.c.*, where "Rabbi" is to be corrected into Abba; Tosef., B. Ḳ. xi. 14; Yer. B. Ḳ. x. 7*c*).

S. M.

ABBA HUNA HA-KOHEN. See Huna, Abba, ha-Kohen.

ABBA or **RABA (RABBAH) BAR JEREMIAH**: A Babylonian amora of the third century, the son of Jeremiah b. Abba and a pupil of Rab. He lived at Sura and transmitted to his generation the sayings of Rab and Samuel. One of his sayings, several of which are preserved in Palestinian sources, may be here quoted. Prov. ix. 1–3: "Wisdom hath builded her house," etc., refers to the Messianic age. The "house" is the newly erected Temple at Jerusalem; the "seven pillars" are the seven years following the defeat of Gog and Magog, which are indicated in Ezek. xxxix. 9; the "feast" is that described in Ezek. xxxix. 17; and the verse, "She hath sent forth her maidens," etc., means: "The Lord sent forth the prophet Ezekiel with the message to the birds and beasts" (Lev. R. xi.).

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 529, 530; Heilprin, *Seder ha-Dorot*, ed. 1882, ii. 336.

W. B.

ABBA JOSE BEN DOSITAI. See Jose, Abba, ben Dositai.

ABBA JOSE BEN ḤANIN. See Jose, Abba, ben Ḥanin.

ABBA JOSE OF MAḤUZA. See Jose, Abba, of Maḥuza.

ABBA JUDAH. See Abba Judan.

ABBA JUDAN (or **JUDAH**): A philanthropist who lived in Antioch in the early part of the second century. As an example of his generosity, it is recorded that once he sold half of his property, already considerably reduced by the demands of charity, to avoid turning away empty-handed Rabbis Eliezer, Joshua, and Akiba, who were collecting donations for educational purposes. The record adds that the blessings conferred upon him by these rabbis bore fruit, for shortly afterward, by a happy accident, he discovered a treasure (Yer. Hor. iii. 48*a*, Lev. R. v. 4). His name was not permitted to fall into oblivion, and for centuries later the name "Abba Judan" seems to have been applied in Palestine to every unusually benevolent man (Lev. R. *l.c.*, Deut. R. iv. 8). It is thus the Jewish parallel to the name Mæcenas which is still applied, two thousand years after the life of its original bearer, to every great patron of art.

L. G.

ABBA ḲOLON: A mythical Roman mentioned in a Talmudic legend concerning the foundation of Rome, which, according to the Haggadah, was a result of the impious conduct of the Jewish kings. According to the legend, the first settlers of Rome found that their huts collapsed as soon as built, whereupon Abba Ḳolon said to them, "Unless you mix water from the Euphrates with your mortar, nothing that you build will stand." Then he offered to supply such water, and for this purpose journeyed through the East as a cooper, and returned with water from the Euphrates in wine-casks. The builders mixed this water with the mortar and built new huts that did not collapse. Hence the proverb, "A city without Abba Ḳolon is not worthy of the name." The newly built city was therefore called "Babylonian Rome" (Cant. R. i. 6).

Probably this legend was intended to show the dependence of the Roman empire upon the natural resources of the East; but it contains a number of points that still remain unexplained. The above-mentioned Roman, or, more properly, Greco-Roman, proverb is just as obscure as the name "Abba Ḳolon," which, originating in some classic word, was distorted by the Jews into "a father of a colony," not without the mental reservation that "Ḳolon" is the Aramaic equivalent of "shame." An attempt has been made to identify the name with that of Deucalion (Krauss, "Lehnwörter," ii. *s.v.*), to which it bears no philological or historical relation. The most probable identification is that by Brüll, who refers to a legend in John Malalas' "Chronicles," p. 301, of a magician named Ablaccon, under the emperor Tiberius. This Ablaccon protected the city of Antioch, by the aid of a rampart of stone, against the overflow of the mountain streams.

Bibliography: Brüll, in Kobak's *Jeschurun*, vi. 3; Krauss, *Griechische und Lateinische Lehnwörter im Talmud*, etc., ii. s.v. Berlin, 1899; Vogelstein and Rieger, *Gesch. d. Juden in Rom*, i. 86.

L. G.

ABBA BEN MARI. See Rabba ben Mari.

ABBA MARI BEN ELIGDOR (called also **Senior Astruc de Noves** or **de Negre**, נגרי, his family name): A distinguished Talmudist, an eminent philosopher, and an able physicist and astronomer; flourished in the fourteenth century in Salonica. In 1335 he was already very old (Samuel of Marseilles, in "Écrivains Juifs," p. 562, according to which the note in "Rev. Ét. Juives," ix. 59, must be corrected). Of the many writings of Abba Mari, who, according to his contemporary, Isaac de Lattes, wrote commentaries on the Pentateuch, Job, parts of the Talmud, and Pirḳe de-Rabbi Eliezer, as well as works on physics, logic, and metaphysics, merely fragments are extant, and these in manuscript only. His commentary on Job is found in several European libraries; it is not a commentary in an exegetical or historical sense, but is full of philosophical disquisitions upon the Biblical theodicy. The existence of Job is doubted by Abba Mari, as by some of the Talmudic rabbis (B. B. 15*a*). He says that, at any rate, the book bearing his name was not written by Job, as some authorities in the Talmud admit, but by Moses. Job's four friends represent in their personalities four different views of evil in the world. Eliphaz, representative of tradition, denies altogether the reality of evil, in agreement with Deut. xxxii. 4. Bildad, on the other hand, does not deny its reality, but holds, as if he had been the loyal disciple of the old rabbis and Motazilites, that God allows the just to suffer here in order to reward them the more in the future life. Zophar, too, considers evil a reality; with the Ascharites, with whom many rabbis agree, he insists on man's ignorance of the divine will, which finite man ought not to investigate. Elihu is of the same opinion as Eliphaz, but with the difference that what Eliphaz accepts as a matter of faith, Elihu demonstrates philosophically. It can thus be seen that Abba Mari was a loyal student of Maimonides, and that, like him, he considered revelation and true philosophy as identical. Whether a philosophical and allegorical commentary on the Song of Songs, in manuscript in the Cambridge and Oxford libraries and ascribed to him, is really his, or should be credited to Moses of Narbonne, with whom Abba Mari is elsewhere confounded, is uncertain. The same doubt holds concerning the Hebrew translation of Gazzali's "Tendencies of Philosophers," which is ascribed to Abba Mari, but possibly also belongs to the aforesaid Moses. But there is no reason for Steinschneider's doubt concerning a Munich manuscript, containing the introduction to the first book of Euclid, with the superscription, "Written by Abba Mari, philosopher and teacher of truth"; it certainly belongs to our Abba Mari, and the words *Abba Mari* are not to be translated "My Lord and Father," for these two words would otherwise have their proper place at the beginning and not at the end of the sentence. Abba Mari also wrote "Refutations," in which he assailed Joseph Caspi's "Book of Secrets." This book, with the exception of a few quotations from it in other writers, has disappeared.

Bibliography: Steinschneider, *Hebr. Uebers.* p. 508; *Histoire Littéraire de la France*, vol. xxxi. (*Les Écrivains Juifs Français*), pp. 548–552; Gross, *Gallia Judaica*, p. 389; idem, in *Rev. Ét. Juives*, ix. 59 (date of daughter's marriage wrongly given).

L. G.

ABBA MARI BEN ISAAC OF ST. GILLES: Flourished about the middle of the twelfth century, and lived at St. Gilles, near Lunel, in Languedoc. According to Benjamin of Tudela, who visited the Jewish community of that place, Abba Mari held the office of *bailli* (magistrate) about 1165, having been appointed by Raymond V., who was friendly to the Jews. The monarch made St. Gilles the second capital of his country. That a Jew was in those times chosen to so high an office is a fact of some importance, as it goes far to show the position which the Jews occupied in southern France previous to the war with the Albigenses. The war lasted until 1229. Some scholars pretend to see in this Abba Mari the father of Isaac ben Abba Mari, the author of the "'Iṭṭur." In this work Isaac refers to his father as a prominent Talmudist, from which circumstance it is inferred that the subject of this sketch was not only a high official but also a Talmudic scholar—a deduction which has been completely set aside by Gross.

Bibliography: Grätz, *Gesch. d. Juden*, 2d ed. vi. 226; Renan, *Les Rabbins Français*, p. 520; Gross, *Gallia Judaica*, pp. 372, 651.

L. G.

ABBA MARI BEN JOSEPH IBN CASPI. See Caspi, Abba Mari ben Joseph ibn.

Defender of Law and Tradition.

ABBA MARI BEN MOSES BEN JOSEPH DON ASTRUC (En Astruc) OF LUNEL (Graetz and others have, incorrectly, **En Duran**): Leader of the opposition to the rationalism of the Maimonists in the Montpellier controversy of 1303–1306; born at Lunel—hence his name, Yarḥi (from Yeraḥ = Moon = Lune). He was a descendant of Meshullam ben Jacob of Lunel, one of whose five sons was Joseph, the grandfather of Abba Mari, who, like his son Moses, the father of Abba Mari, was highly respected for both his rabbinical learning and his general erudition. Abba Mari moved to Montpellier, where, to his chagrin, he found the study of rabbinical lore greatly neglected by the young, who devoted all of their time and zeal to science and philosophy. The rationalistic method pursued by the new school of Maimonists (including Levi ben Abraham ben Ḥayyim of Villefranche, near the town of Perpignan, and Jacob Anatolio) especially provoked his indignation; for the sermons preached and the works published by them seemed to resolve the entire Scriptures into allegory and threatened to undermine the Jewish faith and the observance of the Law and tradition. He was not without some philosophical training. He mentions even with reverence the name of Maimonides, whose work he possessed and studied; but he was more inclined toward the mysticism of Naḥmanides. Above all, he was a thorough believer in revelation and in a divine providence, and was a sincere, law-observing follower of rabbinical Judaism. He would not allow Aristotle, "the searcher after God among the heathen," to be ranked with Moses.

Opponent of Rationalism.

Abba Mari possessed considerable Talmudic knowledge and some poetical talent; but his zeal for the Law made him an agitator and a persecutor of all the advocates of liberal thought. Being himself without sufficient authority, he appealed in a number of letters, afterward published under the title of "Minḥat Ḳenaot" (Jealousy Offering), to Solomon ben Adret of Barcelona, the most influential rabbi of the time, to use his powerful authority to check the source of evil by hurling his anathema against both the study of philosophy and the allegorical interpretations of the Bible, which did away with all belief in miracles. Ben Adret, while reluctant to interfere in the affairs of other congregations, was in perfect accord with Abba Mari as to the danger of the new rationalistic systems, and advised him to organize the conservative forces in defense of the Law. Abba Mari, through Ben Adret's aid, obtained allies eager to take up his cause, among whom were Don Bonafoux Vidal of Barcelona and his brother, Don Crescas Vidal, then in Perpignan. The proposition of the latter to prohibit, under penalty of excommunication, the study of philosophy and any of the sciences except medicine, by one under thirty years of age, met with the approval of Ben Adret. Accordingly, Ben Adret addressed to the congregation of Montpellier a letter, signed by fifteen other rabbis, proposing to issue a decree pronouncing the anathema against all those who should pursue the study of philosophy and science before due maturity in age and in rabbinical knowledge. On a Sabbath in September, 1304, the letter was to be read before the congregation, when Jacob Maḥir Don Profiat Tibbon, the renowned astronomical and mathematical writer, entered his protest against such unlawful interference by the Barcelona rabbis, and a schism ensued. Twenty-eight members signed Abba Mari's letter of approval; the others, under Tibbon's leadership, addressed another letter to Ben Adret, rebuking him and his colleagues for condemning a whole community without knowledge of the local conditions. Finally, the agitation for and against the liberal ideas brought about a schism in the entire Jewish population in southern France and Spain.

Encouraged, however, by letters signed by the rabbis of Argentière and Lunel, and particularly by the support of Kalonymus ben Todros, the nasi of Narbonne, and of the eminent Talmudist Asheri of Toledo, Ben Adret issued a decree, signed by thirty-three rabbis of Barcelona, excommunicating those who should, within the next fifty years, study physics or metaphysics before their thirtieth year of age (basing his action on the principle laid down by Maimonides, "Moreh," i. 34), and had the order promulgated in the synagogue on Sabbath, July 26, 1305. When this heresy-decree, to be made effective, was forwarded to other congregations for approval, the friends of liberal thought, under the leadership of the Tibbonites, issued a counter-ban, and the conflict threatened to assume a serious character, as blind party zeal (this time on the liberal side) did not shrink from asking the civil powers to intervene. But an unlooked-for calamity brought the warfare to an end. The expulsion of the Jews from France by Philip IV. ("the Fair"), in 1306, caused the Jews of Montpellier to take refuge, partly in Provence, partly in Perpignan and partly in Majorca. Consequently, Abba Mari removed first to Arles, and, within the same year, to Perpignan, where he finally settled and disappeared from public view. There he published his correspondence with Ben Adret and his colleagues. K.

His Works.

Abba Mari collected the correspondence and added to each letter a few explanatory notes. Of this collection, called "Minḥat Ḳenaot," there are several manuscript copies extant; namely, at Oxford (Neubauer, "Cat. Bodl. Hebr. MSS.", Nos. 2182 and 2221); Paris, Bibl. Nat. No. 976; Günzburg Libr., St. Petersburg; Parma; Ramsgate Montefiore College Library (formerly Halberstam, No. 192); and Turin. Some of these (Oxford, No. 2221, and Paris, Bibl. Nat.) are mere fragments. The printed edition (Presburg, 1838), prepared by M. L. Bislichis, contains: (1) Preface; (2) a treatise of eighteen chapters on the incorporeality of God; (3) correspondence; (4) a treatise, called "Sefer ha-Yarḥi," included also in letter 58; (5) a defense of "The Guide" and its author by Shem-Ṭob Palquera (Grätz, "Gesch. d. Juden," vii. 173). As the three cardinal doctrines of Judaism, Abba Mari accentuates: (1) That of the recognition of God's existence and of His absolute sovereignty, eternity, unity, and incorporeality, as taught in revelation, especially in the Decalogue; (2) that of the world's creation by Him out of nothing, as evidenced particularly by the Sabbath; (3) that of the special providence of God, as manifested in the Biblical miracles. In the preface, Abba Mari explains his object in collecting the correspondence; and in the treatise which follows he shows that the study of philosophy, useful in itself as a help toward the acquisition of the knowledge of God, requires great caution, lest we be misled by the Aristotelian philosophy or its false interpretation, as regards the principles of *creatio ex nihilo* and divine individual providence, השגחה פרטית. The manuscripts include twelve letters which are not included in the printed edition of "Minḥat Ḳenaot."

Contents of the Minḥat Ḳenaot.

The correspondence refers mainly to the proposed restriction of the study of the Aristotelian philosophy. Casually, other theological questions are discussed. For example, letters Nos. 1, 5, 8 contain a discussion on the question, whether the use of a piece of metal with the figure of a lion, as a talisman, is permitted by Jewish law for medicinal purposes, or is prohibited as idolatrous. In letter No. 131, Abba Mari mourns the death of Ben Adret, and in letter No. 132 he sends words of sympathy to the congregation of Perpignan, on the death of Don Solomon Vidal and Rabbi Meshullam. Letter 33 contains the statement of Abba Mari that two letters which he desired to insert could not be discovered by him. MS. Ramsgate, No. 52, has the same statement, but also the two letters missing in the printed copies. In the "Sefer ha-Yarḥi" Abba Mari refers to the great caution shown by the rabbis of old as regards the teaching of the mysteries of philosophy, and recommended by men like the Hai Gaon, Maimonides, and Kimḥi. A responsum of Abba Mari on a ritual question is contained in MS. Ramsgate, No. 136; and Zunz ("Literaturgeschichte der Synagogalen Poesie," p. 498), mentions a *ḳinah* composed by Abba Mari.

The "Minḥat Ḳenaot" is instructive reading for the historian because it throws much light upon the deeper problems which agitated Judaism, the question of the relation of religion to the philosophy of the age, which neither the zeal of the fanatic nor the bold attitude of the liberal-minded could solve in any fixed dogmatic form or by any anathema, as the independent spirit of the congregations refused to accord to the rabbis the power possessed by the Church of dictating to the people what they should believe or respect. At the close of the work are added several eulogies written by Abba Mari on Ben Adret (who died 1310), and on Don Vidal, Solomon of Perpignan, and Don Bonet Crescas of Lunel.

Bibliography: Geiger, *Zeit. für Jüdische Theologie*, v. 82; Zunz, *Z. G.* p. 477; Renan, *Les Rabbins Français*, pp. 647-695; Gross, *Gallia Judaica*, pp. 286, 331, 466; idem, in *Rev. Ét. Juives*, 1882, pp. 192-207; Perles, *Salomo ben Abraham ben Adereth und seine Schriften*, pp. 15-54; Grätz, *Gesch. der Juden*, iii. 27-50, Breslau, 1863.

M. F.—K.

ABBA B. MARTHA (identical with **ABBA B. MINYOMI,** and generally quoted with both appellations; very rarely as **Abba b. Martha** alone, or **Abba b. Minyomi** alone; Bezah, 22*a*; Giṭ. 29*b*): A Babylonian scholar of the end of the third century and beginning of the fourth. He seems to have been in poor circumstances. Once he incurred a debt to the *resh galuta* (exilarch), which he could not repay, and only by disguising himself did he at the time escape arrest for it (Yeb. 120*a*). Later he was apprehended and sorely pressed for payment; but when the exilarch discovered that his debtor was a rabbinical scholar, he released him (Shab. 121*b*). His mother, Martha, seems to have been in easy circumstances; for, when Abba was bitten by a rabid dog and, in accordance with contemporary therapeutics, was obliged to drink through a tube of copper (compare Brecher, "Das Transcendentale im Talmud," p. 219, note), Martha substituted one of gold (Yoma, 84*a*). Notwithstanding his pecuniary straits, Abba did not take advantage of the Biblical and Talmudic law (Mishnah, Sheb. x. 1), according to which the Sabbatical year cancels all debts. He once owed some money to Rabbah, and paid it in the year of release, using the form of a donation (Giṭ. 37*b*). S. M.

ABBA BAR MEMEL: A Palestinian amora, who lived toward the end of the third century. He belonged to the circle of Ammi at Tiberias, and enjoyed the reputation of a great halakist. In three propositions he limited and rendered practically harmless the application of the Gezerah Shawah, the second of the thirteen hermeneutic rules of R. Ismael, which otherwise might easily have led to arbitrary ritual decisions (Yer. Pes. vi. 33*a*). His proposed reforms were never carried into practise, no other amora having joined him to form a valid legislative body (Yer. M. Ḳ. ii. 81*b*). Among his haggadic passages the most significant is one on the names of God (Ex. R. iii.):

> "God spake to Moses: 'Thou desirest to know My name, I AM THAT I AM (Ex. iii. 14). That is, I am called according to my revealed activities. When I am judging mankind, I am called *Elohim*; when I am going out to war against the wicked, I am called *Zebaot*; when I am holding judgment in suspense over the sins of men, I am called *El Shaddai*; when showing mercy to the world, I am called YHWH, because this name denotes the quality of mercy in God' (Ex. xxxiv. 6)."

W. B.

ABBA NASIA (נשיא), **JOSEPH:** Chief justice in Majorca, 1405; died, 1439.

Bibliography: Zunz, *Zur Gesch. und Literatur*, p. 517

G.

ABBA BAR PAPPAI (or **PAPA**): A Palestinian amora, of the fourth century who died 375. As the second link in the transmission by tradition of

Levi's haggadic sayings, he is generally mentioned together with Joshua of Siknin, who was the first link (Yer. Ber. iv. 7*b*; Yer. Bik. ii. 64*c*; Yer. Yoma, iv 41*b*). He addressed halakic questions to Jose and Mani the son of Jonah, who in turn placed halakic problems before him (Yer. Shab. iii. 5*d*).

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 650, 651; Frankel, *Mebo*, p. 58*a*.

W. B.

ABBA SAḲḲARA (or **SIḲRA** *): Insurrectionary leader; lived in the first century in Palestine. According to Talmudic accounts (Giṭ. 56*a*), he took a very prominent part in the uprising against Rome in 70, being then at the head of the Zealots at Jerusalem. He was the nephew of Johanan ben Zakkai, at that time leader of the Peace party. After the Zealots had destroyed all storehouses, thus causing a famine in the besieged city, Johanan ben Zakkai invited Abba to an interview and asked him: "Why do you act in such a manner? Will you kill us by famine?" Abba replied: "What shall I do? If I tell them anything of the kind, they will slay me." Thereupon Johanan said to him: "Try and invent for me some possibility of escape so that I may be able to save something out of the general wreck." Abba complied with the request; and the Talmud gives a full account of the device by which he enabled his uncle to flee to the Romans.

The historical character of this account is not beyond doubt, and it is especially surprising that Josephus knows nothing of Abba as leader of the Zealots. The fact that Josephus does not mention him, can not, however, be accepted as a sufficient proof against the Talmudic account, for he ignores also Johanan ben Zakkai, one of the most important and influential men at the time of the destruction of the Second Temple. Purely personal motives may have actuated the vainglorious historian to ignore both uncle and nephew. There exists, however, a Midrash which tends to show that there is at least a grain of truth in his account. In Eccl. R. vii. 11 it is related: "There was at Jerusalem a certain Ben Baṭiah, a nephew of Johanan ben Zakkai, who was in charge of the storehouses, which he destroyed by fire" (see also Kelim, xvii. 12; Tosef., Kelim, vii. 2, and the article Ben Baṭiah).

This account is quite independent of that in the Talmud, since they differ not only with regard to the names, but also materially; for, whereas the Talmudic account states that Johanan escaped from Jerusalem by the aid of his nephew, it is related in the Midrash that he barely escaped death at the hands of his nephew. It might, therefore, be assumed that there existed a third and older source from which both the Talmudic and midrashic accounts were derived, and also that the traditions thus handed down underwent some change in the course of transmission.

Bibliography: Rapoport, *'Erek Millin*, pp. 1–2, 257; Derenbourg, *Essai*, p. 280; *Lam. R.*, ed. Buber, p. 66. All three hold that "Abba Saḳḳara" of the *Bab. Talmud* is a misinterpretation of the Palestinian "Rosh Kisrin" or "Rosh Sikrin" (Head of the Sicarii). But Abba can not be used in this sense in Aramaic. Besides, the *Bab. Talmud* itself renders "Rosh Sikrin" with "Resh Baryone."

L. G.

ABBA SAUL BEN BOTNIT. See Saul, Abba b. Botnit.

ABBA SAUL. See Saul, Abba.

ABBA OF SIDON: A Palestinian amora of the latter part of the third century or the early part of the fourth. He is mentioned only once, as a transmitter of a haggadic saying of Samuel b. Naḥman (Midr. Sam. xxiii.; Eccl. R. vii. 1).

W. B.

ABBA THE SURGEON (UMANA): Mentioned in the Talmud as an example of genuine Jewish piety and benevolence (Ta'anit, 21*b et seq.*). Although dependent upon his earnings, he was so unselfish and considerate that, in order to avoid embarrassing the poor among his patients, he would never accept pay directly from any one, but instead attached to a certain part of his house a box in which each might place what he pleased. Abba's confidence in humanity was once tested by two young disciples in a remarkable manner. Having lodged with him one night, in the morning they took the mattresses upon which they had slept and offered them to him for sale at his own price. He recognized his own property, but, rather than abash the young men by reclaiming it, he excused their peculiar conduct in his mind on the plea that they certainly must need the money for a benevolent object. When the joke was explained to him, he refused to take back the amount paid, on the ground that, in his heart, he had dedicated it to a charitable purpose. Of Abba the legend is told (Talmud, *l.c.*) that he daily received greetings from heaven, whereas Abaye, 280–339, the greatest Talmudic authority of that age, was deemed worthy of divine notice once a week only.

L. G.

ABBA (BA) BAR ZABDAI: A Palestinian amora, who flourished in the third century. He studied in Babylonia, attending the lectures of Rab and Huna, and subsequently settled at Tiberias, where he occupied a respected position by the side of Ammi and Assi. Mention is made of his custom of saying his prayers in a loud voice (Yer. Ber. iv. 7*a*). Of his haggadic productions there exists, among others, a sermon for a public fast-day, on Lam. iii. 41 (Yer. Ta'anit, ii. 65*a*), from which the following may be quoted: "Is it, then, possible to 'lift up our heart with our hands'? This verse is intended to advise us 'to put our heart—our bad inclinations—in our hands,' in order to remove them, and then to turn to God in heaven. As long as a man holds an unclean reptile in his hand, he may bathe in all the waters of creation, but he can not become clean: let him throw it away and he is purified."

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 533, 535; Frankel, *Mebo*, pp. 66*a*, 67.

W. B.

ABBA BAR ZEBINA (or **ZEMINA**): A Palestinian amora of the fourth century. He was a pupil of R. Zeira, in whose name he transmitted many sayings. He was employed in Rome as a tailor in the house of a Gentile who, under the threat of death, tried to force him to break the dietary laws. Abba, however, steadfastly refused to yield to this, and showed so much courage that the Roman admiringly exclaimed: "If you had eaten, I should have killed you. If you be a Jew, be a Jew; if a heathen, a heathen!" (Yer. Sheb. iv. 35*a et seq.*).

Tanḥuma b. Abba relates another anecdote concerning a pious tailor at Rome (Gen. R. xi.), who bought the most expensive fish; this anecdote may refer to our Abba bar Zebina (but see Shab. 119*a*, where the same story is told of Joseph, "the reverer of the Sabbath").

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* With regard to the appellation Saḳḳara, which means "the dyer," it may be remarked that both the first edition and the Benveniste edition of the Talmud have the word without ' (*yod*), which seems to forbid the reading "Siḳra" and the connecting of this name with the revolutionary party name of the Sicarii (see Sicarii).

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 651, 652; Frankel, *Mebo*, pp. 56*a*, 57.

W. B.

ABBAHU: A celebrated Palestinian amora of the third amoraic generation (about 279–320), sometimes cited as R. Abbahu of Cæsarea (Ḳisrin). His rabbinic education was acquired mainly at Tiberias, in the academy presided over by R. Johanan, with whom his relations were almost those of a son (Yer. Ber. ii. 4*b*; Giṭ. 44*b*; B. B. 39*a*). He frequently made pilgrimages to Tiberias, even after he had become well known as rector of the Cæsarean Academy (Yer. Shab. viii. 11*a*; Yer. Pes. x. 37*c*). He was an authority on weights and measures (Yer. Ter. v. 43*c*). He learned Greek in order to become useful to his people, then under the Roman proconsuls, that language having become, to a considerable extent, the rival of the Hebrew even in prayer (Yer. Soṭah, vii. 21*b*); and, in spite of the bitter protest of Simon b. Abba, he also taught his daughters Greek (Yer. Shab. vi. 7*d*; Yer. Soṭah, ix. 24*c*; Sanh. 14*a*). Indeed, it was said of Abbahu that he was a living illustration of the maxim (Eccl. vii. 18; compare Targum), "It is good that thou shouldest take hold of this [the study of the Law]; yea, also from that [other branches of knowledge] withdraw not thine hand: for he that feareth God shall come forth of them all" (Eccl. R. to vii. 18).

Knowledge of Greek Literature.

Being wise, handsome, and wealthy (B. M. 84*a*; Yer. B. M. iv. 9*d*), Abbahu became not only popular with his coreligionists, but also influential with the proconsular government (Ḥag. 14*a*; Ket. 17*a*). On one occasion, when his senior colleagues, Ḥiyya b. Abba, Ammi, and Assi, had punished a certain woman, and feared the wrath of the proconsul, Abbahu was deputed to intercede for them. He had, however, anticipated the rabbis' request, and wrote them that he had appeased the informers but not the accuser. The witty enigmatic letter describing this incident, preserved in the Talmud (Yer. Meg. iii. 74*a*), is in the main pure Hebrew, and even includes Hebrew translations of Greek proper names, to avoid the danger of possible exposure should the letter have fallen into the hands of enemies and informers (compare 'Er. 53*b*). After his ordination he declined a teacher's position, recommending in his stead a more needy friend, R. Abba of Acre (Acco), as worthier than himself (Soṭah, 40*a*). He thereby illustrated his own doctrine that it is a divine virtue to sympathize with a friend in his troubles as well as to partake of his joys (Tan., Wa-yesheb, ed. Buber, 16). Later he assumed the office of rector in Cæsarea, the former seat of R. Hoshaya I., and established himself at the so-called Kenishta Maradta (Insurrectionary Synagogue; Yer. Naz. vii. 56*a*; Yer. Sanh. i. 18*a*; compare Josephus, "B. J." ii. 14, § 5; Jastrow, "Dict." p. 838), whence some of the most prominent teachers of the next generation issued. He did not, however, confine his activity to Cæsarea, where he originated several ritualistic rules (Yer. Dem. ii. 23*a*, R. H. 34*a*), one of which—that regulating the sounding of the *shofar*—has since been universally adopted, and is referred to by medieval Jewish casuists as "Takkanat R. Abbahu" (the Enactment of R. Abbahu; compare "Maḥzor Vitry," Berlin, 1893, p. 355). He also visited and taught in many other Jewish towns (Yer. Ber. viii. 12*a*; Yer. Shab. iii. 5*c*).

Rector in Cæsarea.

While on these journeys, Abbahu gathered so many Halakot that scholars turned to him for information on mooted questions (Yer. Shab. viii. 11*a*; Yer. Yeb. i. 2*d*). In the course of these travels he made a point of complying with all local enactments, even where such compliance laid him open to the charge of inconsistency (Yer. Ber. viii. 12*a*; Yer. Beẓah, i. 60*d*). On the other hand, where circumstances required it, he did not spare even the princes of his people (Yer. 'Ab. Zarah, i. 39*b*). Where, however, the rigorous exposition of laws worked hardship on the masses, he did not scruple to modify the decisions of his colleagues for the benefit of the community (Shab. 134*b*; Yer. Shab. xvii. 16*b*; Yer. M. Ḳ. i. 80*b*). As for himself, he was very strict in the observance of the laws. On one occasion he ordered some Samaritan wine, but subsequently learning that there were no longer any strict observers of the dietary laws among the Samaritans, with the assistance of his colleagues, Ḥiyya b. Abba, Ammi, and Assi, he investigated the report, and, ascertaining it to be well founded, did not hesitate to declare the Samaritans, for all ritualistic purposes, Gentiles (Yer. 'Ab. Zarah, v. 44*d*; Ḥul. 6*a*).

R. Abbahu's chief characteristic seems to have been modesty. While lecturing in different towns, he met R. Ḥiyya b. Abba, who was lecturing on intricate halakic themes. As Abbahu delivered popular sermons, the masses naturally crowded to hear him, and deserted the halakist. At this apparent slight, R. Ḥiyya manifested chagrin, and R. Abbahu hastened to comfort him by comparing himself to the pedler of glittering fineries that always attracted the eyes of the masses, while his rival was a trader in precious stones, the virtues and values of which were appreciated only by the connoisseur. This speech not having the desired effect, R. Abbahu showed special respect for his slighted colleague by following him for the remainder of that day. "What," said Abbahu, "is my modesty as compared with that of R. Abba of Acre (Acco), who does not even remonstrate with his interpreter for interpolating his own comments in the lecturer's expositions." When his wife reported to him that his interpreter's wife had boasted of her own husband's greatness, R. Abbahu simply said, "What difference does it make which of us is really the greater, so long as through both of us heaven is glorified?" (Soṭah, 40*a*). His principle of life he expressed in the maxim, "Let man ever be of the persecuted, and not of the persecutors; for there are none among the birds more persecuted than turtle-doves and pigeons, and the Scriptures declare them worthy of the altar" (B. Ḳ. 93*a*).

Abbahu and Ḥiyya b. Abba.

R. Abbahu, though eminent as a halakist, was more distinguished as a haggadist and controversialist. He had many interesting disputes with the Christians of his day (Shab. 152*b*; Sanh. 39*a*; 'Ab. Zarah, 4*a*). Sometimes these disputes were of a jocular nature. Thus, a heretic bearing the name of Sason (=Joy) once remarked to him, "In the next world your people will have to draw water for me; for thus it is written in the Bible (Isa. xii. 3), 'With joy shall ye draw water.'" To this R. Abbahu replied, "Had the Bible said 'for joy' [*le-sason*], it would mean as thou sayest; but since it says 'with joy' [*be-sason*], it means that we shall make bottles of thy hide and fill them with water" (Suk. 48*b*). These controversies, though forced on him, provoked resentment; and it is even related that his physician, Jacob the Schismatic (*Minaah*), was slowly poisoning him, but R. Ammi and R. Assi discovered the crime in time ('Ab Zarah, 28*a*).

Abbahu had two sons, Zeira and Ḥanina. Some writers ascribe to him a third son, Abimi (Bacher, “Ag. Pal. Amor.”). Abbahu sent Hanina to the academy at Tiberias, where he himself had studied; but the lad occupied himself with the burial of the dead, and on hearing of this, the father sent him a reproachful message in this laconic style: “Is it because there are no graves in Cæsarea (compare Ex. xiv. 11) that I have sent thee off to Tiberias? Study must precede practise” (Yer. Pes. iii. 30*b*). Abbahu left behind him a number of disciples, the most prominent among whom were the leaders of the fourth amoraic generation, R. Jonah and R. Jose. At Abbahu's death the mourning was so great that it was said, “Even the statues of Cæsarea shed tears” (M. Ḳ. 25*b*; Yer. ‘Ab. Zarah, iii. 42*c*).

There are several other Abbahus mentioned in the Talmudim and Midrashim, prominent among whom is Abbahu (Abuha, Aibut) b. Ihi (Ittai), a Babylonian halakist, contemporary of Samuel and Anan (‘Er. 74*a*), and brother of Minyamin (Benjamin) b. Ihi. While this Abbahu repeatedly applied to Samuel for information, Samuel in return learned many Halakot from him (Naz. 24*b*; B. M. 14*a*, 75*a*; see BENJAMIN B. IHI).

BIBLIOGRAPHY: Grätz, *Gesch. d. Juden*, 2d ed., iv., 304, 307-317; Jost, *Gesch. des Judenthums und seiner Sekten*, ii. 161-164; Frankel, *Mebo*, pp. 58*a*-60; Weiss, *Dor*, iii. 103-105; Bacher, *Ag. Pal. Amor.* ii. 88-142.

S. M.

[“When does your Messiah come?” a Christian (Minaah) once asked Abbahu in a tone of mockery; whereupon he replied: “When you will be wrapped in darkness, for it says, ‘Behold, darkness shall cover the earth, and gross darkness the nations; then shall the Lord rise upon thee and His glory shall be seen on thee’ [Isa. lx. 2],” (Sanh. 99*a*). A Christian came to Abbahu with the quibbling question: “How could your God in His priestly holiness bury Moses without providing for purificatory rites, yet oceans are declared insufficient?” (Isa. xl. 12). “Why,” said Abbahu, “does it not say, ‘The Lord cometh with fire’?” (Isa. lxvi. 15). “Fire is the true element of purification, according to Num. xxi. 23,” was his answer (Sanh. 39*a*). Another question of the same character: “Why the boastful claim: ‘What nation on earth is like Thy people Israel’ (II Sam. vii. 23), since we read, ‘All the nations are as nothing before Him’?” (Isa. xl. 17), to which Abbahu replied: “Do we not read of Israel, he ‘shall not be reckoned among the nations’?” (Num. xxiii. 9, Sanh. as above). Abbahu made a notable exception with reference to the Tosefta's statement that the Gilionim (Evangels) and other books of the Mineans are not to be saved from a conflagration on Sabbath: “the books of those at Abidan may be saved” (Shab. 116*a*). Of special historical interest is the observation of Abbahu in regard to the benediction “Baruk Shem Kebod Malkuto” (Blessed be the Name of His glorious Kingdom) after the “Shema‘ Yisrael,” that in Palestine, where the Christians look for points of controversy, the words should be recited aloud (lest the Jews be accused of tampering with the unity of God proclaimed in the Shema‘), whereas in the Babylonian city of Nehardea, where there are no Christians, the words are recited with a low voice (Pes. 56*a*). Preaching directly against the Christian dogma, Abbahu says: “A king of flesh and blood may have a father, a brother, or a son to share in or dispute his sovereignty, but the Lord saith, ‘I am the Lord thy God! I am the first; that is, I have no father, and I am the last; that is, I have no brother, and besides me there is no God; that is, I have no son’” (Isa. xliv. 6; Ex. R. 29). His comment on Num. xxiii. 19 has a still more polemical tone: “God is not a man that he should lie; neither the son of man, that he should repent. If a man say, ‘I am God,’ he lieth, and if he say, ‘I am the son of man,’ he will have to repent, and if he say, ‘I shall go up to heaven,’ he will not do it, nor achieve what he promises” (Yer. Ta‘anit, ii. 65*b*).

Some of his controversies on Christian theological subjects, as on Adam (Yalḳ., Gen. 47), on Enoch (Gen. R. 25), and on the resurrection (Shab. 152*b*), are less clear and direct (see Bacher, “Ag. Pal. Amor.” ii. 97, 115-118). K.]

ABBAS: This name does not appear in the long lists of Jewish names in pre-Islamic Arabia, nor does it occur among the Jews in general until the twelfth century. This shows that there is not much evidence to support the theory that the name was used as an Arabic equivalent of Judah (“Lion”). The correct meaning of Abbas is “man of stern countenance,” the term “lion” being merely secondary.

BIBLIOGRAPHY: Steinschneider, *Jew. Quart. Rev.* xi. 332.

H. HIR.

ABBAS (ABAS), AARON: Editor and printer at Amsterdam, at the beginning of the eighteenth century. He was the publisher of two works: (1) Aaron Peraḥyah's responsa, known under the name of “Peraḥ Maṭṭeh Aharon” (Amsterdam, 1703), the title-page of which is adorned with artistic woodcuts representing scenes from the life of the high priest Aaron. The book contains, in the nature of a preface, a dedicatory epistle, by Azriel ha-Kohen Peraḥyah, addressed to Isaac Emanuel Belmonte and Solomon Curiel. (2) The Talmudic treatise Ḥagigah (Amsterdam, 1706), which seems to have formed part of an attempted complete edition of the Babylonian Talmud by various editors. See ABBAS, RAPHAEL BEN JOSHUA.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 725; Wolf, *Bibl. Hebr.* iii. 70 (s.v. *Aves*), 80; Ersch and Gruber, *Encyklopädie*, xxviii. 69, note 98.

W. M.

ABBAS, JOSEPH: Copyist of “MS. Kauffmann,” No. 45; lived at the end of the seventeenth century. H. HIR.

ABBAS, JUDAH IBN, OF FEZ: A poet, and author of the *piyyuṭ* “Et Sha‘are Raẓon.” He was the first Jew known by the name of Abbas; died at Mosul in 1163. His Arabic name was Abu al-Baga ibn Abbas al-Maghribi. Al Ḥarizi (Taḥkemoni, Mak. iii.) states that Judah left the Maghreb and went to the East, where he lived now in Bagdad, and now in Aleppo, and that he had a son who was refractory. Judah is evidently identical with the father of Samuel, who became a convert to Islam, and who speaks of his father as Judah b. Abun. The latter is mentioned in the “Poetics” of Moses ibn Ezra. He is said to have been a friend of Judah ha-Levi. The collector of Ha-Levi's “Diwan” has preserved one of the poems of Judah which called forth an answer from Ha-Levi.

BIBLIOGRAPHY: Luzzatto, *Betulat bat Yehudah*, p. 15; Landshuth, *‘Ammude ha-‘Abodah*, p. 300; Grätz, *Gesch. d. Juden*, vi. 133; Steinschneider, *Cat. Bodl.* col. 2442; Brody's *Zeit. f. Hebr. Bibl.* iii. 178; *Monatsschrift*, xlii. 124, 411.

H. HIR.

ABBAS, JUDAH B. SAMUEL BEN: A Spaniard of the thirteenth century. This form of his name is authenticated in the headings of his two works in “MS. Loewe,” viii.; namely, (*a*) “Minḥat Yehudah,” a fragment of two leaves only, also styled “Meḳor Ḥayyim” (Source of Life). Under the latter title the work is quoted in (*b*) “Yair Netib,” also styled “Shebeṭ Yehudah.” Judah affirms that he composed this work at the age of twenty. It is of a moral and religious character. The fifteenth chapter contains a complete system of studies arranged according to pedagogical principles. It has been translated from the Bodleian manuscript by M. Güdemann, "Jüd. Unterrichtswesen," i. 147. Commencing with the reading and interpretation of the Bible, he would have the child study, in regular order, morals, medicine, arithmetic, logic, physics, and, as the very last subject, metaphysics.

Bibliography: *Monatsschrift*, xxxviii., reprinted by James H. Loewe in *A Descriptive Catalogue of a Portion of the Library of Dr. Louis Loewe*, p. 58; Steinschneider, *Hebr. Uebers.* p. 35.

H. Hir.

ABBAS, MOSES: A name borne by several persons of whom the following three are mentioned in Zunz ("Literaturgesch." p. 342): **1**. Moses Abbas flourished about 1400 and carried on a correspondence with the Provençal poet Solomon Bonfed, who dedicated several poems to him. Isaac ben Sheshet mentions him as the pupil of Ḥisdai ben Solomon. **2**. Moses ben Jacob Abbas of Tyre, physician and poet; flourished in the second half of the sixteenth century. About 1578 he addressed a poem to the poet Saadia Longo in Salonica. **3**. Moses Judah Abbas, of Hebron; lived about 1660.

Bibliography: Montefiore (Jews' College) MS., No. 242, fol. 12, No. 243, fol. 162; Conforte, *Ḳore ha-Dorot*, pp. 40, 49; Carmoly, *Hist. des Médecins Juifs*, pp. 65, 295; idem, *Chronicles of the Yaḥya Family* (Hebr.); Steinschneider, *Hebr. Bibl.* xiv. 79; De Rossi, *Dizionario Storico* (German ed.), p. 1.

H. Hir.

ABBAS, MOSES JUDAH: A Hebrew poet; lived about the middle of the seventeenth century at Rosetta, in Egypt. He was a descendant of the Abbas family, whose poetic bent continued to manifest itself even when the neo-Hebrew poetry was on the decline. Moses Judah Abbas ben Meir (this is his full name according to Pollak) was also eminent as a Talmudist. He left a commentary on the Talmudic treatises Kallah, Soferim, and Semaḥot, which were in the possession of Azulai, and several responsa, which still exist in manuscript in the Bodleian collection.

Bibliography: Conforte, *Ḳore ha-Dorot*, p. 52*a*, ed. Cassel; Azulai, *Shem ha-Gedolim*, No. 53, p. 67; Steinschneider, *Hebr. Bibl.* xiv. 79; G. Pollak, *Ha-Karmel*, ii. 294; Landshuth, *'Ammude ha-'Abodah*, p. 300.

L. G.

ABBAS (ABAS), RAPHAEL BEN JOSHUA: Printer and editor at Amsterdam; contemporary, and undoubtedly a relative, of Aaron Abbas. He supplemented the work of Aaron Abbas by publishing the other book of Aaron Peraḥyah, "Pirḳe Kehunah" (Amsterdam, 1709). He is probably identical with the Raphael b. Joshua de Palacios (whose name Steinschneider transcribes "di Palasios"), coeditor with Samuel ben Solomon Marques (Steinschneider, "Marches," "Markis") of the treatise 'Erubin (Amsterdam, printing-office of Immanuel Benveniste, 1716). This edition bears the stamp of approval of the censor Marcus Marinus.

Bibliography: Steinschneider, *Cat. Bodl.* cols. 725, 3023; Wolf, *Bibl. Hebr.* iii. 998; Ersch and Gruber, *Encyklopädie*, xxviii. 72.

W. M.

ABBAS (ABAS, ABATZ), SAMUEL B. ISAAC: Rabbi in the latter half of the seventeenth century at Amsterdam, where his death occurred about 1693. He translated into Portuguese, from the Hebrew version of Ibn Tibbon, Baḥya's "Ḥobot ha-Lebabot" (Amsterdam, 1670), which gave to this widely circulated work a decided accession of popularity among the Sephardic communities of western Europe. This translation, apart from the language, does not differ greatly from the Judæo-Spanish and Spanish versions existing at the time of its appearance.

Abbas was the possessor of a valuable collection of books in Hebrew, Spanish, Portuguese, and Latin. A thirty-page catalogue of the collection, printed in Amsterdam, appeared in the year of his death.

Bibliography: Kayserling, *Bib. Espa.-Port. Jud.*, p. 1; Steinschneider, *Cat. Bodl.* col. 782; Zunz, *Z. G.* p. 235; Wolf, *Bibl. Hebr.* pp. 177, 413, 1068.

W. M.

ABBAS, SAMUEL ABU NAṢR IBN: A son of Judah ibn Abbas of Fez; lived in the twelfth century. Joseph Sambari and the "Yuḥasin" call him Samuel ben Azariah ("Rev. Ét. Juives," iv. 188, v. 52), which Steinschneider believes to be a mistake originating in his Arabic name, "Abu Naṣr." Abbas studied philosophy, mathematics, and medicine; and for purposes of study he traveled in Irak, Syria, Azerbaijan, and Kohistan. In the city of Maragha he claimed to have had two visions (on the 9th of Dhul-Hijjah, 558 = November 8, 1163, though this date seems to be too late), in which Mohammed appeared to him. He thereupon embraced Islam, taking the name of Samau'al Yaḥya al-Maghrabi. He composed a polemical treatise, "Ifham al-Yahud" (Confutation of the Jews), called also "Kitab-al-naḳd wal-ibram" (Hirschfeld, "Das Buch al-Chazari," p. v.). In this work he points out that from time to time the abrogation of the Law is necessary and that, in fact, it has often occurred in Judaism. He tries to prove the prophetic character of Jesus and of Mohammed; claiming that the first of these is referred to in Gen. xlix. 10, and the latter in Gen. xvii. 2 (במאד מאד has numerically the same value as מחמד Mohammed). He affirms that the Jews of his time possess the Torah of Ezra and not that of Moses, and that too many laws have been added by the sages of the Mishnah and the Gemara.

Kaufmann has shown that Abraham ibn Daud, in 1161, knew of this treatise ("Rev. Ét. Juives," x. 251), and Maimonides seems to refer to it in his "Iggeret Teman"; but otherwise it exercised no influence on Jewish literature ("Z.D.M.G." xlii. 530). For reference to less known philosophical works of Abbas, see Steinschneider, "Hebr. Bibl." xix. 35, "Cat. Bodl." col. 2442. Upon the basis of his "Ifham al-Yahud" there was compiled in the fifteenth century the celebrated anti-Jewish writing called "Epistola Samuelis Maroccani," which is said to have been translated from the Arabic by Alfonsus Bonihominis. Including the first edition of 1475, this tract went through at least nine editions in Latin, five in German, and one in Italian. In the Escurial there exists a Spanish translation in manuscript (see Jacobs, "Sources," No. 1267; compare Kayserling, in "Jew. Quart. Rev." viii. 497; Steinschneider has called attention to this in his "Cat. Bodl." col. 2438). A Russian version was issued in 1855 by the Kiev Pecherskaya Lavra (Monastery). An English version appeared at York in 1649 under the title of "The Blessed Jew of Morocco; or, the black Moor Made white." There exists also, in manuscript, a "Disputatio Abutalib Saraceni et Samuelis Judæi," consisting of seven epistles, translated from Arabic into Latin by Alfonsus Bonihominis. Its connection with the subject of this article has not yet been ascertained.

Bibliography: Steinschneider, *Polem. und Apolog. Lit.* pp. 26, 137; Schreiner, in *Monatsschrift*, xlii. 123–133, xliii. 521. M. Wiener, in *'Emeḳ ha-Baka*, p. xxv., has published a portion of the *Ifham*, which deals with David Alroy; compare also *ibid.*, p. 168; *Rev. Ét. Juives*, xvi. 215; *Zeit. f. Hebr. Bibl.*, 1897, ii. 189; *Jew. Quart. Rev.* xi. 332; Güdemann, *Das Jüd. Unterrichtswesen während d. Spanisch-Arabischen Periode*, p. 38.

H. Hir.—G.

ABBAS, YOM-ṬOB BEN JONAH: Mentioned in the responsa of Judah ben Asher (fols. 30 and 35). H. H.

ABBASI or **(IBN ABBASI), JACOB BEN MOSES IBN** (erroneously, **'Aksa**): Translator and scholar, who flourished in the second half of the thirteenth century at Huesca, Spain. His father, Moses ibn Abbasi the Martyr (the son signs himself בהה ק, which can only mean בן הרב הקדש), was surnamed Bedersi, which might indicate that the Abbasi family came from Béziers, in southern France. Jacob translated (about 1298) Maimonides' commentary on Seder Nashim, from the Arabic into Hebrew. He prefixed to the translation a philosophical disquisition on Eccl. vii. 22, in which he makes a clear distinction between worldly knowledge, which is bounded by the limitation of human understanding, and the knowledge of things Jewish; meaning by this the study of the Law, which is open to everybody. The Law, it is true, has its own mysteries, which can be understood by a few only of the elect, who are versed in the Cabala. But the real Torah consists only of the Law together with its elucidation in Talmudic literature; and this every mortal can comprehend. A translator of Maimonides, a student of the "Moreh Nebukim," a scholar familiar with the works of Plato and Aristotle, and, finally, an admirer of the mystics as well as a strict Talmudist, Abbasi is a fair illustration of the spirit which pervaded the Spanish Jews at the end of the thirteenth century. As a rabbinical authority, Maimonides was unreservedly acknowledged by the Spanish Jews, but as a philosopher he was pushed into the background by the triumphant march of mysticism. The Arabic original not being accessible, it is impossible to judge of Abbasi's powers as a translator. His Hebrew seems to be weak, but it is clear; and, unlike the translators of the other parts of the Mishnah commentary of Maimonides, Abbasi left no Arabic word untranslated. From his scholarly correspondence with Solomon ben Adret, the greatest Talmudic authority of the time, it appears that Abbasi possessed a fair Talmudic knowledge. One of Adret's letters, a commendation of his literary activity, was reproduced by Abbasi in the preface to his translation.

BIBLIOGRAPHY: J. Perles, *Rabbi Salomo ben Abraham ben Adereth*, pp. 10, 60; Steinschneider, *Hebr. Uebers.* p. 924; *Jew. Quart. Rev.* xi. 333.

L. G.

ABBASI, JOSEPH: A wealthy Jew of Oporto, where, in 1376, he was farmer of taxes for the city and its territory.

BIBLIOGRAPHY: Mendes do Remedios, *Judios em Portugal*, p. 163; J. A. de los Rios, *Historia de los Judios*. ii. 279.

M. K.

ABBASI (ABBAS), MOSES: Disciple of Rabbi Hasdai ben Solomon of Valencia and Tudela (1378). He corresponded with Isaac ben Sheshet and the poet Solomon da Piera (see Steinschneider, "Hebr. Bibl." xiv. 79). M. K.

ABBASSID CALIFS: The position of the Jews during the five centuries of the domination of the Abbassid Califs (750–1258) differed from that under their predecessors, the Ommiads, as the Abassids were troubled by no fears that Jewish influence would check the spread of Islam. The foundation of Bagdad by Al-Mansur (the second Abbassid Calif) brought the seat of Moslem government in close proximity to the two centers of Jewish spiritual life, Sura and Pumbedita. Contrary to the policy of the earlier califs, who removed the Jews to the extreme borders of the empire, Bagdad was allowed to retain a Jewish community.

It is not to be inferred that under the Abbassids the Jews enjoyed continual peace. They suffered not only from the incessant civil wars and revolutions, but ancient and forgotten restrictions and humiliations were occasionally renewed. Harun-al-Raschid (786–809) revived Omar's regulation ordering non-Moslems to wear distinguishing marks on their clothing (see BADGE), and forbidding them to ride horses. Although these regulations fell into disuse under the next califs, they were renewed with great vigor under the reactionary Al-Mutawakkil (850), who caused many synagogues to be converted into mosques, and levied tithes on the houses of non-Moslems. Yet under Al-Mutadhid (892–902) many Jews were employed in the service of the state.

The decline of the temporal power of the califs, which occurred before the end of the tenth century, could not fail to affect the fate of the Jews in the eastern portions of the empire, because the viziers, and afterward the sultans, were too much occupied with other cares to trouble themselves about the Jews (see CRUSADES). Bagdad, especially, suffered heavily; yet in the middle of the twelfth century its Jewish community numbered one thousand families, while that of Mosul was even larger. The calif Mohammed al-Muktafi (1136–60) made Bagdad the seat of the exilarch, who became the recognized head of nearly all the Jews of the Abbassid empire. This favorable state of things was due mainly to the tolerant reign of the Seljuk sultans, especially Zengi, Nur-ed-Din, and Saladin (see also ALROY).

H. HIR.

ABBAYE: An amora. See ABAYE.

ABBAYE OF CONSTANTINOPLE: Talmudic scholar of the sixteenth century. He carried on a learned correspondence with Samuel di Medina (מהרשד״ם), rabbi of Salonica, who refers to him as the "greatest of our teachers." He wrote also a preface to Moses Nagara's "Leḳaḥ Ṭob," Constantinople, 1574.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 20.

M. B.

AB BET DIN ("Father of the court of justice"): **1.** Title, according to some scholars, of the judge next in authority to the *nasi* (prince or president), and who would, accordingly, be vice-president of the Sanhedrin. On the disputed question of the relation of the Ab bet din to the nasi, see NASI. **2.** In recent times, the title of the chief assessor at the rabbinical court. K.

ABBREVIATIONS: The oldest term for abbreviation, נוֹטָרִיקוֹן = *νοταρικόν*, is found in tannaitic literature as early as 150 B.C. (Krauss, "Lehnwörter," ii. *s.v.*; Bacher, "Die Älteste Terminologie"). Authorities of the third century use also the term סִימָן (later סִמָּן) = *σημεῖον* (according to Krauss, "Lehnwörter," and אָלֶף בֵּית, Yoma, 37*b*; Giṭ. 60*a*), and, for a certain kind of abbreviation, סֵרוּגִין (Yoma, 38*a*; Giṭ. *ib.*). In the fourth century is met the expression רָאשֵׁי אוֹתִיּוֹת (Tan. Ex., ed. Buber, fol. 54*a*), a term which must have been in common use, since the Maghrebi Arabic *ruus ḥuruf* is borrowed from it. In later literature the common expression is רָאשֵׁי תֵבוֹת (heads of words), first found in the Masora, and, for another kind, סוֹפֵי תֵבוֹת (ends of words) (Frensdorff, "Die Masora Magna," glossary). Elias Levita, the first writer on the subject, refers to Abbreviations as הַקְּצָרִים וְהַנִּשְׁבָּרִים וְהַמִּלּוֹת בְּנוֹטָרִיקוֹן

Terminology.

וּבְרָאשֵׁי תֵבוֹת (שברי לוחות, מסורת המסורה) וּבְדֶרֶךְ רְמִיזָה וְקְרִיצָה כְּמִין תֵּבָה פְּרוּצָה contractions and fragments, the words being in Abbreviations and initials, in the manner of suggestions and contractions (as a broken word). Joseph Ḳalman (מבוא המסורה, iii.) calls them מִלּוֹת מְגֻזָּרוֹת קְצָרוֹת וכו. Compare the Arabic *ḥarf muḳtiah*. Among the cabalists a certain kind of abbreviation or combination of letters is called צֵרוּף or צֵרוּף אוֹתִיּוֹת. The verb צָרַף is already found in the Talmud (Ber. 55*a*) and in the ספר יצירה (ii. 2 *et passim*). Later writers use for צֵרוּף the term גִּלְגּוּל (S. Donnolo) or גִּלְגֵּל (A. Abulafia). For the verbs צָרַף or גִּלְגֵּל one finds also זִוֵּג (Naḥmanides' commentary to ס' יצירה, *ib.*) and חִבֵּר (J. S. del Medigo, מכתב אחוז), and the nouns זִוּוּג and חִבּוּר also occur. The terms *νοταρικόν* = *notaricum*, and *σημεῖον* originally denoted shorthand signs, but among the Jews they received the meaning "Abbreviations." For the doubtful expressions ניננטון or נינגושן and גלשרי, see Krauss, "Lehnwörter," and Jastrow, "Dict."

Origin.

Abbreviations really begin with the development of the Hebrew alphabet out of ideographic pictures. Hence, they must date from the earliest times. The modern letters were originally signs or symbols. After the symbols had become letters, representing not only concepts, but sounds, the names were, nevertheless, retained and transferred to the corresponding sounds. The time when that transfer took place is unknown; but it may be assumed that even for some time later ideograms for well-known words were still used. By analogy with those ideograms the use of conventional signs for frequently recurring words probably came into vogue, and this was the beginning of Abbreviations (compare Perles, "Analekten," p. 10). Abbreviations are found in Punic, Assyrian, and Minean inscriptions, and also in an Aramaic inscription of the year 526 B.C. (compare Perles, *op. cit.*). At first but few in number, lack of space, economy of writing material, a desire for secrecy, religious scruples, and the convenience of the writer multiplied their number to the extent found to-day.

Thus, on the Maccabean coins are found the Abbreviations א for "first year": שב, שג, שד for שנת ב, שנת ג, שנת ד "second, third, fourth year"; הי for היהודים "the Jews"; יש or ישר for ישראל "Israel"; לחר for לחרות "of freedom," produced for lack of space (Théodore Reinach, "Monnaies Juives," p. 44). The abbreviation ר' for רבי or רבן, common in the Mishnah, is due to the convenience of the writer. The abbreviation יי or ה' for יהוה is due to religious scruples. The numerous Abbreviations found in the Masorah are due to lack of space, scarcity of writing material, and the convenience of the scribe. Some scholars, being unused to writing, signed sigla for their names (Giṭ. 36*a*). In times of religious persecution certain sacred objects were marked with sigla (Ma'as. Sh. iv. 11).

Graphic Representation.

On the Maccabean coins there is no sign to denote abbreviation. This may be due to lack of space. However, such a practise is met with much later; compare the Bible fragments published by Neubauer ("Jew. Quart. Rev." vii. 363) and סלקא דעתך סר (Lowe, "A Fragment of the Talmud Bab. Pesaḥim," fol. 8*a*, col. 1, l. 5). The Punic inscription ("Corpus Inscrip. Semit." i. No. 170) omits after the abbreviated word the dot otherwise found at the end of every word written out in full. A similar mode of marking Abbreviations might have existed also among the Jews. In medieval writings Abbreviations marked by various signs are found. Thus, in the "Talmudical Fragments," published by Schechter and Singer (Cambridge, 1896), one and three dots are found: [illegible] (p. 28, l. 17). ״״״ = יהוה (p. 27, ll. 23, 24); [illegible] (p. 28, l. 17); [illegible] 4883 A.M. (p. 26, l. 24). In the Talmudical fragment published by Lowe (Cambridge, 1879) are seen the single dot, the double dot, and the single line slanting in two directions, while the double slanting line is used for a full stop: שהחי׳ וקיימ׳ והי = שהחיינו וקיימנו והגיענו (fol. 1*a*, col. 2, l. 8); אום׳ אקבוצ׳ = אומר אשר קדשנו במצותיו (l. 9); אף על פי = אעפ׳ (fol. 1*b*, col. 1, l. 19); ר׳ = רבי (fol. 8*b*, col. 2, ll. 19, 21, 29); אמר להו = אמ׳ להו (fol. 2*a*, col. 2, l. 19); בריתה׳ מתני׳ = בריתה: מתניתא: ובית הילל אומרים = ובה׳ אומר׳ (fol. 2*b*, col. 2, l. 6). In the manuscript fragment published by C. Levias in the "Am. Jour. Semit. Lang." xv. there are, besides the dot, the horizontal line and the semicircle: אלהים, אלהי = אים, אהי (p. 162). In the Arabic period is found the Arabic sign ~ (Steinschneider, "Gab es Eine Hebräische Kurzschrift?" p. 6). With the abbreviated name of God sometimes there occurs a broken line z or ʒ (Perles, "Analekten," p. 26, note 1; Greenburg, "The Haggadah According to the Rite of Yemen," p. 1; Kohut, "Aboo Manzûr al-Dhamâri," p.. 15). In addition to the sign above the abbreviated word, the last remaining letter is at times not written out in full; for example, אקבוצ = אקבוצ (Lowe, "A Fragment of the Talmud," fol. 1*a*, col. 1, l. 21), רא = רצ׳ (fol. 7*b*, col. 1, l. 1). In modern times two signs only are used—the single and the double slanting lines. The single line is used at the end of an abbreviated single word; for example, ר' = רַבִּי or וגומ' = וְגוֹמֵר. The double line is used between the letters of an abbreviation of two or more words; for example, ק"ו = קַל וָחֹמֶר or הקב"ה = הַקָּדוֹשׁ בָּרוּךְ הוּא.

Methods.

Words are abbreviated in various ways. Distinction must be made chiefly between the abbreviation of a single word and that of more than one. Single words may be abbreviated in the following ways:

(1) תֵּבוֹת מְגֻזָּרוֹת: When a single word consists of only two letters it is very rarely abbreviated; for example, א' = אֵל, ב' = בֵּן. When it consists of more than two letters, one or more of the final letters are dropped: for example, וגו' or וגומ' = וְגוֹמֵר; בק' = בְּקִצּוּר; פ' or פי' = פֶּרֶק; פ' = פָּרָשָׁה; מתני' = מַתְנִיתָא; ספ' = סֵפֶר or סִפְרָה. Words beginning with a preposition or conjunction or verbs in the imperfect can not be abbreviated to one letter: for example, ככ' = כְּכָתוּב; דכת' = דִּכְתִיב; שנ' = שֶׁנֶּאֱמַר; יתב' = יִתְבָּרַךְ; יתע' = יִתְעַלֶּה. Compound names are treated sometimes as two words, and so abbreviated: for example, נ"נ = נְבוּכַדְנֶאצַּר; פ"ב = פְּטֶרְבּוּרג; ש"מ = שׁוּרמאן.

(2) תֵּבוֹת נִשְׁבָּרוֹת: The middle of a word is omitted, both ends remaining: for example, אהי = אֱלֹהַי ("Am. Jour. Semit. Lang." xv. 162); אים ʒ אֱלֹהִים (in the same place); אינו = אֱלֹהֵינוּ ("Jew. Quart. Rev." xi. 646); אא = אֵלָא (in the same place). This mode of abbreviation is very rare.

(3) אֶמְצָעֵי תֵבוֹת: A middle letter stands for the whole word. Of this kind only one example is known, namely, ה' = יהוה (compare Perles, *op. cit.* p. 16).

(4) סוֹפֵי תֵבוֹת: The beginning of the word is omitted; for example, ים = אֱלֹהִים ("Am. Jour. Semit. Lang." xv. 162), ן' = אבן or בן before family names; especially common in the Arabic period, but affected also by some modern writers.

(5) The name of God is now usually written יי; but in antiquity it was written in a great many ways, too many to record here (see TETRAGRAMMATON).

When there are two or more words, the following modes of abbreviation prevail:

(6) רָאשֵׁי תֵּבוֹת: (*a*) The initial letter of every word, whether it be a radical or a formative element or an inseparable particle, is retained—the rest is omitted; for example, עָלָיו = ע״ה ; אַבְרָהָם אָבִינוּ , אִי אֶפְשָׁר = א״א הַשָּׁלוֹם ; קַל וָחֹמֶר = ק״ו. It is to be noticed, however, that, if the first word of the combination begins with an inseparable particle, such particle is not counted; for example, ובע״פ ; הָאֵין סוֹף = הא״ס ; אֲבָל תּוֹסִיף = אב״ת = וּבְעַל פֶּה ; שֶׁאֵינוֹ יוֹדֵעַ לִשְׁאוֹל = שאי״ל. An exception to this rule is the article in combination beginning with = הרשטב״א ; הָרַב רַבֵּנוּ נִסִּים = הר״ן ; הָרַב רַב; for example, הָרַב רַב שֵׁם טוֹב בַּר אַבְרָהָם, and הַשֵּׁם יִתְבָּרַךְ = הי״ת, but more usually written השי״ת.

(*b*) Two letters are retained of one or several words; for example, אֱלֹהַי = אא״ב ; אִגֶּרֶת בִּקֹּרֶת = אג״ב ; אָסוּר בִּנְעִילַה הַסַּנְדָּל = אבנה״ס ; אָדָם הָרִאשׁוֹן = ארה״ר ; אֲבִינוּ בּוֹרֵא עֹשְׁבֵי בַּשָּׁמַיִם = בעש״ב.

(*c*) When the first or last word of the combination is short, it is sometimes retained in the abbreviation entire; for example, שְׁוָא נָח = שנ״ח ; אַף עַל פִּי = אעפ״י ; אֲבִי הָעֶזְרִי = אבי״ה ; שְׁוָא נָע = שנ״ע.

(*d*) When an abbreviation is formed of a larger complex of words the resulting lengthy abbreviation is rarely written in one group (for example, וְלַהַשִּׁיּמֵעַ יִנְעָם וְתָבוֹא עָלָיו בִּרְכַּת טוֹב = ולהשיותעב״ט), but is frequently broken up into two or more groups; for example, אא״א ואא״ה ; אֵין אוֹמְרִין אַל אֶרֶךְ אַפַּיִם = א״א אא״א = א״א מ״פ בב״ח ; אֶחָד אִסּוּר אֲכִילָה וְאֶחָד אִסּוּר הֲנָאָה = אֵין אָדָם מֵעֵז פָּנָיו בִּפְנֵי בַּעַל חוֹבוֹ. This splitting up into groups is at times guided by no principle (for example, הַגָּאוֹן אַב בֵּית דִּין דְּפֹה הַקְּהִלָּה = הגאב״ד דפה״ק), but more frequently the tendency is apparent to form such groups as would make sense when read as entire words, or would represent a series of numbers, or would give a certain assonance; for instance, בִּרְכַּת הַטּוֹב וְהַמֵּטִיב = בה״ט וה״מ gives the words בָּכוּי בָּךְ ; בֵּין כָּךְ וּבֵין כָּךְ = בכ״ו ב״כ gives the words בַּהַט וָהֵם ; זָכוּר אֶת בּוֹרַאֲךָ וְהַצְנֵעַ לֶכֶת בְּיִרְאַת אֱלֹהִים = זא״ב ולבי״א gives the words זְאֵב וְלָבִיא ; עַז כַּנָּמֵר = ע״כ וק״כ ר״כ וג״כ וְקַל כַּנֶּשֶׁר רָץ כַּצְּבִי וְגִבּוֹר כָּאֲרִי yields an assonance when pronounced עַכ וְקַכ רַכ וְגַכ (compare *Pronunciation*, below); כֻּלָּם אֲהוּבִים כֻּלָּם בְּרוּרִים כֻּלָּם גִּבּוֹרִים = כ״א כ״ב כ״ג gives the serial numbers 21, 22, 23.

(*e*) In longer groups, particles and sometimes one or more whole words may be left unrepresented; for example, דָּנִיֵּאל = דחמ״ע ; בְּנוּקְבָא [דִּ]תְהוֹם רַבָּא = בנת״ר ; דָּם צְפַרְדֵּעַ = רצ״ך עד״ש באח״ב ; חֲנַנְיָה מִישָׁאֵל [וַ]עֲזַרְיָה = ימש״ק ; כִּנִּים עָרֹב דֶּבֶר שְׁחִין בָּרָד אַרְבֶּה חֹשֶׁךְ [מַכַּת] בְּכוֹרוֹת ; גְּזֵרָה לִגְזֵרָה = גזל״ג ל״א ; יְשַׁעְיָה מִשְׁלֵי שִׁיר [הַשִּׁירִים] קֹהֶלֶת ; יוֹם [טוֹב] = יל״צ ; הַמַּבְדִּיל [בֵּין] קֹדֶשׁ לְחֹל = המק״ל ; לָא [גְּזֵרִינַן] כֹּא אקבוץ ; גְּמָרָא פֵּרוּשׁ תּוֹסְפוֹת [התחינים] = גפ״ת ; ליפמאי צינין בָּרוּךְ אַתָּה [אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם] אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ (Lowe, "A Fragment of the Talmud," fol. 1*a*, col. 1, l. 21).

(*f*) A species of Abbreviations consists in the use of the letters with numerical value. Such use goes back to antiquity, and was already known to the authors of the Biblical books (compare Holzinger to Gen. xiv. 14, and Bertholet to Ezek. iv. 5, in Marti's "Kurzer Hand-Kommentar zum Alten Testament"). On this use is also based the hermeneutic rule of GEMATRIA. These letters with numerical value may be written by themselves, as, ש״י = 310; תרי״ג = 613; or together, with the Abbreviations of words, as, שְׁתַּיִם שֶׁהֵן = כש״ד ; בְּשִׁבְעִים לָשׁוֹן = בע״ל ; עֶשֶׂר סְפִירוֹת = י״ס אַרְבַּע. It is further to be noticed that in modern times the use of י״ה, י״ו for 15, 16 is avoided (such groups being part of the divine name) and ט״ו ט״ז substituted in their stead. In some cases the numeral י״ח is written ח״י and pronounced חַי with allusion to the meaning "alive," "living," which the word has in Hebrew.

(*g*) סוֹפֵי תֵּבוֹת: Sometimes the final letters of several words are combined into a group. This, where the initials make no sense, is done for mnemotechnic purposes; for example, [הוֹשַׁעְנָא]רַבָּא[ט׳]בְּאָב = אברה״ם [יוֹם]כִּפּוּר[רֹאשׁ]הַשָּׁנָה פּוּרִים.

(*h*) סֵרוּגִין: When quoting Scriptural passages, on account of religious scruples, only the first word is written out in full, the rest being given in Abbreviations. This mode is especially common among Karaitic authors (compare "Jew. Quart. Rev." vii. 363).

(*i*) צֵרוּף: The mystic combination of letters, to which dynamic powers were attributed, dates from the early GNOSIS, and was very common in the Middle Ages. This kind of abbreviation does not properly belong to our subject. On the origin of such צֵרוּפִים, compare Grätz, "Gnosticismus im Judenthum," p. 106, and כרם חמד, viii. 90; see also the articles CABALA and NOTARIKON.

Pronunciation.

(1) Owing to the fact that Abbreviations were frequently formed into groups which, when read as a word, gave a meaning and were used as a help to the memory in oral study, all kinds of Abbreviations, even such as have no meaning when taken as words, came in later times to be pronounced with supplied vowels; for example, עֲמָלֵ״ק (B. B. 46*b*), עכו״ם (לוח אחיאסף, vii. 96), יֵ״שׁ (*ib.* 98). This is especially common with names of authors and books; for example, רַשִׁ״י, רִיבַ״שׁ, הָרַמְבַּ״ן, רַמְבַּ״ם, שְׁלָ״ה, מַהַרְשָׁ״א; Equally frequent is such pronunciation of numbers, especially of more than two places; for example, שְׁסַ״ה, רְמַ״ח, תַּרְיַ״ג.

(2) Such pronounced Abbreviations are accepted in modern literature as real words, and even form derivatives. They are used both in prose and in poetry, and the abbreviation signs are not always written—a source of perplexity to the uninitiated. Compare הַשַּׁ״צִיּוּת, "the heresy of Shabbethai Ẓebi," from ש״צ, the initials of that name (Gottlober, "Toledot ha-Ḳabbalah," p. 11); שִׁיר לְפַ״קִי, "a poem the numerical value of whose letters in every line is equivalent to the date of the year in which it was composed" (הכוכבים, p. 30, note):

עִם הַלְּפַקִים כֹּה אָרִיבָה, = 618
וְלָאֵלֶּה כִּגְמוּל יָדָם לָהֶם אָשִׁיבָה, = 618
וּבִלְפַק, אוֹי! הַיּוֹם בְּזָדוֹן אֲזַמֵּרָה! = 618
מַה לָּכֶם לְפַקֵּי עַמִּי הִנֵּה יְגִיעַ הֶבֶל? = 618

(Gottlober, "Toledot ha-Ḳabbalah," p. 31). This poem yields the לִפְרַט קָטָן = לפ״ק, "the date of the year with the omission of the thousands." Hence, 618 = 5618 A.M. = 1858 B.C. (see also "Luaḥ Aḥiasaf," ii. 31; Dolitzky, "Shire Menahem," p. 105).

Uses.

Abbreviations may be divided into general and special. To the latter class belong discretionary Abbreviations formed for special cases or by certain authors; while the general Abbreviations, through their connection with the history of culture and of literature, have become monuments of ideas and of sentiments, and have come to possess historic significance (compare Zunz, "Z. G." p. 450). The oldest regular uses of Abbreviations as found in the Talmud are:

(1) The abbreviation of the name of God (see § (5), above).

(2) As mnemonic signs, for a help to the memory in oral study. This latter kind of abbreviation was especially called סִימָן (see *Terminology*, above). Instead of these סימנים representing words, they sometimes represent numbers (Mishnah, Men. xi. 4; see also R. Judah in Pesaḥ Haggadah and Sifre, כי תבא, 301). For the mnemonic signs of the Talmud, compare D. Pardo, "La-Menaẓeaḥ le-David," Salonica, 1765 or 1795; Pinner's introduction to his German translation of Berakot, p. 22; J. Brüll, "Doresh le-Zion" (Mnemotechnik of the Talmud), Vienna, 1864; F. Lebrecht in "Hebr. Bibl." vii. 99–102; also Rapoport in "Kerem Ḥemed," vi. 252.

Especially numerous is this kind of Abbreviations in the Masoras and in grammatical literature. On the mnemonic signs in the Masoras, compare Frensdorff's glossary in his "Die Masora Magna"; on some of the mnemonic signs in grammar compare D. Rosin in "Jew. Quart. Rev." vi. 475–501. A complete list, both of Masoretical and grammatical mnemonic signs, will be found in the appendix to the writer's "Dictionary of Philological Terminology in Hebrew and Aramaic," now in preparation. Mnemonic signs are also commonly used in calendars.

(3) In vituperative language Abbreviations are used for the purpose of euphemy (compare Meg. 25*b*; ג"ש = גייופא שייטא or שטייא "the lewd woman").

In later literature we find the frequent and habitual use of Abbreviations in the following cases:

(4) In the standing formulas for blessing, wishing, praying, and imprecation, and in standing phrases concluding a composition, which formulas frequently consist of Biblical verses or phrases. This kind of sigla, having developed different characteristics according to various times and countries, since it was employed in epigraphs, documents, on tombstones, etc., has become an important part of Hebrew paleography. On this see Zunz, *l.c.*; Steinschneider in the "Jahresberichte der Geschichtswissenschaft," i. 43, ii. 59, v. 36; and the same, "Zur Literatur der Hebräischen Paläographie" in "Centralblatt für Bibliothekswissenschaft," 1887, pp. 158 *et seq.*

(5) In the quotation of names and titles of authors and especially in the books or treatises and chapters of the Talmud titles. The titles of Hebrew books are, in a sense, proper names, usually consisting of a Biblical phrase of two words, whose initial letters are used in quoting them, even without mention of the author (see TITLES).

The names of authors consist mainly of their first names with the addition of בֶּן "son of," followed by the name of their father. In the Middle Ages it became the custom to add to the name of every author the title רַבִּי, abbreviated to ר׳, and from this have arisen Abbreviations of the names of famous and popular authors; as רַמְבַּ"ם Moses Maimonides, רש"י Solomon ben Isaac, etc. In some cases real family names have grown out of such or similar Abbreviations, especially in more modern times when the Jews were required by the various states to adopt them. Thus, the name "Brill" or "Brüll" is ברי"ל Ben Rabbi Judah Loeb ha-Levi; "Katz" is כֹּהֵן צֶדֶק=כ"ץ; "Sack" is זֶרַע קֹדֶשׁ = ז"ק; "Segal" is סְגַן לְוִיָּה=סג"ל.

In Germany and in France it was customary in the Middle Ages to abbreviate names so as to form a word denoting some personal quality; as, רא"ש "head" for רַבֵּנוּ אָשֵׁר. Lack of knowledge in such matters has produced some very ridiculous misunderstandings. A list of such names is given by Steinschneider in the introduction to his "Catalogus Librorum Hebræorum in Bibliotheca Bodleiana" and in his "Hebräische Bibliographie," xvi. 6, xxi. 103. On the titles of Hebrew books compare Schechter, "Studies in Judaism," pp. 270–281.

(6) In the technical expressions of various disciplines Abbreviations are frequently used according to the needs of the particular subject. They are, however, invariably made on one or other of the principles indicated above.

BIBLIOGRAPHY: The older literature on Abbreviations will be found enumerated in Wolf, *Bibl. Hebr.* ii. 574–590, iv. 250–267; H. J. Köcher, *Nova Bibl. Hebr.* ii. 136 *et seq.*, Jena, 1782; Zunz, *Z. G.* p. 448; Steinschneider, *Gab es Eine Hebr. Kurzschrift?* p. 8 (this is a reprint from *Archiv für Stenographie*, 1887, Nos. 466 and 467); P. Perreau, *1700 Abbreviature e Sigle Ebraiche, Chaldaiche, Rabbiniche, Talmudiche . . . Autografia Edizione di 60 Esemplari*, Parma, 1882, augmented under the title *Oceano delle Abbreviature e Sigle Ebraiche*, 1883, *Autogr. 2a Edizione di 60 Esemplari Notevolmente Accresciuta*; and an appendix to this, *Appendice all' Oceano delle Abbreviature*, 1884, *Autogr. Ed. di 60 Esemplari* (an exhaustive review of the last two works was published by D. Kaufmann in the *Göttinger Gelehrte Anzeigen*, 1884, pp. 749–755); Joseph Ezekiel, כתנת יוסף *A Handbook of Hebrew Abbreviations with their Explanations in Hebrew and English*, etc., Bombay, 1887; Philip Lederer, *Hebräische und Chaldäische Abbreviaturen . . . ins Deutsche Übersetzt und Erläutert*, Frankfort-on-the-Main, 1894; G. H. Händler, ערכי הנוטריקון *Lexikon der Abbreviaturen, Anhang zum Aramäisch-Neuhebräischen Wörterbuch von Gustaf H. Dalman*, Frankfort-on-the-Main, 1897 (of which the author is now preparing a revised, separate edition); A. Bernstein, *Sefer Roshe Tebot*, London, 1896.

C. L.

——**In Biblical Manuscripts:** The fragments of two Bible manuscripts of Egyptian origin, which were discovered by Neubauer and deciphered by Friedländer, show a manner of writing in an abbreviated form hitherto unknown; another example was exhibited at the Oriental Congress at Rome, October, 1899, by Dr. C. D. Ginsburg. Only the first word of each verse is written out in full; of the remaining words only one letter (not necessarily the initial letter) is given. This method of abbreviation seems to be what the Talmud designates by the term פְּרוּגִין (Yoma, 38*a*; Giṭ. 60*a*; according to the interpretation of Rashi). Abbreviations of the ordinary character are rarely found in Bible manuscripts. There are none, of course, in the Scrolls. In view of the Abbreviations to be found on Jewish coins (הי׳ for היהודים, etc.), the question arises whether words were abbreviated in pre-Masoretic Bible manuscripts. As positive information is obviously wanting, recourse must be had to conjecture, on the basis of variants gleaned from the ancient versions (particularly from the Septuagint) or of evident errors in the Masoretic text, which are satisfactorily explained if it is assumed that Abbreviations were customary in the manuscripts antedating the Septuagint. Thus, when the Septuagint has in Jonah, i. 9, in the place of עברי "the servant of the Lord" (that is, עֶבֶד יְהוָה), it may be assumed that the י was taken by the translator as an abbreviation of the divine name. In Isa. xlii. 2 ישא may originally have been an abbreviated יִשְׁאַג. In his brilliant dissertation ("Analekten zur Textkritik des Alten Testaments"; see chap. i. Munich, 1895) F. Perles makes an extensive use of the assumed pre-Masoretic habit of abbreviating words. He even interprets the accentual signs פָּסֵק and מַקַּף (see ACCENTS IN HEBREW) in I Sam. ix. 12 (where he reads with Lagarde לִפְנֵיכֶם הָרֹאֶה, in the place of our לְפָנֶיךָ מַהֵר), and in Ps. lxxxix. 51 (where כְּלִמַּת should replace the meaningless כָּל) as remnants of the signs of abbreviation customary in rabbinical writings. While some of the emendations proposed by Perles and his predecessors are ingenious and plausible, the thesis that words were abbreviated in pre-Masoretic Bible manuscripts may perhaps still be said to be unproved. The omission of parts of words may not be due to a fixed habit of abbreviating, but may have been resorted to only sporadically; for example, at the end of a line; and, in some cases, lacunæ, which were not treated as such by copyists, should perhaps appear. It is certainly hazardous to ascribe so early a date to the rabbinic signs of abbreviation.

Bibliography: *Jew. Quart. Rev.* iii. 363, 564–566.

M. L. M.

ABD=("Servant"): An Arabic word that forms the first part of many compound proper names of Jews of Arabic-speaking countries. The name following it is invariably that of a deity, and is either (1) the proper name of a god, as in early times, or (2) an adjective expressing some attribute of God which is thus used as a synonym of the Deity. The former usage was current among the early Semites, as is shown by the existence of such names among the preislamitic Arabs as *Abd-Uzza* or *Abd-Shams* ("-of the Sun-god"); among the Phenicians, as *Abd-Eshmun*; among the Arameans, as *Abd-Ḥadad*, and even among the Hebrews, in the form *Abdel* (Obadiah). With the growth of monotheism among the Jews and later among the Mohammedans, it became customary to substitute for the name of the idol that of God or an adjective signifying one of His attributes, as *Abd-ul-Aziz* ("Slave of the Mighty"). This difference in formation enables the student of history and literature to distinguish the dates of persons bearing the names.

Bibliography: Renan, *Les Noms Théophores Apocopés dans les Anciennes Langues Sémitiques*, in *Rev. Ét. Juives*, 1882, pp. 165-167; Wellhausen, *Reste des Arabischen Heidenthums*, 1897, pp. 1–4; Steinschneider, in *Monatsschrift*, 1882, pp. 325–330; idem, in *Jew. Quart. Rev.* xi. 333, 338.

L. G.

ABDA ("Servant of the Lord"): **1.** The father of Adoniram, the superintendent of the tax levied by Solomon (I Kings, iv. 6). **2.** A Levite residing in Jerusalem (Neh. xi. 17), called Obadiah in the corresponding list of I Chron. ix. 16.

Bibliography: Renan, in *Rev. Ét. Juives*, 1882, v. 165.

G. B. L.

ABD-AL-DAIM: Son of Abd-al-Aziz, son of Muhasan ha-Israeli, physician and descendant of a line of Jewish physicians. Abd-al-Daim flourished about 1300, and on August 30, 1316, he completed an Arabic work entitled "The Two Sciences," in two parts, one on physics, the other on metaphysics. It is arranged as a series of questions and answers. The manuscript of the work is in the Bodleian Library in Oxford.

Bibliography: Neubauer, *Cat. Bodl. Hebr. MSS.* Nos. 814, 815; Steinschneider, in *Jew. Quart. Rev.* xi. 337.

K.

ABD-AL-MALIK: Ommiad calif who ruled at Damascus 685 to 705, and who, unlike his predecessors, was not very religious, but showed a certain tolerance toward the Jews, who hitherto had been roughly handled. Abd-al-Malik, indeed, employed as minister a Jew named Someir.

On the accession of the Ommiad dynasty, in 661, a marked change took place in the policy of the califs, religious interests being superseded by a policy calculated to perpetuate the dynasty. In Abd-al-Malik's time Damascus displaced Medina as the seat of the califate, and this event was regarded as evidence that the spread of the Moslem faith was no longer to be the sole care of the princes of the ruling house. Close upon this and other innovations followed the splitting up of Islam into various sects, which broadened the religious horizon and brought to the Jews in Mohammedan countries a period of comparative peace.

H. Hir.

ABDALLAH: As a Jewish name the Arabic equivalent of the Hebrew Obadiah and similar names. Its first appearance among the Jews was not due to religious motives. The name Abdallah was common in Arabic before the rise of Islam, and if it be found—though not very frequently—among Jews, it has been, like many other pure Arabic names, only adopted by them. The first Jew of this name is not Abdallah ibn Salam, as Steinschneider assumes ("Jew. Quart. Rev." xi. 335), for he was called Abdallah only on being converted to Islam. On the other hand, we find Abdallah ben Dheif, of the Banu Ḳainuḳa'a, and Abdallah ibn Saura, the rabbi of the Banu Tha'laba ibn Fityaun. For the other and very rare instances see Steinschneider's article referred to above.

H. Hir.

ABDALLAH IBN SABA: A Jew of Yemen, Arabia, of the seventh century, who settled in Medina and embraced Islam. Having adversely criticized Calif Othman's administration, he was banished from the town. Thence he went to Egypt, where he founded an antiothmanian sect, to promote the interests of Ali. On account of his learning he obtained great influence there, and formulated the doctrine that, just as every prophet had an assistant who afterward succeeded him, Mohammed's vizier was Ali, who had therefore been kept out of the califate by deceit. Othman had no legal claim whatever to the califate; and the general dissatisfaction with his government greatly contributed to the spread of Abdallah's teachings. Tradition relates that when Ali had assumed power, Abdallah ascribed divine honors to him by addressing him with the words, "Thou art Thou!" Thereupon Ali banished him to Madain. After Ali's assassination Abdallah is said to have taught that Ali was not dead but alive, and had never been killed; that a part of the Deity was hidden in him; and that after a certain time he would return to fill the earth with justice. Till then the divine character of Ali was to remain hidden in the imams, who temporarily filled his place. It is easy to see that the whole idea rests on that of the Messiah in combination with the legend of Elijah the prophet. The attribution of divine honors to Ali was probably but a later development, and was fostered by the circumstance that in the Koran Allah is often styled "Al-Ali" (The Most High).

Bibliography: Shatrastani al-Milal, pp. 132 *et seq.* (in Haarbrücken's translation, i. 200–201); Weil, *Gesch. der Chalifen*, i. 173–174, 209, 259.

H. Hir.

ABDALLAH IBN SALAM: Jewish convert to Islam in the time of Mohammed; died 663. According to the Moslems, he was one of the most important Jewish personages in the history of Mohammed's career at Medina, owing to the fact that he was converted to Islam. His reputation among believers is so great that the standard works on Moslem tradition have special chapters devoted to the "High Qualities of Abdallah ibn Salam." Indeed, he is the prototype of Jewish converts to Islam, of whom there existed a small number during Mohammed's lifetime. He belonged to the tribe of the Banu Ḳainuḳa'a. His name was Al-Husain, and he claimed to be a descendant of Joseph. After his conversion he assumed the name of Abdallah ibn Salam. There are several more or less fanciful stories about his conversion, all of which are unreliable, because they describe him as a Moslem soon after Mohammed entered Medina, whereas he was not converted till eight years later, or two years before Mohammed's death.

The share which even modern scholars believe Abdallah to have had in the production of the Medinian part of the Koran is, therefore, illusory, because at this period the work was, in the main, completed. Abdallah was, however, able to provide Mohammed during this period with information from Jewish sources, which subsequently reappeared in the form of sayings attributed to Mohammed. Therefore he may be regarded as one of the fathers of the Hadith, and especially of several important legends which tend to glorify Mohammed's youth.

To Abdallah is ascribed a small pseudonymous catechism (printed in Cairo) styled "Queries by Abdallah ibn Salam," containing questions he is said to have addressed to Mohammed. Abdallah left two sons, Mohammed and Yusuf.

Bibliography: Sprenger, *Leben d. Mohammad*, i. 46, 54; Hirschfeld, *Beiträge zur Erklärung d. Korân*, p. 52; Steinschneider, *Polemische und Apologetische Lit.* p. 112; Wolf, *Muhammedanische Eschatologie*, p. 69; El-Nawawi, *The Biogr. Dict. of Illustrious Men*, ed. Wüstenfeld, p. 347.

H. Hir.

ABDALLAH IBN SAURA: One of those whom Moslem traditionists number among Mohammed's opponents in Medina. He was the rabbi of the Banu Tha'laba ibn Fityaun, and, according to several traditions, one of the most learned of Medinian rabbis. Whenever Mohammed entered into theological discussions, Abdallah ibn Saura was put forward by his coreligionists, and is said to have caused the revelation of sura ii. 129 by summoning Mohammed to embrace Judaism. Abdallah's refusal to adopt Islam is alleged to have led to the revelation of sura iv. 50. On one occasion Mohammed inquired of him whether there was not a law in the Torah with respect to adultery. Thereupon Abdallah acknowledged Mohammed to be a prophet, but afterward withdrew his confession. Later traditions give several other details, which are, however, unreliable.

Bibliography: *Das Leben Muhammed's nach Muhammed ibn Ishak*, ed. Wüstenfeld, pp. 351, 380, 390; Hirschfeld, *Beiträge zur Erklärung des Koran*, p. 53.

H. Hir.

ABDALLAH IBN UBAIY: A chief of the Arab tribe Banu al-Khazraj at Medina and a powerful opponent of Mohammed, who had undermined Abdallah's influence in that city. He was the head of the party that Mohammed called "Hanifa." Being an ally of the Banu Ḳainuḳa'a and jealous of Mohammed's growing power, he succeeded in preventing their slaughter after they had surrendered. He also encouraged the Banu al-Nadhir to resist Mohammed, but failed to come to their aid when they were attacked. When Mohammed mobilized the Moslem forces for the expedition against Syria in 630, Abdallah, with his Jewish allies who had remained in Medina, formed a separate camp, which, however, did not join the main army. His disappearance was a death-blow to the party which still showed opposition to Mohammed, and also caused the final expulsion of the Jews who had been allowed to stay in Medina.

Bibliography: Wellhausen, *Muhammed in Medina*, p. 439; Sprenger, *Leben d. Mohammad*, iii. 572.

H. Hir.

ABDAN or **ABIDAN** (contraction of **ABBA YUDAN**): A Palestinian scholar of the first amoraic generation, who lived about the beginning of the third century. As a disciple and clerk (amora) of Rabbi (Judah I.) he seems at times to have been too officious in his bearing toward the members of the rabbinical college. Thus, when R. Ishmael ben Yose, who was very corpulent, seemed to be forcing his way into the college in a manner contrary to the college rules, Abdan exclaimed, "Who is he that strides over the heads of the holy people?" When the innocent man replied, "It is I, Ishmael ben Yose, who am come to learn the Law from Rabbi," Abdan retorted, "Art thou worthy to learn from Rabbi?" Piqued by this insolence, Ishmael asked, "Was Moses worthy to learn from the Almighty?" Thereupon Abdan inquired, "And art thou Moses?" To which Ishmael made the reply, "And is thy master the Almighty?"

On that very occasion, however, after Rabbi had entered the college hall, an opportunity presented itself for Ishmael to prove himself an expert in halakic knowledge, while Abdan, who, coming back from an errand, attempted to force his way through the assembled crowd, was ordered by Rabbi to remain at the door. Legend adds that Abdan was severely punished for his arrogance. He himself was visited with an attack of eczema, and two of his sons were drowned. His memory, however, was revered as that of a good man, for R. Naḥman b. Isaac, in referring to this legend, thanked God for abasing Abdan in this world and not reserving his punishment for the world to come.

Bibliography: *Yeb.* 105*b*; *Yer. Ber.* iv. 7, v. 8*d*; *Bab. ibid.* 27*b*; *Niddah*, 66*a*; *Gen. R.* x. 8.

S. M.

ABDEEL or **ABRIEL** ("Servant of God"): Father of Shelemiah, who was one of the men ordered by King Jehoiakim to capture Jeremiah and his scribe Baruch (Jer. xxxvi. 26). The Septuagint omits the name.

G. B. L.

ABDI: **1.** Son of Malluch, a Levite descended from Merari (I Chron. vi. 44). **2.** Father of Kish, a Levite, also of the family of Merari, but living in the time of Hezekiah (II Chron. xxix. 12). **3.** One of the sons of Bene Elam who had "taken strange wives" (Ezra, x. 26; I Esd. ix. 27).

G. B. L.

ABDI HEBA: A king of Jerusalem about 1400 B.C., whose name (read by some, **Ebed Ṭob**) is recorded in the El-Amarna Tablets. From the letters sent by Abdi Heba to the Pharaoh of Egypt it appears that the former owed his kingship not to royal parentage, but to the direct favor and appointment of Pharaoh. Abdi Heba had the misfortune to be king when the whole country was in fear of conquest by the Habiri (Letter 179), and he asks repeatedly for an army (Letters 179–183) or, at least, an officer to command (Letter 182). As the result of a conspiracy false charges are made against Abdi Heba, who defends himself (Letter 179). The outcome is not known.

Bibliography: See the text in Abel and Winckler's *Thontafelfund von Tell el-Amarna*, translated by Winckler in Schrader's *K. B.* v. 303 *et seq.* (Eng. trans. of this vol., London, 1896); W. M. Flinders Petrie, *Syria and Egypt*, pp. 129 *et seq.*, New York, 1898; Zimmern, *Die Keilinschriftbriefe aus Jerusalem* in *Zeitschrift für Assyriologie*, vi. 245–263; Morris Jastrow, *The Letters of Abdi Heba*, ix. 24–46.

G. B. L.

ABDIAS: Obadiah, the prophet (IV Esd. i. 39).

G. B. L.

ABDIEL ("Servant of God"): Son of Guni, of the tribe of Gad (I Chron. v. 15). G. B. L.

ABDIMA (called also **Abdimi, Abudma, Abudmi,** all equivalent to **Ebdimus** = **Eudemus**—compare Jastrow, "Dict." p. 3; and in the Babylonian Talmud frequently contracted to **Dimi**): Name of several Palestinian amoraim, known also in Babylonia. One of them is mentioned in the

Palestinian Talmud simply as R. Abdimi or R. Abudmi, without any cognomen. He flourished in the fourth century, contemporaneously with R. Jose II., who survived him, and with R. Eliezer II. See Yer. Er. x. 26*a*; Yer. B. B. ix. 16*d*; doubtful, Yer. Ket. xi. 34*b*.

The Palestinian Talmud and the midrashic literature mention several more amoraim by the name of Abdima or one of its variants, some of whom will be found under Dimi. S. M.

Abdima (Dimi) of Ḥaifa: A Palestinian amora of the third generation (third and fourth centuries). He was a recognized authority in halakic matters, prominent contemporaries as well as successors citing his views in support of their own; nor was he less distinguished in the field of the Haggadah. According to him, this rule of etiquette should be observed: When a scholar (*ḥakam*) passes to take his seat at college, one should rise in his honor within a distance of four cubits, and remain standing till he has passed to a like distance. In honor of a vice-president of the Sanhedrin (*ab bet din*), one should rise as soon as one perceives him coming, and remain standing until he has passed to a distance of four cubits; but when the president of the Sanhedrin (*nasi*) passes, one should rise as soon as one observes him approaching, and remain standing long enough for him to reach his place and be seated; for thus the Bible (Ex. xxxiii. 8) says, "All the people stood up . . . and looked after Moses, until he was gone into the tent" (Ḳid. 33*b*). Commenting on Eccl. xii. 7, "And the spirit shall return to God who gave it," the famous haggadist, R. Samuel b. Naḥman, remarks that R. Abdima of Ḥaifa thus illustrates this passage: "A priest who belonged to the order known as Ḥaberim [see Haber], the members of which were very strict in all observances of Levitical cleanliness, entrusted a sacred loaf of *terumah* to one less strict ('Am ha-Areẓ), saying, 'Behold, I am clean, and my house is clean, and my utensils are clean, and this loaf is clean: if thou wilt return it to me in the condition in which I hand it to thee, well and good; if not, I shall burn it in thy presence.' Thus says the Holy One—blessed be He!—to man, 'Behold, I am pure, and My mansion is pure, and My ministers are pure, and the soul which I give into thy keeping is pure: if thou wilt return it to Me as I give it to thee, it shall be well; otherwise, I shall burn it in thy presence'" (Eccl. R. *ad loc.*). One of Abdima's aphorisms is: "With the destruction of the First Temple the gift of prophecy was taken from the prophets and bestowed upon the learned" (B. B. 12*a*). Another: "Before man eats and drinks he has two hearts; after he eats and drinks he has but one" (B.B. 12*b*; Yalḳ., Job, § 906).

Bibliography: *Yer. Meg.* iii. 74*b*; *Bab. Meg.* 29*b*; *Yer. M. Ḳ.* iii. 82*c*; *Yer. Niddah*, ii. 50*a*; *Lam. R.* to i. 1; *Midr. Teh.* to *Ps.* xxxi. 6, and lxviii. 10; *Yalḳ. Teh.* 717; Bacher, *Ag. Pal. Amor.* iii. 536-538.

S. M.

Abdima (Dimi) bar Hamar (sometimes with the addition **b. Ḥasa**): A Palestinian who immigrated into Babylonia; senior contemporary of Raba and Joseph, of the fourth century. His name is connected with but a small number of Halakot, and only few of his Haggadot are preserved. Commenting on the words of Moses (Deut. xxx. 11–13), "This commandment is not in the heaven. . . Neither is it beyond the sea," he observes: "And were it even so: were the Law in heaven, it would be man's duty to ascend to obtain it; were it beyond the seas, he would be obliged to cross them in quest of it" ('Er. 55*a*). In using Biblical texts for homiletic purposes he follows the usual method of straining the text, or playing upon similarities of expression or even of sound; for example, the Biblical statement (Ex. xix. 17), "They stood at the base (*betaḥtit*) of the mount," he construes as implying that "the Holy One—blessed be He!—had bent the mountain over the Israelites, saying to them, 'If you accept the Law it will be well; otherwise here will be your grave'" (Shab. 88*a*; 'Ab. Zarah, 2*b*). Elsewhere he is reported as interpreting the term "Taanath" in the passage (Josh. xvi. 6), "And the border went about eastward unto Taanath-shiloh," as if it were related to *taaniyah* (sorrow) or to *anaḥ* (to sigh); and, therefore, he understands by Taanath-shiloh the spot at the sight of which man is reminded of the sacrificial rites once practised in Shiloh, and sighs at their discontinuance (Zeb. 118*a et seq.*; compare "Diḳduḳe Soferim," *l.c.*, and Yalḳ., Deut. § 881). In Yer. Meg. i. 72*d* a different interpretation of the same text, but also taking Taanath in the sense of sorrow, is reported in the name of R. Abdima of Sepphoris. S. M.

Abdima b. Hamdure or **Hamdude:** An amora of the third century. He is probably identical with (Mar) Bar Hamdure, the disciple of Samuel (Shab. 107*b*; compare "Diḳduḳe Soferim," *ad loc.* 125*a*; Yoma, 87*b*; Suk. 20*a*; Men. 38*b*). S. M.

Abdima Naḥota: A Palestinian amora of the fourth century; contemporary of the Babylonian amoraim Rab Ḥisda and Rab Joseph. He was senior to R. Assi II., who delivered halakic decisions in his name. Like Abin III., he was wont to travel and to disseminate traditions among the academies of his native country and of Babylonia; hence his surname Naḥota, which means one who is wont to go down to Babylonia. See Dimi.

Bibliography: *Yer. Shab.* viii. 11*b*; *Yer. 'Er.* i. 19*b*; *Yer. Ḳid.* i. 60*d*; *Yer. B. B.* iii. 13*d*.

S. M.

Abdima (Abdimi) of Sepphoris: A Palestinian amora of the fifth century; disciple of R. Mana III. and of R. Huna II. He was a distinguished scholar in his age, as is evident from his father being quoted as Immi, the father of Abdima of Sepphoris (Yer. Beẓah, i. 60*d*).

Bibliography: *Yer. Ber.* iv. 8*a*; *Yer. Ta'anit*, ii. 65*c*; *Yer. Ket.* i. 25*b*; *Yer. Niddah*, ii. 50*b*.

S. M.

Abdimi Mallaḥa ("The Sailmaker"): A contemporary of R. Ḥiyya b. Abba and Jacob b. Aḥa, who was one of the numerous class of scholars engaged in handicraft (Yer. B. M. iv. 9*d*; Yer. Suk. ii. 53*a*). S. M.

Abdimus ben R. Jose: One of the variants of the popular name of R. Menahem ben R. Jose. The other forms are Abirodimus, Avradimus, Vradimas, and Vradimus. For the etymology of the name see Jastrow, "Dict." i. 375.

Bibliography: *Yer. Yeb.* i. 2*b*; *Yer. Sheb.* viii. 38*b*; *Sifra*, *Emor*, 10, 13; *Shab.* 118*b*; *Ned.* 81*a*.

S. M.

ABDON: **1.** One of the last of the Ephraimite judges; a son of Hillel of Pirathon. He aided in restoring order in central Israel after the disastrous feud with Jephtha and the Gileadites (Judges, xii. 13–15). **2.** A family of the tribe of Benjamin (I Chron. viii. 23). **3.** A Gibeonite family (I Chron. viii. 30, ix. 36). **4.** A court official in the days of Josiah (II Chron. xxxiv. 20). In II Kings, xxii. 12, his name is given as Achbor. J. F. McC.

ABDON: A city in the domain of Asher, given to the Levites, Bene Gershon (Josh. xxi. 30, and in the corresponding list of I Chron. vi. 74). Identified by Guérin with Abdeh, to the north of Acre.

G. B. L.

ABDON, MOSES BEN REUBEN: Rabbi at Rome in 1543, and a member of the communal board of administrators (stewards of the ghetto) up to the year 1564. In 1558 he, with other prominent Jews of Rome, guaranteed to refund to Elijah Corcos the sum of 1,000 scudi (about $970), which the latter had paid to the papal authorities of Rome as a fine inflicted upon the Jewish community for their failure to burn certain Hebrew books.

Reuben Abdon, his son, was steward after him, from 1576 to 1584.

A **Samuel b. Moses Abdon** is also mentioned in 1507.

Bibliography: Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 99, 156, 312, 420; *Jew. Quart. Rev.* xi. 338; Berliner's *Magazin*, i. 80.

W. M.

Rabbinical Presentation.

ABDUCTION ("Genebat Ish, Genebat Nefesh" = Theft of Man, Theft of Soul): Talmudic jurisprudence bases the decree prohibiting this offense upon the eighth of the Ten Commandments, which it interprets as meaning "Thou shalt not steal [a human being]." The rabbis argue that the unlawful abstraction of chattels is forbidden by the injunction, "Ye shall not steal" (Lev. xix. 11), which stands in juxtaposition to the prohibitions of embezzling, lying, and defrauding—all offenses against property; while the context in the Decalogue, standing in juxtaposition to the crime of homicide, refers to heinous crimes against persons: therefore the prohibition "Thou shalt not steal" applies exclusively to the unlawful seizure or stealing of a person (Sanh. 86*a*). This prohibition, however, sets forth neither the particulars that constitute the crime nor the penalty incurred by its commission; the rabbis, therefore, adduce the following Scriptural passages: "And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death" (Ex. xxi. 16), and, "If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him: then that thief shall die" (Deut. xxiv. 7). From these decrees the Talmud deduces the following rules regarding (1) the malefactor, (2) the victim, (3) the crime, and (4) the penalty:

Malefactor and Victim.

(1) To be amenable to the law for the crime of Abduction the malefactor, like the perpetrator of any other crime, must be a person—man or woman—of the legal age of responsibility, and of sound mental condition; and since the Hebrew commonwealth was based on the principles of national unity and equality, the Israelite, the Levite and the priest, the free-born and the slave, were alike answerable for the crime. Even the high priest could be called upon by a competent tribunal of seventy-five judges to defend himself in case of his infraction of the laws; and, down to the change of dynasties in the Maccabean epoch, royalty itself was subject to the judiciary (see S. Mendelsohn, "Criminal Jurisprudence," §§ 38, 45–50).

(2) The victim of the crime must be a person, male or female, child or adult, who is free-born or made free. If the victim be a slave, or even "half a slave"—which might happen in the case of a person formerly owned by two partners, but emancipated by one of them (Giṭ. 42*a*)—no conviction for Abduction can follow, since, in the eyes of rabbinic law, "the slave has no brotherhood" (עבד אין לו אחוה—Sanh. 86*a*), and, consequently, there is no "stealing any of his *brethren* of the children of Israel." Nor is the offender, if found guilty of stealing such a being, obliged to pay the double fine which the Bible (Ex. xxii. 3) imposes upon convicted thieves; the slave, in Talmudic law, being placed in the same category with immovable property which can not be taken away by theft (Mishnah, B. M. iv. 9, Gem. *ib.* 56*b*).

Crime and Punishment.

(3) To constitute the crime itself there must be (*a*) actual Abduction of the victim, (*b*) detention by the criminal, (*c*) enslavement, and (*d*) selling. (*a*) The Abduction must be complete; the victim must be removed from his home and from his family. If the victim be subjected to all the indignities forming constituent parts of the crime, while he still remains on his own premises the perpetrator of the indignities can not be convicted of Abduction. Also, where the victim is naturally or habitually under the offender's care—as when the victim is the offender's child, or ward, or pupil—the law will not convict of Abduction; for the law (Ex. xxi. 16) says, "If he be found in his hand," and thereon Talmudic law bases the conclusion that the words "If he be found" exclude him who is habitually found there, that is, in the offender's power (Sanh. 86*a*). (*b*) Detention as a constituent of Abduction must actually take place on the abductor's premises. If the victim be detained anywhere else, though by and under the abductor's authority, the condition is not fulfilled: "And he [the abducted] had been found in his [the abductor's] hand," which means within the abductor's own domains. (*c*) Enslavement must be accompanied by consciousness on the part of the victim. Hence, if the victim be in a state of unconsciousness—as in a profound sleep—at the inception of the crime, and remain in such state throughout the process of the crime and until its accomplishment, the crime is incomplete; there being in the eyes of the law no actual enslavement, since there could be no coercion at any stage of the whole procedure. If, however, the victim awake before he is sold, even though he has failed to realize his degradation up to the last act, the condition will be considered as fully complied with and the crime as complete (Maimonides, "Genebah," ix. 2 *et seq.*). To constitute enslavement the service imposed may be trivial. Thus, when the offender merely leans on the victim, or uses him as a screen against a draft, and that even while the subject is asleep, it will be sufficient evidence of enslavement. (*d*) By selling him the Talmud implies the sale of the victim as bondmen are sold (Lev. xxv. 42); that is, the whole person is conveyed. Therefore, if the victim be a pregnant woman, and be sold with the stipulation that only her prospective offspring shall become the property of her purchaser—although rabbinic law considers the embryo as part of its mother (עובר ירך אמו הוא—Sanh. 80*b*)—this will not constitute selling in the meaning of the law. Nor does the sale of part of the victim's person complete the crime. Thus, if he be sold with the proviso that he be half a slave only (that half of his time shall belong to his purchaser, and he shall be free to dispose of the other half at his own pleasure), even this will not constitute the selling required in Abduction; for, from the Biblical expression, "or selleth him," the rabbis deduce the legal maxim, "If he sell him, but not half of him" (Mek., Mishpaṭim Neziḳin, § 5). The sale must

Conditions of Crime.

also constitute a transfer of the victim to strangers. If he be sold to his own kin, though all other conditions exist, the crime is incomplete, there being no separation from "his brethren" (Sanh. 85*a*).

These four conditions must follow one another in the order here designated. Where a single condition is lacking, or where the sequence is changed, there can be no conviction.

Each step in the crime must be attested by at least two qualified persons; the rabbinic legal maxim in this respect being, "Wherever the Bible says, 'One is found,' it means by witnesses." And it matters not whether one set of witnesses is able to testify to the whole aggregation of circumstances, or each circumstance be witnessed by a different set, so long as the details in the case are corroborated by the testimony of qualified eye-witnesses.

(4) When a legal number of qualified eye-witnesses testify to all the various steps in the case, and the culprit and the victim are of legal capacity, and no mitigating circumstances are presented by the defense, then the court—which, as in all capital cases, must consist of twenty-three qualified members—shall adjudge the culprit guilty of Abduction, the penalty for which is death by strangulation. See Mishnah Sanh. x. (xi.); Gem. *ib.* 85*b* and 86; Mek., Mishpaṭim Neziḳin, § 5; Sifre, Deut. 273; Maimonides, "Genebah," ix. 1–6; "Semag," Prohibition, 154.

S. M.

ABD-UL-ḤAMID II.: Thirty-fourth Ottoman sultan; born Sept. 22, 1842; succeeded his brother, Murad V., Aug. 31, 1876. The Turkish Jews rightly regard his reign as the inauguration and guaranty of their prosperous condition in the Turkish empire. Abd-ul-Ḥamid always showed the greatest solicitude for their welfare; and he was the first Turkish sovereign to grant them equality before the law with their Mohammedan fellow citizens. On ascending the throne he ordered the payment of regular salaries to the chief rabbis of Turkey—giving them by that means the position of officials of state—and initiated the practise of sending to the chief rabbi of Constantinople every Passover the sum of 8,000 francs for distribution among the poor Jewish families of the Turkish capital. When, in 1881, the Cretan government refused to allow Jews to take part in the municipal elections, Abd-ul-Ḥamid annulled the elections and sharply admonished the authorities for their infringement of the rights of the Jews. When, by the terrible conflagration that occurred in the Jewish quarter, Haskeni, in 1882, six thousand Jewish families of Constantinople were left without shelter, Abd-ul-Ḥamid did everything in his power to relieve their distress. In 1883, when the sultan conferred the order of the Osmanie on the chief rabbi of Constantinople, Moses Levy, he expressed his sympathy for the Jews and his reprobation of the persecutions endured by them in many European countries. "As for me," he said, "I am very much satisfied with the Jewish officials for their activity and zeal; and I will in the future increase their number." As a result of this promise the entry of Jews to official life in Turkey is now less difficult than formerly. The Council of State includes one Jewish member, Behar Effendi Ashkenazi; in the diplomatic service there are about fifteen Jewish chancellors, consuls, and vice-consuls, representing Turkey abroad; at home a few Jews are at the head of provincial governments; while several have been honored with the title of pasha—a title that until lately was never bestowed upon Jews. Quite recently the sultan showed his kindly feelings toward his Hebrew subjects by permitting persecuted Rumanian Jews to settle in Asia Minor, granting them land and pecuniary aid.

Bibliography: *Bulletin de l'Alliance Israélite Universelle*, 1883, part 2; *Archives Israélites*, Sept. 20, 1900, pp. 909–910.

I. Br.

ABD-UL-MALIK. See Abd al-Malik.

ABD-UL-MEJID: Sultan of Turkey, 1839–61. If the Jews of Turkey owe their deliverance from the unremitting outrages and excesses of the janizaries to Sultan Mahmoud II., they are equally indebted to Abd-ul-Mejid for their recent political standing. In fact, as *rayas*, or subjects, the Israelites now enjoy all the privileges and liberties conceded to the Christians by the "Ottoman Charters," known under the names of "Hatti-Sherif of Gul-Hane" (Nov. 3, 1839) and "Hatti-Humayoun" (read at the Sublime Porte on Feb. 18, 1856), the former of which was confirmed by the grand viziers Riza Pasha (1843) and Reschid Pasha (1846). Since the promulgation of the first of these charters the testimony of Jews has been accepted in the courts of law; torture has been abolished; the Jews are no longer subjected to wilful confiscations, and those persons against whom they have cause for complaint are punished, if convicted, without regard to their rank or their dignity. The second charter, which in a measure was promised to Albert Cohn at the audience accorded him by the sultan on Aug. 20, 1854, besides reassuring the Jews of their right to personal liberty and the security of their possessions, contains the following new dispositions in their favor: In common with all other subjects, they receive equality before the law as well as in taxation; admission to public offices and to military service; religious liberty and unrestricted public instruction; revision of privileges and immunities of non-Mussulman communities; a guaranty of their immunities and of purely spiritual privileges; just representation of their communities in provincial and common councils and in the supreme courts of justice; and, lastly, the confirmation of the civil jurisdiction exercised in certain cases by the Council of Patriarchs in non-Mussulman communities.

It should be added that, owing to the difficulties in the application of a reform in the military service, the clause referring to this service was revoked.

Provisionally the system of replacement or substitution, which still exists, was admitted. Instead of the old *kharadj* (poll-tax), which took the place of military service, the *bedel y askeryeh* (exemption tax) was substituted, from which only the non-Mohammedan inhabitants of Constantinople were exempt. Acceding to the request presented by the ambassadors of the European powers and by Nathaniel de Rothschild, concerning the charge of ritual murder pending against the Jews of Damascus and the island of Rhodes, the sultan exhibited his regard for justice by issuing a firman, July 27, 1840, whereby he ordered a revision of the latter of these trials. This revision established the innocence of the accused. Moreover, at the instance of Moses Montefiore, who was received in audience Oct. 28, 1840, another firman was promulgated wherein the sultan, besides renewing to the Jews equality of rights and privileges, declared "that a thorough examination of the religious books of the Hebrews has demonstrated the absolute prohibition of the use of either human or animal blood in any of their religious rites. It follows from this defense that the charges against them and their religion are calumnies" (Nov. 6, 1840).

Justice was also accorded (May 11, 1860) to those Jews accused of having pillaged the Christian quarters in Damascus during the Maronite massacre perpetrated by the Druses and Mussulmans. Fuad Pasha dismissed these charges, and completely rehabilitated the Jews in public opinion.

Besides the improvement in the general condition of the Jews, this monarch's appreciation of his Jewish subjects is signalized by the appointment of Dr. Spitzer, a Jew, as his private physician, and the allowance, in 1856, of a monthly pension to the family of Carmona. This family, descended from the celebrated Chelibi Behar, who had been assassinated and whose fortune had been confiscated under the preceding government, had, through the intervention of the Board of Deputies of British Jews of London, obtained a firman to that effect. Several Jews were decorated during Abd-ul-Mejid's reign.

Bibliography: Franco, *Histoire des Israélites de l'Empire Ottoman*, pp. 143–161.

A. D.

ABD-UL-MESIH. See Asher ben Levi.

ABEDNEGO (Aramaic, **Abed Nego**; עבד נגו, Dan. i. 7, ii. 49, iii. 12 *et seq.*; once ע׳ נגוא, iii. 29): The name given to Azariah, one of Daniel's three companions at the court of Nebuchadnezzar. The name is evidently a corruption of Abed Nebo (עבד נבו), "Servant of [the Babylonian god] Nebo," a name found (written in both the cuneiform and the Aramaic characters) in an inscription of the seventh century B.C. (Rawlinson, "Inscriptions of Western Asia," iii. 46, col. i. 81 *et seq.*), and in certain early Syriac documents (see Payne-Smith, "Thesaurus"). It is probable that the substitution of Nego (so also all the old versions) for Nebo was intentional, the purpose being to disfigure, or to get rid of, the name of the heathen deity (see Kohler in "Zeitschrift für Assyriologie," iv. 49). Similarly, the name Barnabas appears to be a slightly disguised form of Barnebo (בר נבו), "Son of Nebo" (see Barnabas). C. C. T.

ABEL (הבל).—**Biblical Data:** The younger brother of Cain and the second son of Adam and Eve. He was the first shepherd, while Cain was a tiller of the soil. The writer of Gen. iv. tells us that when the brothers came as a matter of course to present their offerings to God, the sacrifice of Abel—the firstlings of his flock—was preferred to that of Cain, who gave of the fruits of the earth. The acceptance of Abel's offering aroused the jealousy of Cain, who, in spite of the warnings of God, wreaked his vengeance upon the favorite by murdering him.

J. F. McC.

——**In Hellenistic and Rabbinical Literature:** Abel was regarded as the first innocent victim of the power of evil, represented by Cain; the first martyr-saint, with the title the Just. In Enoch, xxii. 7 the soul of Abel is the chief of the martyr-souls in Sheol, crying to God for vengeance until the seed of Cain shall be destroyed from the earth. In the vision of the bulls and lambs (Enoch, lxxxv. 3–6) Abel, whose death is deeply mourned by Eve, is the red bull pursued by Cain, the black bull. In the Testament of Abraham (recension *A*, chap. xiii., and recension *B*, chap. xi.) Abel is described as the judge of the souls:

> "an awful man sitting upon the throne to judge all creatures, and examining the righteous and the sinners. He being the first to die as martyr, God brought him hither [to the place of judgment in the nether world] to give judgment, while Enoch, the heavenly scribe, stands at his side writing down the sin and the righteousness of each. For God said: I shall not judge you, but each man shall be judged by man. Being descendants of the first man, they shall be judged by his son until the great and glorious appearance of the Lord, when they will be judged by the twelve tribes [judges] of Israel [compare Matt. xix. 28], and then the last judgment by the Lord Himself shall be perfect and unchangeable."

Josephus ("Ant." i. 2, § 1) calls Abel "a lover of righteousness, excellent in virtue, and a believer in God's omnipresence; Cain altogether wicked, greedy, and wholly intent upon 'getting' [קבל]."

According to the Ethiopic Book of Adam and Eve (ii. 1–15) and the Syrian Cave of Treasures, both works of half-Jewish, half-pagan (Egyptian) character (see Gelzer, "Julius Africanus," ii. 272 *et seq.*), the body of Abel the Just, after many days of mourning, was placed in the Cave of Treasures. Before this cave, Adam and Eve and their descendants offered their prayers; and "by the blood of Abel the Just" Seth and his descendants adjured their children not to mingle with the seed of the unrighteous.

It is, therefore, an awful curse hurled against the Pharisees when Jesus is represented as saying: "Upon you may all the righteous blood shed upon the earth come, from the blood of the righteous Abel [compare Epistle to the Hebrews, xi. 4, and I John, iii. 12] unto the blood of Zechariah, son of Berechiah, whom ye slew between the sanctuary and the altar" (Matt. xxiii. 35). From Josephus ("B. J." iv. 5, § 4) it appears that this murder took place thirty-four years after the death of Jesus.

Abel, according to Midrash, protested against Cain's denial of a divine judgment and of a future retribution, and declared for the existence of a divine judgment and a judge, a future world with reward for the righteous and punishment for the wicked. "With the first produce of the field the Lord blessed all the saints from Abel until now," says Issachar (Test. Patriarchs, p. 5). According to Pirḳe de-R. Eliezer (chap. xxi.), Abel's dog watched by his corpse to keep off the beasts of prey; and while Adam and Eve were sitting there, weeping and mourning, a raven came and buried a bird in the sand. Thereupon Adam said, "Let us do the same"; and he dug up the earth and buried his son.

Regarding the mourning over Abel, compare the Book of Jubilees, iv. 7, with the strange interpretation of Abel as "Mourning" (as if the name were written אבל). Compare Philo, "De Migratione Abrahami," xiii., and Josephus, "Ant." i. 2, § 1. K.

God's favorable attitude toward Abel's sacrifice (Gen. iv. 4) is shown in the fact that it was consumed by fire from heaven. This is a haggadic idea known to Theodotion, accepted by the Christians, and found in the works of many Church Fathers, such as Cyril of Alexandria, Jerome, Ephraem Syrus, and Aphraates. In midrashic literature, however, it is found only in later works (Midrash Zuṭṭa, p. 35, ed. Buber, Berlin, 1899).

Woman was at the bottom of the strife between the first brothers. Each of the sons of Adam had a twin-sister whom he was to marry. As Abel's twin-sister was the more beautiful, Cain wished to have her for his wife, and sought to get rid of Abel (Pirḳe R. Eliezer, xxi.; Gen. R. xxii. 7, according to Ginzberg's emendation; Epiphanius, "De Hæresi," xl. 5, "Schatzhöhle," ed. Bezold, p. 34; compare, too, "The Book of the Bee," ed. Budge, pp. 26, 27).

Abel, stronger than Cain, overcame him in a struggle between them, but mercifully spared his life. Cain, however, took Abel unawares and, overpowering him, killed him with a stone (Gen. R. xxii. 18)—some say with a cane, or even that he choked him with his fingers (compare Ginzberg, cited below, pp. 229, 230, 298, 299).

The place where Abel was killed remained desolate forever, never producing vegetation (Midrash Canticles, ed. Shechter; "Jew. Quart. Rev.," 1894–95, vii. 160. Jerome, "Commentary on Ezekiel," xxvii.

18, supported by Jewish tradition, held it to be Damascus (Heb. דמשק: דם blood; שק drink). According to another version, the earth refused to take up Abel's blood (Apocalypsis Mosis, xl.).

Since man had no knowledge of burial, Abel's corpse remained unburied for some time. At God's command, two turtle-doves flew down; one died; the other dug a hollow place and moved the dead one into it. Thereupon Adam and Eve did likewise to Abel's body (Tan., Bereshit, § 10; Pirḳe R. Eliezer, xxi., see also Gen. R. *l.c.*; compare "Denkschrift d. Wiener Akademie," xx. 52, and Ginzberg, *l.c.* 295).

Bibliography: Ginzberg, in *Monatsschrift*, 1899, 226-230, 294-298.

L. G.

——**In Mohammedan Legend:** The story of Cain and Abel is thus told in the Koran (sura v. 30 *et seq.*): "Recite to them the story of the two sons of Adam: Truly, when they offered an offering and it was accepted from one of them, and was not accepted from the other, that one [Cain] said, 'I will surely kill thee.' He [Abel] said, 'God only accepts from those who fear. If thou dost stretch forth to me thine hand to kill me, I will not stretch forth mine hand to kill thee; verily, I fear God, the Lord of the worlds; verily, I wish that thou mayest draw upon thee my sin and thy sin, and be of the fellows of the fire; for that is the reward of the unjust.' But his soul allowed him to slay his brother, and he slew him, and in the morning he was of those who perish. And God sent a crow to scratch in the earth and show him how he might hide his brother's shame; he said, 'Alas for me! Am I too helpless to become like this crow and hide my brother's shame?' And in the morning he was of those that did repent" (compare Pirḳe R. El. xxi).

No further mention is made of Abel; and the absence of his name here causes the commentator Baidawi and the historian Ṭabari to say that the two mentioned here were not sons of Adam, but "children of Adam" or merely descendants. The Arabic historians (Ya'ḳubi, Ṭabari, Ibn al-Athir, etc.) call Abel "Habil"; and, following Jewish tradition, they say that to each one of the brothers a sister or sisters were born. Adam wished that each should marry the sister of the other; but Cain's sister was the handsomer of the two and had been born in paradise; while Abel and his sister had been begotten outside of the garden. Adam suggested that the question should be settled by each one bringing an offering. Abel brought of the best of his flock, but Cain of the worst of the products of the ground. Fire fell from heaven, and consumed only the offering of Abel. The sister of Abel is called Kelimia; that of Cain, Lubda (compare Lebuda and Kelimat in the Syriac "Schatzhöhle," ed. Bezold, trans., p. 8; and in the "Book of the Bee," ed. Budge, trans., p. 25; in the Ethiopic Midrash the names are Aklemia and Lubuwa; see Malan, "Book of Adam and Eve," pp. 93, 104). According to an-another tradition, Adam's height shrank considerably through grief at the death of Abel.

Bibliography: Weil, *Biblische Legenden der Musulmänner*, p. 30; Grünbaum, *Neue Beiträge zur Semitischen Sagenkunde*, pp. 67 *et seq.*

G.

——**Critical View:** The Biblical account of Abel comes from one writer (J) only, and is so brief and fragmentary that much is left to speculation when we try to get the original form of the story. The name itself can not be satisfactorily explained, as it is only clear that the narrative comes from a very old tradition. The Assyrian word for son is *hablu*, and the derivation from a Babylonian source seems to be quite probable (Stade's "Zeitschrift," 1884, p. 250). The story is intended to set forth: First, the superiority of the pastoral over the agricultural occupation. This prejudice naturally inhered in the nomadic life. The fact confirms the antiquity of the original story. Secondly, it emphasizes the peculiar value of the choicest animal sacrifices as developed later in the ritual system. Thirdly, it shows how deep-seated was the jealousy and rivalry between people of different occupations, who in ancient times formed separate communities and were continually at war. Fourthly, there also lurks in the story a consciousness that certain people are more pleasing to God than others, and that the difference is, in part at least, connected with modes of worship and sacrifice. Neither Abel nor Cain is referred to in later Old Testament books. The New Testament has several references. J. F. McC.

ABEL ("Meadow"): Prefixed to six names of places, cognate with the Assyrian *abalu* (to be full, fruitful), and its probable derivatives *ablutum* (fulness) and *ublu* (vermin); Delitzsch, "Assyrisches Handw." p. 7. J. D. P.

ABEL-BETH-MAACHAH (R. V., **Maacah**): A place-name occurring six times in the Old Testament. The question whether Abel was one place and Beth-maachah another, or whether Abel-beth-maachah must be regarded as a single locality, is open to doubt. The name occurs in various forms: (II Sam. xx. 15, A. V.) "in Abel of Beth-maachah"; (I Kings, xv. 20, A. V.) "Abel-beth-maachah." In II Sam. xx. 14, however, we find (A. V.) "to Abel and to Beth-maachah," with which should be compared the Greek versions in II Sam. xx. 14 and II Kings, xv. 29. Owing to this apparent separation of the two names, it is possible that Abel and Beth-maachah may have been different places, especially as the name Abel occurs alone, undoubtedly used for the same town, in II Sam. xx. 18 (A. V. and R. V., "Abel"). These slight discrepancies are perhaps to be explained by the supposition that Abel was the chief, possibly the only, town of Maachah or Beth-maachah, a small Syrian state. It is important to note that the parallel passage to I Kings, xv. 20—that is, II Chron. xvi. 4—gives the place-name as Abel-maim, "Abel of the waters" (so also both versions), which would agree well with the modern Christian village Abil, or Abil-el-Ḳamḥ ("of the wheat"—owing to the fertile soil). This settlement is situated in a well-watered district on the chief highway between Banias and the coast, on a lofty hill near the Nahr-Bareighit. This place is probably identical with (A)-bi-il, mentioned in a mutilated passage in the inscriptions of Tiglath-pileser III., among other cities conquered by that king (II Kings, xv. 29). J. D. P.

The confusion of the ancient name Abel, meaning "Meadow," with the Abel of later date, meaning "Mourning," gave rise to the legend recorded in the Book of Enoch, xiii. Enoch sat down at the water of Dan to the south of Mount Hermon, and there read the petition of the fallen angels until he fell asleep. "And when I awoke I came to them and saw them sitting together weeping at Abel-maim [Ethiopic, "Ublesjael"], which is between Lebanon and Serion [Ethiopic, "Seneser"]." K.

ABEL-CHERAMIM (so in R. V.; but "plain of the vineyards" in A. V.): Mentioned only in Judges, xi. 33 (a Deuteronomistic document) as the place where Jephthah paused in his pursuit and slaughter of the Ammonites. According to Eusebius and Jerome ("Onomastica Sacra," ed. Lagarde, 2d ed.,

96, 10; 225, 5) it was situated six or seven Roman miles from Philadelphia (Rabbath-Ammon) but it is not possible to define the exact modern site. In the time of Eusebius, the place was still noted for its vineyards.
J. D. P.

ABEL-MAIM ("Meadow of the Waters"): A tract in Upper Galilee, now known as Abil-el-Ḳamḥ, taken by the Syrians under Ben-hadad (II Chron. xvi. 4). In the corresponding list of I Kings, xv. 20 it figures as Abel-beth-maachah, which town was taken by the Assyrians 732 B.C. (II Kings, xv. 29).
G. B. L.

ABEL-MEHOLAH ("Dance-Meadow"): The name occurs three times in the Old Testament: (1) In Judges, vii. 22 it is stated that Gideon followed the Midianites as far as the "lip" of Abel-meholah under (*i.e.*, near) Tabbath. It has been conjectured that this "lip" is the bank marking the edge of the Jordan valley. (2) In I Kings, xix. 16 it is mentioned as the home of Elisha. (3) In I Kings, iv. 12 it appears as one of the limits of the province assigned to Baana, the son of Ahilud, one of Solomon's officers. It is highly probable also that Barzillai the Meholathite (I Sam. xviii. 19, II Sam. xxi. 8) was a native of Abel-meholah (see Barzillai). Eusebius and Jerome ("Onomastica Sacra," ed. Lagarde, 97, 11; 227, 35) state that Abelmaul (or Ἀβελμαελαί) was situated ten Roman miles south of Beth-shean (Scythopolis), in the territory of Issachar, and that it was inhabited in their time. This Maelai was situated where the Wadi-al-Maliḥ enters the Jordan valley (see also Testaments of Patriarchs, Levi, chap. ii.).
J. D. P.

ABEL-MIZRAIM: Occurs only in Genesis (l. 11). It is interpreted by Septuagint, Vulgate, and the Peshito (followed by A. V.) as "Mourning of the Egyptians," or "of Egypt"; and there can be no doubt that it was intended to suggest a connection with Abel. The narrative states that Joseph, attended by a great company (ver. 9), took his father's body out of Egypt, and at the first village across the Canaanitish border held the customary funeral rites, peculiar to Syria even at the present time. In Genesis (l. 10) the locality is called "the threshing-floor of Atad" (= "buckthorn" or "bramble"; compare Assyrian *etidu* = buckthorn, *rhamnus*, Linn.), and its situation is given as being "beyond Jordan." This expression, "beyond Jordan," repeated in verse 11, seems very strange, as it implies that the mourning party went around the north end of the Dead Sea. On this account, Cheyne (in "Ency. Bibl." i. 7, 8) suggests, with some reason, that the original reading was Siḥor, a branch of the Nile, which is mentioned (Josh. xiii. 3) as marking the Egyptian-Canaanitish frontier. This would place Abel-mizraim in Canaan just over the Egyptian border, where one would naturally expect to find it.

From the analogy of such names as Abel-meholah, Abel-shittim, etc., it seems clear that Abel here has no connection with אבל, "to mourn," but simply means "meadow of Egypt" (compare Winckler in "Altorientalische Forschungen" p. 34, who thinks that Mizraim here is a later change from an original "Muṣri," in northern Arabia).
J. D. P.

——**In Rabbinical Literature**: The rabbis say that both names, signifying respectively "The Mourning of Egypt" and "The Thorn Threshing-floor," are derived from the mourning over Jacob. According to the rabbinical account the sons of Jacob had scarcely crossed the frontier at Abel-mizraim with the body of their father, when their cousins, the sons of Ishmael, Esau, and Keturah, appeared in large numbers against them, believing that the Egyptians, of whom there were many in the procession, intended to invade Palestine. But when they perceived Jacob's bier, and Joseph's crown carried behind it in state, the thirty-six princes among them sent their crowns also, to be carried in the funeral procession. Hence the name "Thorn Threshing-floor"; for Abel-mizraim was so encircled by a row of crowns as to remind one of a threshing-floor, which is usually surrounded by a hedge of thorns (Soṭah, 13*a*; Tan., Wa-yeḥi, 18, ed. Buber, i. 222, and the parallels there cited).
L. G.

ABEL-SHITTIM ("Acacia Meadow"): Found only in Num. xxxiii. 49; but Ha-Shittim ("The Acacias"), evidently the same place, is mentioned in Num. xxv. 1, Josh. iii. 1, and Micah, vi. 5. It is clear from these passages that this locality was a town, or perhaps a district, of Moab, which was the final headquarters of Joshua before he crossed the Jordan. Josephus ("Ant." iv. 8, § 1; v. 1, § 1) states that there was in his time a town, Abila, full of palm-trees, at a distance of sixty stadia (seven and one-half Roman miles) from the Jordan, and describes it as the spot where Moses delivered the exhortations of Deuteronomy. Robertson Smith may be right in identifying it with the modern Khirbet-el-Kefrein (Cheyne, "Ency. Bibl."), where ruins still exist. There is to this day an acacia grove not far from the place, although the palms mentioned by Josephus are no longer there. In I Sam vi. 18, the words "even unto the great stone of Abel" can contain no allusion to our Abel-shittim. The acacia (*shiṭṭah*), an Egyptian loan-word (Tristram, "Natural History of the Bible," p. 390), is the *Spina Egyptiaca* of the ancients and the *Mimosa Nilotica* of Linnæus. See Acacia.
J. D. P.

ABEL, SOLOMON BEN ḲALMAN HA-LEVI: Russian educator and ethical writer; born March 11, 1857, at Novomyesto-Sugint (Neustadt), district of Rossieny, government of Kovno, Russia; died at Telsh, government of Kovno, Oct. 12, 1886 His success as a teacher at the Yeshibah of Telsh led to its being placed in the highest rank of the educational institutions of Lithuania. Abel is generally known by his posthumous work "Bet Shelomoh" (The House of Solomon), published at Wilna, 1893, a most characteristic product of modern Hebrew literature, showing exceptional nobility of tone in its application of rabbinic ideas to the current affairs of everyday life and business. It gives a full compendium of the rabbinical jurisprudence dealing with business and inheritance, though incidentally it contains the rules concerning the Sabbatical and Jubilee years, as also of almsgiving (*ẓedaḳah*), and it is distinguished from other works dealing with the same or similar topics by the excellence of its style, which is in a pure Neo-Hebraic, recalling in many respects that of Maimonides' "Yad ha-Ḥazaḳah," and by no means in the usual crabbed style of later Talmudic authors. It was especially designed by its author for popular use, though it has every mark of having been written by a thorough student and scholar of Talmudic law. The writer especially emphasizes the ethical side of his subject, as is shown by the following remark about taking interest from non-Jews:

> "The Torah did not forbid taking interest from non-Jews, for commerce entails such; but that the passage can not be construed as favoring usury may be seen from the fact that, according to the Talmud, viands otherwise permitted to Jews may not be eaten if they excite disgust. Thus, continued Abel, how much less is it permissible to do things which excite moral disgust, such as usury and the like, when the welfare of our soul must be of at least as much importance to us as the health of our body?"

Personally Abel was distinguished by his power of attracting young people by his modesty, kindliness, and enthusiasm for knowledge, which caused him never to pass a day without study. He was a student of political economy and wrote polemics against anarchism and socialism.

BIBLIOGRAPHY: *Ha-Asif*, 1886, pp. 64, 65.

L. G.

ABELARD, PETER: French scholastic, philosopher, and theologian—the boldest thinker of the twelfth century; born 1079 in a small village near Nantes, France; died 1142 at the priory of St. Marcel near Châlons-sur-Saône. Abelard was one of the most acute, most rationalistic, and most contentious of the Christian theologians of the Middle Ages. Just as he was reaching the height of his fame as a theological teacher, he became involved in a love affair with Héloïse, the niece of Canon Fulbert, whom he secretly married; she, however, steadfastly refused to allow him to wreck his career by owning her as his wife. Her relatives wreaked their vengeance on him by emasculating him. The rest of his life was spent in monasteries, where, with broken spirit, he labored diligently to the end, being greatly hampered by the necessity of maintaining an orthodox position.

Abelard lacked the courage of a martyr, and, though radically opposed to the dominant Catholicism of the age, weakly yielded to ecclesiastical authority. There is no evidence of his acquaintance with medieval Jewish philosophy, which had then begun to influence Christian thought. He pictures Heloise, his pupil and wife, as learned in Hebrew; and he must have had some acquaintance with the language, for he complains of its neglect by his contemporaries, though there is little evidence in his writings of its effective use. His "Colloquy between a Philosopher, a Jew, and a Christian" is intended as an apology for Christianity. The philosopher, a deist who finds "natural law" a sufficient explanation of the universe and a sufficient basis for correct living, argues with the Jew, seeking to prove to him that his religion is a failure, inasmuch as the promised rewards of the Old Testament are all temporal and carnal and, with the fall of the Jewish nation, have become impossible of attainment. The Jews, trusting in fallacious promises, despised and persecuted, are the most miserable of men.

The defense of Judaism by its representative is a vindication of the Old Testament from the charge of materialism and carnality, and an effort to show that, even in those troublous times, it was worth while to be a Jew. Abelard shows plainly that he strongly disapproved the oppressive measures that had limited the activity of the Jews to mercantile pursuits and money-lending; and he considered that these restrictions either superinduced or exaggerated the characteristics which made the Jews odious. Abelard earnestly desired toleration for himself, and there is reason to believe that he would have rejoiced in universal toleration. He went even so far as to say that the Jews had done less wrong by killing Jesus than if they had shown him mercy against their convictions ("Opera," ed. Migne, p. 659).

BIBLIOGRAPHY: Güdemann, *Gesch. des Erziehungswesens und der Cultur der Juden in Frankreich und Deutschland*, pp. 17, 18, note; Abelard's *Dialogus inter Philosophum, Judæum, et Christianum* is given in his *Opera*, ed. Migne, cols. 1611-1685, 1855; a Hebrew translation of a Russian biographical sketch of Abelard is found in S. Schreider's *Toledot Anshe ha-Shem*, 1873, pp. 5-15.

A. H. N.

ABELE, ABRAHAM COHEN, OF KALISZ. See ABRAHAM ABELE GOMBINER.

ABELE ZION ("Mourners for Zion"): According to Jost and others, those Karaites who, after the capture of Jerusalem by the Crusaders, left the Holy City, and settling in Constantinople adopted this name in memory of their beloved former home. This is denied by Frankl (in "Monatsschrift," 1882, p. 74), who refers to Benjamin of Tudela's description (ed. Asher, p. 70) of the Abele Zion and Abele Yerushalayim ("Mourners for Zion and Jerusalem") in southern Arabia, who dress in black, live in caves, keep fasts during the week-days, and abstain from meat and wine, continually praying for the return of Israel, and bearing the name of Rechabites. Zunz, in his notes to Benjamin of Tudela, sides with Jost, although the Abele Zion mentioned by Benjamin on p. 111 are German Jews wearing black clothes in memory of Jerusalem. Hadassi, quoted by Frankl (*ibid.*), called himself "Ha-Abel" (the Mourner), not, as Jost and Fürst assert, because his father was a Jerusalem refugee, but from profound grief over Israel's exile, to which he often gives expression in the "Eshkol." The name "Abele Bet ha-'Olamim" (Mourners for the Eternal House) in the "Chronicle of Ahimaaz," ed. Neubauer, is rather an argument against the Crusader theory.

BIBLIOGRAPHY: Jost, *Annalen*, 1839, p. 153; Fürst, *Gesch. d. Karäert.* ii. 212; Bacher, in *Rev. Ét. Juives*, 1896, p. 149, note; *Monatsschrift*, 1882, p. 74; Neubauer, *Mediæval Jew. Chron.* ii. 25, 128.

K.

ABELES, MARCUS: Physician and instructor (privat-docent) at the University of Vienna; born at Nedraschitz, Bohemia, in 1837; died at Vienna, Dec. 31, 1894. Having completed a classical course at Prague he was matriculated at the Vienna University in 1858, and was graduated from there in 1863 with the degree of M.D. Abeles did not at once become a practitioner, but continued his technical training at the Allgemeines Krankenhaus ("General Hospital") of Vienna. At the conclusion of his studies he left Europe and settled in Cairo, Egypt, where he soon gained a high reputation and commanded a large practise, besides occupying the position of director of the European Hospital there. His professional career in Egypt terminated in Alexandria, to which city he removed on being delegated by the Austrian government to the International Sanitary Commission.

In 1870 Abeles returned to Europe and settled in Carlsbad, practising with great success there during the summer months, and devoting the rest of his time to scientific research in Vienna. The results of his careful investigations became the property of the public when in 1884, upon the recommendation of the medical faculty of the University of Vienna, Abeles was invited to deliver to the students of his alma mater a course of lectures on internal pathology. In the same year he was appointed privat-docent at the university, which position he held till his death.

Abeles was a knight of the Imperial Austrian Order of Francis Joseph, and of the Order of the Italian Crown. His numerous essays treat chiefly of diabetes, and have been published in the "Jahrbücher der Kaiserlich Königlichen Gesellschaft der Aerzte," "Sitzungsberichte der Kaiserlichen Akademie der Wissenschaften," "Wiener Medicinische Wochenschrift," "Zeitschrift für Physiologische Chemie," "Centralblatt für die Medicinische Wissenschaft," etc.

BIBLIOGRAPHY: *Jahrbuch der Wiener Universität*, 1893-94; Eisenberg, *Das Geistige Wien*, ii. 751.

A. S. C.

ABELES, SIMON: A supposed martyr of the Roman Catholic Church in Prague. According to the report of the Jesuit John Eder, he was killed by his father, Lazarus Abeles, March 21, 1694, because he persisted in his desire to embrace the Christian religion. The father, who was thrown into prison, strangled himself with his *tefillin.* Söbl, or Levy Kurtzhandl, was imprisoned as an alleged accomplice, and put to death with horrible tortures. The body of Simon was buried in the Teyn Church of Prague with great pomp and with the honors due a martyr. The report of the Jesuit is naturally one-sided, full of miracles and many improbabilities. An impartial investigation of the sources is still lacking.

Bibliography: Eder, *Mannhafte Beständigkeit des Zwölfjährigen Knaben Simons Abeles*, Prague, 1694—extracts from this work are found in Gustav Freytag's *Bilder aus der Deutschen Vergangenheit*; *Allg Zeit. d. Jud.* 1841, pp. 514 *et seq.*, evidently from the same source.

D.

ABELITES (called also **Abelonii** or **Abelonitæ**): A North-African Christian sect, probably of gnostic antecedents, limited to a few small communities in the neighborhood of Hippo in the time of Augustine, late in the fourth or early in the fifth century. Doubtless the name refers to the son of Adam, who was supposed to have died childless. The recorded tenets of the sect were the following: (1) They contracted matrimony, yet abstained from connubial intercourse. (2) They regarded the procreation of children as unlawful, but sought to perpetuate their society by adopting for each husband and wife a male and a female child, who should inherit their property and adopt their continent form of married life. In case one of the children died, another was adopted in its stead. As they possessed considerable means, they found little difficulty in securing the needful children. The remnant of the party was destroyed under the emperor Arcadius in 407. In addition to the notice by Augustine ("De Hæresibus Liber," p. 87), they are mentioned in the anonymous work, "Prædestinatus," i. 87. Some have supposed that their founder was a certain Abel of the immediately preceding time; but there are no facts to support this theory. Others have connected the Abelites with the Essenes or Therapeutæ.

A. H. N.

ABELMAN, ILIA SOLOMONOVICH: A Russian astronomer; born at Dünaburg, now Dvinsk, in 1866; died at Wilna, December 29, 1898. His early education was received at the gymnasium of Riga, whence he graduated in 1887, gaining the gold medal. He proceeded to the University of Moscow, and, after graduating in astronomy and geodesy, took a year's course (1892–93) at the University of Berlin. He afterward worked in the observatories of Pulkovo and St. Petersburg. In 1887, while at the Riga gymnasium, he published "Sbornik Algebraicheskikh Zadach." His treatise "O Padayushchikh Zvyezdakh" was adopted by the University of Moscow as a text-book for young astronomers. Another of his works, "O Dvizhenii Nyekotorykh Meteornykh Potokov," was published in 1898 by the Imperial Russian Astronomical Society of St. Petersburg, of which he was a member. Abelman also published a series of articles on astronomy in the "Russkiya Vyedomosti," in "Novosti," in "Astronomische Nachrichten," and in some other German periodicals.

Bibliography: *Aḥiasaf*, 1899; *Voskhod*, Jan. 10, 1899.

H. R.

ABELSON, JUDAH BEN ISAAC: A merchant, who devoted the greater part of his time to study; lived toward the end of the eighteenth century at Sherwenty, in Lithuania. His devotion to the study of the Talmud was so intense that, according to his grandson, the rabbi of Kamienetz, for twenty years he did not remove his clothes for sleep.

Abelson wrote a methodology of the Mishnah and introductions to the Order of Ḳodashim and Ṭeharot under the title, "Zikron Yehudah" (Judah's Memorial). Only certain parts of the latter work have been published, the introduction to Ṭeharot, under the sub-title "Pitḥe Ṭeharot" (Gates of Purity), Wilna, 1851, and some contributions to a system of the Mishnah and Halakah under the title, "Huḥaḳ le-Zeker" (Engraved for Remembrance), Wilna, 1860.

P. B.

ABEN IN JEWISH NAMES. See Ibn.

ABENABAZ. See Abbas, Moses ibn.

ABENABEZ, MOYSES. See Moses ben Moses of Calatayud.

ABENATAR MELO, DAVID. See Melo, David Abenatar.

ABENDANA (אבן דנה): The name of a number of Spanish- and Portuguese-Jewish (Sephardic) families in Amsterdam and London. The first person to assume it was the Marano **Francisco Nuñez Pereyra,** who fled from Spain through dread of the Inquisition at the beginning of the seventeenth century and settled in Amsterdam, where he married his cousin Justa Pereyra. The children born of this marriage died, and, their death being attributed by his wife to the fact that he had not been received into the Covenant of Abraham, they separated until that rite was performed. He took the name David Abendana, and was one of the founders of the first synagogue in Amsterdam. He died Feb. 14, 1625. He left two sons, **Manuel** and **Abraham.** Manuel was ḥakam of the Amsterdam congregation and died June 15, 1667, having contributed much to the spiritual edification of his brethren. Besides those mentioned below, the names of other members of the Abendana family will be found in the lists at the end of D. H. de Castro, "De Synagogue de Portugeesch-Israelietisch Gemeente te Amsterdam, 1875." There is a modern Spanish name "Abendann" ("Jew. Quart. Rev." x. 520).

Seal of the Abendana Family.
(From the Archives of the Amsterdam Portuguese Congregation.)

Aaron ben Samuel Costa Abendana: A proofreader in Amsterdam about 1726–30.

Abraham di Costa Abendana: A member of the Talmudic academy 'Eẓ Ḥayyim in Amsterdam in 1751.

Daniel Abendana: A brother of Jacob and Isaac Abendana, and author of an apologetic work dedicated to Isaac Levi Ximenes, bearing the title, "Respuesta á las Proposiciones de uno que Siendo de la Nacion Judaica por se Mostrar tan Católico Cristiano" (Manuscript in the Stadtbibliothek at Hamburg).

Isaac Ḥayyim de Brito Abendana: Ḥakam of the Portuguese community in Amsterdam, where he died at the great age of one hundred years, April 5, 1760. He published "Sermão Exhortatoria," Amsterdam, 1753. He was at the head of the Talmudical academy 'Eẓ Ḥayyim, known in Spanish as Árbol de las Vidas. Assisted by his colleagues, Solomon Ayllon and David Israel Athias, and by his successors, Solomon Salem and David Cohen d'Azevedo, he took part in the preparation of a collection of rabbinical decisions, which appeared in nine volumes published in Amsterdam in 1732 and 1733, under the title "Peri 'Eẓ Ḥayyim" (Fruits of the Tree of Life).

Bibliography: *Monatsschrift*, ix. 34; Kayserling, in *Rev. Ét. Juives*, xiii. 272; idem, in *Steinschneider-Festschrift*, pp. 89, 90.

M. K.

ABENDANA, ISAAC: Teacher of Hebrew at Oxford University. Born about the middle of the seventeenth century; died about 1710. He was a brother of the celebrated Jacob Abendana, the distinguished Spanish physician and ḥakam. Having lived at Hamburg and Leyden, where he studied medicine, he settled in England, and there became professor of Hebrew at Oxford University. Previously to this he had been at Cambridge, where it appears from the books of the senior bursar of Trinity College that one "Abendana the Jew" (presumably Isaac) received from the college £6 (about $30) per annum during the years 1664–66. He taught Hebrew and Rabbinic to any one who might engage to pay for his services, but he was not in any sense the incumbent of a chair at the university. The retaining fees paid by Trinity College and the payments from private pupils do not appear to have provided sufficient funds for him, as in 1671 he made a Latin translation of the whole Mishnah, which he sold to the university; and apparently when this work was finished he left Cambridge for Oxford. There he stood in high favor with the president of Hertford College, to whom he dedicated the Jewish calendars published in 1695, 1696, and later. Besides these calendars and the Latin translation of the Mishnah (which manuscript is in the Cambridge Library and consists of six large quarto volumes), Abendana wrote a comprehensive work entitled "Discourses on the Ecclesiastical and Civil Polity of the Jews" (1706). This work is an elaboration of the essays already commenced in the calendars. Like his brother, he entered into correspondence with several of the Christian savants of his time; and there are extant two letters addressed to Buxtorf the younger, in Hebrew and Latin respectively.

Bibliography: Carmoly, *Médecins Juifs*, p. 178; *Jew. World*, Dec. 5, 12, and 26, 1879; Singer, in *Tr. Jew. Hist. Soc. Eng.* iii. 42; *Rev. Ét. Juives*, xiii. 272 *et seq.*; *Steinschneider-Festschrift*, p. 89.

G. L.

ABENDANA, JACOB: Ḥakam of London; born 1630; died Sept. 12, 1695. He was the oldest son of Joseph Abendana, and attended the rabbinical academy De los Pintos in Rotterdam. In 1655 he accepted a call as ḥakam to Amsterdam. In the same year, on May 3, he delivered a memorial address in honor of the Maranos Nuñez and Almeyda Bernal, who had suffered martyrdom at the stake in Cordova. A few years later he published, in connection with his brother Isaac, the Bible commentary "Miklal Yofi" of Solomon ben Melek, together with his own additions known as "Leḳeṭ Shikḥah" (Gleanings). The work was published by subscription at Amsterdam in 1660, and a second edition in 1685.

The Abendanas were the first Jewish authors to compel approbation from contemporary Christian scholars, such as Johann Buxtorf in Basel, Johann Coccejus and Jacob Golius in Leyden, and others. In Leyden, whither Jacob Abendana had gone to obtain subscribers, he met Professor Anton Hulsius, whom he assisted very materially in his Oriental studies, and who endeavored to convert Jacob to Christianity. They maintained an epistolary dispute concerning the meaning of Haggai, ii. 9, which correspondence lasted from Sept. 24, 1659, to June 16, 1660, and was published by Hulsius in 1669. The attempt to convert him induced Abendana to translate the "Cuzari" of Judah ha-Levi into Spanish. This translation is highly prized for the care with which it was made. In 1675 Jacob delivered an address at the dedication of the great new synagogue at Amsterdam. He was called to London to succeed Ḥakam Joshua da Silva in 1680, and there he is said to have completed the translation of the Mishnah into Spanish. He died without issue in London, Sept. 12, 1695, and was interred in the Portuguese burial-ground at Mile End. His published works are: "Cuzari, Libro de Grande Sciencia y Mucha Doctrina. . . . Traduzido, . . . del Ebrayco en Español, Comentado por el H. H. R. Yahacob Abendana" (Cuzari, a Book of Great Wisdom and Plentiful Doctrine, Translated from the Hebrew into Spanish, and Explained by the Ḥakam Jacob Abendana), Amsterdam, 1663; "Sermon en Memoria di Abraham Nuñ. Bernal in Elogios que Zelosos Dedicaron en d . . . la Memoria. . . ."

Bibliography: Rose, *Biographical Dict.* i. 49; Chalmers, *Biographical Dict.* s.v.; Didot's *Biographie Générale*, s.v.; *Jewish World*, Dec. 5, 12, and 26, 1879; *Monatsschrift*, ix. 30 *et seq.*; *Rev. Ét. Juives*, xiii. 272 *et seq.*; Kayserling, *Bibl. Esp.-Port. Jud.* pp. 1, 2 *et seq.*

M. K.

ABENDANA, JOSEPH: A refugee from the rage of the Spanish Inquisition who settled in Hamburg; he was related to the ḥakam of that name. A relative, **Mordecai Abendana,** was prominent among the founders of the Hamburg Bank, in 1620. Jacob and Isaac, the sons of Joseph Abendana, who were born in Spain (not in Hamburg, as some assert), devoted themselves to learned pursuits. M. K.

ABEN-EZRA. See Ibn Ezra, Judah and Moses.

ABENGDOR (Abigdor, Abengedor) ḲANAH. See Ḳanah, Abigdor.

ABENHEIM, JOSEPH: Violinist and orchestra leader; born at Worms in 1804; died Jan. 18, 1891, at Stuttgart. He received his first musical instruction from Schlösser, and in his early youth joined an orchestra at Mannheim. In 1825 he became a member of the royal orchestras at Stuttgart, playing both at the palace and at the theater. After a sojourn in Paris, and some further study under Reicha, Abenheim returned to Stuttgart, where he often replaced the official leader Lindpaintner. In 1854 he was put at the head of the orchestra. It was he who directed the so-called vaudeville performance given by members of the royal family and the nobility.

Abenheim composed many songs and pieces, among which were two "Nocturnes," "Polonaise," "Songs without Words," a hymn, "Der Deutsche Rhein"; also several overtures and ballets, as well as the music for the drama "Hariadan," which was produced at Stuttgart in 1842. Very few of his compositions have, however, been published.

Bibliography: *Jüd. Athenäum*, s.v., Grimma and Leipsic, 1851; Champlin-Apthorp, *Cyclopedia of Music and Musicians*, s.v., New York, 1893; Riemann, *Musik-Lexikon*, s.v., Leipsic, 1900.

W. M.

ABENHUACAR. See Wakkar, Samuel ibn.

ABENSUR, DANIEL: A Portuguese Jew, who died in Hamburg in 1711. At one time he advanced a considerable sum of money to the Polish Crown, and later became minister resident of the King of

Poland, at Hamburg. He was buried in the cemetery of the Portuguese congregation at Altona.

Bibliography: De Barrios, *Epistola Harmonica al Señor D. Abensur*; Grätz, *Gesch. der Juden*, 2d ed. x. 341.

A. Fe.

ABENSUR, JACOB: Probably a son of Daniel Abensur; was also Polish minister resident at Hamburg, after 1695. By instituting private religious services in his own house, in 1701, he caused a division in the Portuguese congregation, in respect to which the elders of the congregation vainly besought the authorities to interfere (from archives of the Staatsarchiv in Hamburg). A. Fe.

ABENTREVI, JOSEPH: Physician in ordinary to King James I. of Aragon, by whom, in January, 1271 or 1272, Abentrevi was allotted an annual allowance of 500 sueldos (about $12.50, or £2 10*s.*). The name is probably derived from the Arabic *Ibn Tarf.*

Bibliography: *Jew. Quart. Rev.* xi. 624.

M. K.

ABENYULY, ELIAU, OF GIBRALTAR. See Ibn Yulee, Eliau.

ABERDEEN (Scotland): The chief city of northern Scotland, capital of Aberdeenshire. Jews have but recently settled in this city, the only synagogue of which (at 34 Marischal street) was founded in 1893. Six years later the whole Jewish population numbered seventeen families, of whom no less than twenty-three persons were seat-holders.

Bibliography: Jacobs, *Jewish Year-book*, 1899, p. 78.

J.

ABERLE (RABEL), ABRAHAM: Moravian Hebraist; lived at Austerlitz in the third decade of the nineteenth century. All his literary productions—poems, metrical translations, exegetical notes, and riddles—were published in vols. ix. and x. of "Bikkure ha-'Ittim," a periodical.

Bibliography: Steinschneider, *Cat. Bodl.* No. 6,788.

M. B.

ABERLE, ABRAHAM BEN ABRAHAM SOLOMON: called also **Abele Posveller.** See Abraham Abele ben Abraham Solomon.

ABERLE, JACOB BENEDICT (BENNET). See Benedict (Bennet), Jacob (Aberle).

ABERLE (ABRIL), SOLOMON B. ABRAHAM: Author of "Binyan Shelomoh" (The Structure of Solomon), homilies on the Pentateuch, published at Shklov in Posen, 1789 (see Benjacob, "Oẓar ha-Sefarim," p. 81). K.

ABERLE, RAB. See Abraham of Hamburg.

ABERLES, ISAAC B. ABRAHAM COHEN ZEDEḲ OF CRACOW: Author of "Sefer Toledot Yiẓḥaḳ" (The Generation of Isaac), homilies on the Pentateuch, only the first part of which was published by his son Solomon, at Frankfort-on-the-Oder, in 1691 (see Benjacob, "Oẓar ha-Sefarim," p. 620).

K.

ABETMENT: The legal term for encouraging, aiding, or instigating an illegal act. The abettor may take no part in the actual commission of the offense and yet be liable for the thought or intention involved in his relations to the actual offender. In capital, or even corporal, punishment Talmudic jurisprudence takes no cognizance of thoughts or words (Sanh. 63*a*). To be liable to capital punishment by Talmudic law, one must be the principal actor in the crime. Hence, when one counsels, commands, or procures another to perpetrate a capital crime, that other, and not the instigator, incurs the death penalty for the commission of the crime (Ḳid. 43*a*). For, although the abettor is morally as guilty as the principal, the law will take cognizance of the principal only, it being an axiom in Talmudic jurisprudence that "One can not be an agent in an illegal act" (*ib.* 42*b*, and elsewhere). Again: *A* is provided with a shield against deadly arrows when *B* shoots at him; but, as the arrow darts from the bow, *C* deprives him of the shield, and *A* is killed. Though *C* personally aids in the killing, neither *B* nor *C* can be capitally punished, the latter not having fired the missile which was the direct cause of *A's* death (Sanh. 77*b*; Maimonides, "Hilkot Roẓeaḥ," iii. 11). But even where one is a principal in the crime, but does not accomplish it by himself—as, for instance, being one of several persons who simultaneously fire deadly missiles at a man and kill him—no capital punishment can legally be visited on the participant. From the Biblical passage (Lev. xxiv. 17, *Heb.*), literally translated, "If a *man* slayeth the *whole* life of a man he shall surely be put to death," the rabbis deduce the judicial maxim, "One person must slay the whole being" (Sifra, Emor, chap. xx.; Sanh. 78*a*); and since in the case before us no one has fulfilled this condition, no capital punishment can be inflicted on any single one of the parties to the crime (Sanh. *l.c.*).

In Homicide.

Capital Crimes.

As in homicide, so in all capital crimes Talmudic jurisprudence does not convict more than one person of a crime which can be accomplished by a single person. There is, however, this difference: In all other cases of capital crime, when the slightest requirement for conviction has not been fully complied with, the accused is declared "not guilty before the human tribunal," and is liberated. But in cases of bloodshed the law is more rigorous: whoever wilfully occasions unlawful loss of life is prevented from repeating the crime by being deprived of his liberty: the abettor in murder is imprisoned (Sanh. 81*b*; Maimonides, "Hilkot Roẓeaḥ," ii. 5, iv. 8). A notable exception to these rules is the case of the instigator to idolatry. The Jewish commonwealth was a theocracy, a politico-religious state ruled by God; hence, idolatry among the Jews was an offense against the state, and any attempt to incite people to apostasy was, in the eyes of the Jewish law, an attempt to overthrow the state; it was high treason against the Divine King. Therefore, even though there was no bodily action on the part of the instigator, and even when his efforts did not succeed in leading any one astray, he was capitally punished (Sanh. 61*a*; Maimonides, "Hilkot 'Ab. Zarah," v. 2). And his punishment was the same—death by stoning—whether he was simply a *mesit*, trying to seduce an individual, or a *maddiaḥ*, endeavoring to mislead a community (Mishnah, Sanh. vii. 4).

Penal Offenses.

The juridical maxim, "One can not be an agent in an illegal act," for "where the orders of the master conflict with those of the servant, whose orders must be obeyed?" (B. Ḳ. 56*a*, Sanh. 29*a*) is applied by the rabbis to penal offenses as well as to capital crimes. Hence, when one suborns witnesses to defeat justice in a civil cause, and the witnesses are found guilty of testifying falsely, they, and not the suborner, are liable for the losses of the injured party. The suborner in such cases is declared "exempt from punishment at the instance of the human tribunal, but guilty before the court of heaven." In a case of mayhem involving damages and amercements, where, for instance, *A* procures *B* to commit an assault on *C*, not only will the court condemn *B* to pay all amercements accruing from the assault, but even if *A* had, prior to the assault, made himself responsible to his accomplice for all damages resulting therefrom, he is not bound to keep his promise. Moreover, where at his own solicitation *A* has a mutilation inflicted on himself by *B*, assuring *B* beforehand that no damages will be claimed, *A* has the legal right to claim, and *B* will be required by law to pay (B. Ḳ. 93*a*; see Rashi, *ad loc.*, and Maimonides, "Hilkot Ḥobel u-Mazziḳ," v. 11). In all these cases, the instrument of the offense has his option to do or not to do the bidding of the abettor: "If he so chooses, he obeys, and if he chooses otherwise, he obeys not" (B. M. 10*b*); and where there is option there can not be said to exist any agency, since the order of the master must supersede that of the servant. On the other hand, where the abettor has a legal right to command and to exact obedience, he will be held responsible for the misdeeds of his instrument. Thus, according to the Bible (Ex. xxii. 7), as interpreted by rabbinic law (Mishnah, B. M. vii. 8; Gem. *ib.* 93*a*, 94*b*), the gratuitous bailee, if he has taken only ordinary care of the deposit, is not responsible for it even when lost by theft. Now *A*, being such a gratuitous bailee, orders his slave to abstract the deposit: when the plot is discovered, *A* is held responsible for the slave's deed, and is subjected to the laws concerning convicted thieves. In this case the slave was obliged to comply with the command of his master; therefore his act is considered to be the act of his abettor, or as the Talmud (*ib.* 96*a*) expresses it, "The hand of the slave is like the hand of his master" (*ib.* 10*b*, 44*a*; "Shulḥan 'Aruk, Ḥoshen Mishpaṭ," § 292, 5, § 348, 8, Hagahot).

Civil Causes.

It is a principle in Talmudic jurisprudence, "One must not save himself at the expense of another" (B. Ḳ. 60*b* *et al.*). Accordingly, when one's premises are invaded by unlawful tax-gatherers, and he informs them of the whereabouts of another's property which he holds in bailment, his responsibility will depend on his circumstances. If he be known to be wealthy, the court will assume that the alien tax-gatherers were attracted by his goods; therefore, his pointing out the goods of another will be considered as an effort to save his own at the expense of another's, and he will be required to pay to the injured party compensatory damages. When, on the contrary, there is no reason for such an assumption, he being known to be a poor man, then the court will assume that the deposit was the attraction, and he will not be required to make good its loss. Again, when a place is invaded by pillagers, and one citizen points out to them the property of another, the informer's responsibility for the property carried off will depend on the presence or absence of duress. If force be used to compel him to reveal the hiding-place of the property, he will not be held responsible; but where no force is used on him, and he voluntarily exposes to the pillagers another's property, the court will adjudge him responsible for its loss. And even where force is used, the court will clear him only when his Abetment is confined to the bare pointing out; but where he personally hands over the property to the pillagers, he will be held responsible to its rightful owner. In case a man be expressly required to surrender his own property, and he reveals the whereabouts of his neighbor's, in addition to his own, after physical force had been exercised on him to wrest from him the disclosure regarding his own, even though he personally lays no hands on his neighbor's property he will still be required by law to make good his neighbor's losses (Mishnah, B. Ḳ. x. 5; Gem. *ib.* 116*b*–117*b*; Maimonides, "Hilkot Ḥobel," viii. 1–8; "Shulḥan 'Aruk, Ḥoshen Mishpaṭ," § 388, 2–8, "Semag," § 70).

Ritual Matters.

The Bible says, "And if any one of the common people sin through ignorance, when he doeth any one of the prohibitions," etc. (Lev. iv. 27, *Heb.*). From this the rabbis deduce the following two legal maxims with regard to ceremonial sins: "When one person commits a ceremonial sin, he is guilty; when two persons commit it, they are not guilty"; and the one is guilty "when he does the whole, but not when he does a part only" (Shab. 3*a*, Yer. *ib.* i. 2*c*). A third legal maxim reads: "Abetment has no reality"; that is, is not considered (Shab. 93*a*). Now, if on a Sabbath day one transfers an inanimate object from private premises to the public thoroughfare, or *vice versa*, he is guilty of a violation of the Sabbath, and if the deed was the result of ignorance of the sanctity of the day, he is obliged to make a sin-offering (Mishnah, Shab. i. 1); but if two able-bodied men transfer an object which each of them could manage by himself, neither incurs guilt; each of them having perpetrated but half of the transgression. Only when the performance of the task requires the services of both does the Law declare both guilty. And when one of the two persons is able to accomplish the task by himself, while the other is not, the weaker accomplice goes free; his Abetment does not constitute a punishable act, inasmuch as the other could accomplish the task without his assistance, while he could not do so without the assistance of the other (Mishnah, Shab. x. 5; Gem. 92*a*). The following is an exception to these rules: In case an Israelite has the corners of his hair cut away (compare Lev. xix. 27), both the barber, if he also is an Israelite, and the one whose hair is cut are punishable. In this case, while the subject of the transgression does virtually nothing, as he merely offers himself to the barber's shears, he is nevertheless amenable for Abetment (Sifra, Ḳedoshim, chap. vi.; Naz. 57*b*; Tos. *ib.* *s.v.* "R. Adda").

Physical or Moral Guilt.

Finally, it should be stated that in rabbinic law, in all the cases cited and in all similar ones, the abettor is held not guilty before the human tribunal, but guilty before the tribunal of heaven (Ḳid. 42*b*; B. Ḳ. 56*a* *et al.*); in other words, the perpetrator is not guilty legally, but is guilty morally. The same is the case with any one in whose power it is to prevent the violation of any law, but who fails to exert his influence in that direction. On this head the Talmud says: "Whosoever has it in his power to prevent a transgression by his household, and does not prevent it, is answerable for his household; if he has like power over a community, he is answerable for the community; and where his power extends over the whole world, he is answerable for the whole world" (Shab. 54*b*). Elsewhere the Talmud construes the Biblical saying (Lev. xxvi. 37) literally, "And they shall stumble, a man over his brother," as "They shall stumble, a man on account of the sins of his brother"; and the rabbis add: "This proves that all men are morally responsible for one another" (Sanh. 27*b*). On the other hand, where merit is concerned, rabbinic ethics teaches: "He who induces others to do a good deed stands in the sight of heaven higher than the one that does the deed" (B. B. 9*a*; Num. R. chap. xiii.; see also ACCESSORIES). S. M.

ABI AND AB IN PROPER NAMES (אבי. אב): *Abi* and *Ab* are used both as the first element, as in Abijah, Abishur, Abinoam, Abner, and as the second element, as in Eliab, Joab, and Ahab. Their exact meaning is still under dispute. Each of the foregoing proper names may be a sentence; for example, Abinoam="Father is pleasantness"; or it may be only a phrase, as "Father of pleasantness." Further, the *i* in *Abi* may be either the connecting vowel or the pronominal suffix (first person). The weight of authority favors the sentence form. Opinions differ as to the phrase form; but it is safe to say that the forms with the connecting vowel and with the suffix have been confused, so that the translation will depend largely on the other element in the name (Gray, "Hebrew Proper Names," pp. 22–34, 75–86; see also NAMES). G. B. L.

ABI AYUB. See SULAIMAN IBN ALMUALLIM

ABI SAHULA. See ISAAC BEN SOLOMON IBN ABU SAHULA.

ABI ZIMRA (זמרא, זמרה; or perhaps **Zamiro**—זמירו): A family which can be traced from the thirteenth to the sixteenth century, of which the following were the more important: **Judah ben Ephraim,** 1245–1330; **Moses ben Judah;** his son, **Ephraim ben Moses,** 1470; ABRAHAM BEN MEIR, 1492; **David ben Solomon,** first half of the sixteenth century; **Isaac Mandil,** second half of the sixteenth century.

BIBLIOGRAPHY: Zunz, *Z. G.* p. 424; Steinschneider, in *Jew. Quart. Rev.* x. 528; idem, *Cat. Bodl.* No. 4850.
G.

ABI ZIMRA, ABRAHAM BEN MEIR: Flourished in Malaga, and seems to have left his home in 1492, going to Oran, and dwelling later in Tlemçen. He enjoyed quite a reputation as a poet, but very few of his writings have been preserved. His composition נפשי למתי תסכלי דרך ("My soul, how long wilt thou err in thy way?"), an address to his soul to appease its longing for truth and eternity, written in 1493, in Oran, deserves special mention.

BIBLIOGRAPHY: Zunz, *Z. G.* p. 424; idem, *Literaturgesch.* p. 528.
H. B.

ABI ZIMRA, DAVID BEN SOLOMON, known as **RADBAZ** (רדב"ז). See DAVID BEN SOLOMON ABI ZIMRA.

ABIAH. See ABIJAH.

ABIASAPH. See EBIASAPH.

ABIATHAR ("Father of Plenty").—**Biblical Data:** A son of Ahimelech or Ahijah (*melech* and *yah* apparently interchanging; compare I Sam. xiv. 3, xxii. 9); the chief priest of the sanctuary at Nob. He alone escaped from the massacre of his family by Saul (I Sam. xxii. 20) and found a refuge with David. By means of the priestly ephod which he brought with him, he was able officially to ascertain the will of YHWH (I Sam. xxiii. 9, xxx. 7). Having shared David's hardships, he also profited by the exaltation of David to the kingship. At the time of Absalom's rebellion Abiathar remained loyal to his old patron (II Sam. xv. 24–36); but later, like Joab, he espoused the cause of Adonijah rather than that of Solomon. On this account he and his family were banished to their estate at Anathoth, and their priestly rights and duties in connection with the Temple were transferred to the rival house of Zadok (I Kings, ii. 26–33). C. F. K.

——**In Rabbinical Literature:** The rescue of the chief priest Abiathar, in the massacre of the priests of Nob ordered by Saul, was fortunate for the house of David; for if he had lost his life, David's descendants would through divine retaliation have been entirely wiped out of existence at the hands of Athaliah (Sanh. 95*b*). It was David's acts that had really brought about the death of the priests, and to make amends he appointed Abiathar high priest. Abiathar retained the office until he was deserted by the Holy Spirit, without which the high priest could not successfully consult the Urim and Thummim. When David, on his flight from Absalom, recognized this loss in Abiathar, he felt compelled to put Zadok in his place. See Seder 'Olam R. xiv.; Yoma, 73*b*; Soṭah, 48*b*; Ber. 4*a* (Rashi); Sanh. 21*a*. Compare also Ginzberg, "Haggada bei den Kirchenvätern," i., on II Sam. xv. 24, 25. L. G.

ABIATHAR: A Palestinian amora, the contemporary of R. Judah (217–299) and of his successor, R. Ḥisda, the head of the Sura Academy, with both of whom Abiathar maintained a correspondence. The great number of Babylonian students who thronged to the Palestinian schools aroused his displeasure and induced him to remonstrate in a letter to Judah, the head of the Babylonian Jews (Giṭ. 6*b*). The reason of his displeasure was that the Babylonian students generally married before graduating (Ḳid. 29*b*, where Rashi's opinion is preferable to that of the Tosafot), and when they left for Palestine their wives and children became a burden on the community. He quoted in this connection Joel, iv. 3 (iii. 3, A. V.), and harsh as the parallel may seem, it is not unjustified (Giṭ. 6*b*). Thereupon R. Judah declared the emigration from Babylonia to Palestine to be a religious offense, but his denunciations were of no avail (Ket. 111*a*). Abiathar's letter to R. Ḥisda, the successor of R. Judah (Giṭ. *l.c.*), shows that the close connection between the Babylonian students and Palestinian teachers did not end with the declaration of R. Judah. Abiathar was revered as a model of piety and holiness, and the Babylonians believed that he was in spiritual communication with the prophet Elijah (see Giṭ. *l.c.* In the Midrash he is mentioned in Gen. R. lxxxviii. 2. Concerning his Haggadah, see Bacher, "Ag. Pal. Amor." iii. 563, 564). L. G.

ABIATHAR IBN CRESCAS HA-KOHEN. See ÇRESCAS, ABIATHAR IBN.

ABIATHAR, JOSEPH BEN ISAAC. See ABITUR, JOSEPH BEN ISAAC.

ABIATHAR HA-KOHEN OF CAIRO: *Nagid* (chief) of the Egyptian Jews, which office he inherited from his ancestors. He flourished at the end of the eleventh century and is known to have died before 1112. He took a prominent part in the Messianic movement of the year 1096, which assumed significant proportions. The first Crusade for the possession of the Holy Land was then in progress, and was considered by the Jews of that day as the harbinger of a new era. The Jewish community of Nablus, in Palestine, indeed, addressed a formal letter to Rabbi Abiathar, asking for positive information concerning the matter. The answer, together with the inquiry, was sent to Constantinople, the center of the Messianic agitation of the time. Abiathar's reply favored the movement, and, therefore contributed still more to the excitement among the Jews in the Mohammedan countries, which was further increased by the fact that his missive, through the indifference of the messenger, was not delivered into the hands of those to whom it was directed.

Abiathar had a son, Elijah, for whom the "Mushtamil" of Abu al-Faraj Harun was copied in 1112. His grandfather, Abiathar Cohen-Ẓedeḳ, met Hai Gaon in Jerusalem, according to the author of the "Sefer Ḥasidim," ed. Wistinetzki, p. 169.

BIBLIOGRAPHY: Neubauer, in *Jew. Quart. Rev.* ix. 27–29; Kaufmann, in *Jew. Quart. Rev.* x. 139–151; Bacher, in *Jew. Quart. Rev.* ix. 358.
L. G.

ABIATHAR HA-KOHEN OF SARAGOSSA: Founder of a widespread noble Spanish family that flourished in the fifteenth century. He had two daughters, Esther and Leah. Don Alphonso of Aragon, an illegitimate son of King John of Aragon, fell in love with Esther, who is said to have been very beautiful. After she had been baptized he married her, and of this marriage there were three sons and one daughter. The eldest son, John of Aragon, became count of Ribagorza and married a daughter of Lopez de Guerrea, the sole heiress to the large estates of her father. Alphonso, the second son, entered the Church, and in a short time became bishop of Tortosa and, under Ferdinand the Catholic, archbishop of Tarragona. The third son, Fernando, became commander of the Order of San Juan. Esther's granddaughter, Juana of Aragon, married Don Francisco de la Cavallesía, grandson of the Jew Bonafos. Leah married the Marano Martin Sanchez (see "Revista de España," xviii. 548). M. K.

ABIB ("Ears of Grain"): Name of the first month of the Hebrew year (Ex. xii. 2; compare xiii. 4), corresponding to the Babylonian and postexilian Hebrew Nisan. According to the Babylonian system, which probably prevailed in Palestine, it began in ordinary years in the last third of March, but in every third or intercalary year a month later (see Calendar). J. F. McC.

ABIBAS (literally, "Beloved," *i.e.*, "Ḥabib"): A mythical son of R. Gamaliel, the teacher of Paul, concerning whom a Christian legend existed that he and his father were baptized by John and Peter. Lucianus, bishop of Jerusalem in the year 415, wrote that Gamaliel appeared to him in a vision and revealed the fact that the body of Abibas lay exposed to the sun and rain, awaiting decent burial; that the body was recovered and properly buried. Thereafter the ashes of Abibas were used as remedial agencies in disease, and they are said to have effected miraculous cures.

Bibliography: Photius, *Bibliotheca*, p. 383, ed. 1612; Lucian, *De Stephano*, in Augustine, *Opera*, vii. appendix.

K.

ABICHT, JOHANN GEORG: Christian Hebraist; born 1672 at Königsee, in the principality of Schwarzburg-Rudolstadt; died 1740. He studied first at Jena and afterward at Leipsic. On the completion of his university course he became instructor in Oriental languages at the University of Jena (1702). In 1707 he went to Danzig, where he became rector of the gymnasium, holding simultaneously the pastorate at the Church of the Holy Trinity. In 1729 he was called to Wittenberg to fill the offices of general superintendent and chief professor of theology at the university, as well as that of pastor at the city church.

Abicht excelled in Oriental languages and Hebrew archeology. His scholarly interests embraced both the history and the literature of the Jews. The rabbinic commentaries, in particular, claimed his attention; and he showed his partiality for them by translating selections into Latin. These translations, among which may be mentioned selections from the commentaries of Rashi, Abravanel, and Ibn Ezra, which appeared under the title "Selecta Rabbinica" (Leipsic, 1703), and a rendering of Isaiah di Trani's commentary upon the Book of Joshua, form but part of his publications. In the "Selecta Rabbinica" are contained, also, fragments from the theology of Maimonides; while under the title "Porta Accentuum" he produced in a Latin garb Moses Naḳdan's book on Hebrew accentuation, "Sha'ar ha-Neginot" (Leipsic, 1715). He also wrote in Latin a dissertation on "Sefer ha-Yashar" (Leipsic, 1732), an anonymous work on Jewish history. Among his numerous productions his "Methodus Linguæ Sanctæ" (Leipsic, 1718) is the one most generally known.

Bibliography: Jöcher, *Gelehrten-Lexicon*, cols. 23*f et seq.* and supplement, ed. Adelung, i. col. 53, Leipsic, 1787; *Allgemeine Deutsche Biographie*, i. 20; Steinschneider, *Cat. Bodl.* col. 662; idem, *Christliche Hebraisten*, in *Zeit. f. Hebr. Bibl.* i. 112; Wolf, *Bibl. Hebr.* ii. 1438; Ranft, *Leben Sächsischer Gottesgelehrten*, i. 1; idem, *Unparteiische Kirchenhistorie*, iii. 327; McClintock and Strong, *Cyclopedia*, xi. 13.

H. G. E.

ABIDA or **ABIDAH** ("Father Knoweth"): A son of Midian, and grandson of Abraham and Keturah (Gen. xxv. 4, and in the genealogical list in I Chron. i. 33). G. B. L.

ABIDAN ("Father is Judge"): A son of Gideoni, chief of the tribe of Benjamin after the Exodus (Num. i. 11, ii. 22, vii. 60, 65, x. 24). G. B. L.

ABIEL ("Father is God"): **1.** Father of Kish and Ner, and grandfather of Saul (I Sam. ix. 1, xiv. 51). Another account makes him the great-grandfather of Saul; Ner, by that account, being the father, instead of the brother, of Kish. The mistake is probably due to an error of the scribe (I Chron. viii. 33, ix. 39). **2.** One of the "thirty men" of David (I Chron. xi. 32). In the list given in II Sam. xxiii. 31, Abiel is called Abi-Albon, which Budde, "S. B. O. T." p. 80, reads Abi-Baal.

G. B. L.

ABIEZER ("Father is Help"): **1.** A clan of Manasseh, the most important member of which was Gideon, in whose time the seat of the clan was at Ophrah on the western side of the Jordan (Josh. xvii. 2; Judges, vi. 11, 24, 34, viii. 2; I Chron. vii. 18; Num. xxvi. 30 has Jeezer). **Abiezrite** is the Gentile name, and is found in Judges, vi. 11, 24, viii. 32; Num. xxvi. 30 has Jeezerite. **2.** Abiezer the Anethothite, one of the "thirty men" of David, and commanding officer of 24,000 men in the ninth month (II Sam. xxiii. 27; I Chron. xi. 28, xxvii. 12).

G. B. L.

ABIEZER, JUDAH BEN ISAAC, of Tiktin: A Jewish author of the nineteenth century. He resided in Jerusalem and wrote "Mishmeret ha-Berit" (The Charge of the Covenant), a defense of Judaism against the irreligious, published in Jerusalem, 1846; "Sha'are Ẓedeḳ" (The Gates of Justice), upon the prerogatives of the Holy Land and upon the sufferings of Jerusalem and of Safed in this century (Jerusalem, 1848); "Meḳor ha-Berakah" (The Source of Blessing), being the first part of a work in three volumes, called "Berakah Meshuleshet" (The Threefold Benediction), upon the Talmudical treatise Berakot (Lemberg, 1851). He is considered a great authority among rabbinical writers, and his work, "Sha'are Ẓedeḳ," is full of interesting details concerning Palestine. [A copy with his autograph in the New York Public Library shows that his second name was Judah, though this is not mentioned in the title-pages of his works or in bibliographies. H. R.]

Bibliography: Fuenn, *Keneset Yisrael*, p. 6, Warsaw, 1886; *Ha-Eshkol* (encyclopedia), p. 111, Warsaw, 1887.

D. G.

ABIGAIL ("Father is Joy"): **1.** A daughter of Jesse and sister of David, who married Jether the Ishmaelite, and became the mother of Amasa (I Chron. ii. 16, 17). In II Sam. xvii. 25 she is again mentioned as the mother of Amasa, but is called Abigail the daughter of Nahash, and her husband is called Ithra the Israelite. This version of her husband's name is probably nearer the truth. For the rabbinical view see B. B. 17, and Targ. II Chron. ii. 17, after Yebamot, 77*a*.

2. Biblical Data: The prudent and beautiful wife of Nabal, a prosperous but avaricious Calebite noble of the town of Carmel in southern Judah (I Sam. xxv. 3). When Nabal refused to pay David compensation for his protection, Abigail on her own initiative met the outlaw prince with gifts and a conciliatory address, thereby winning his favor and delivering her husband from the threatened attack on his life. Nabal died soon after, and Abigail became the wife of David, bringing to him her wealth and sharing with him his trying experiences as a vassal of the king of Gath (I Sam. xxvii. 3, xxx. 5). While he was king at Hebron, she bore him a son, Chileab, or Daniel, who appears, however, to have died before reaching manhood (I Sam. xxv. 42; II Sam. iii. 3). C. F. K.

——**In Rabbinical Literature:** The Haggadah regards Abigail as one of the most remarkable women in Jewish history. She was one of the four great beauties, the other three being Sarah, Rahab, and Esther (Meg. 15*a*). Her charm was irresistible to all who gazed on her. David, who first beheld her while she was still the wife of Nabal, almost fell a victim to her charms and was only restrained by Abigail's moral strength and dignity (Meg. *l.c.*). She was also a prophetess: in saying to David, "This shall be no grief unto thee" (I Sam. xxv. 31), Abigail foreshadowed that another woman (Bathsheba) would one day play a disastrous rôle in his life. With all her superior qualities Abigail was not free from feminine coquetry; for when she begged David for mercy toward her husband, she added the seemingly insignificant words: "then remember thine handmaid" (*ib.*). It is for this conduct, unbecoming in a married woman, as the Haggadah observes, that, in the following verse, Abigail is written without the letter "yod" (thus, "Abagal"), to intimate that Abigail had shown herself unworthy of the letter with which the name of God begins (Midr. Sam. xxiii.; see Meg. 14*a*, 15*b*; Midr. Teh. to Ps. liii.; compare also Sanh. ii. 4). L. G.

ABIGDOR: A prænomen, as well as a family name, which first appeared in the Middle Ages and which is still in use. In Russia it is pronounced "Vigder." It is supposed to be the Biblical אבי גדר ("Father of Gedor": I Chron. iv. 18); though some scholars have connected it with the Latin "Victor." The reason for the frequent use of the name is that, according to the passage in Chronicles, "Abigdor" was one of the appellations of Moses (see Lev. R. in the beginning of the first chapter). Compare Avigdor; see Names. G.

ABIGDOR, ABRAHAM (called also **Bonet ben Meshullam ben Solomon**): A physician, philosopher, and translator; born in Provence, probably at Arles, in 1350. He should not be confounded with Maestro Abraham Abigdor, who in 1386 was the proprietor of a house at Arles ("Monatsschrift," 1880, pp. 410, 411). Abraham Abigdor devoted his early life to the study of medicine and philosophy. At the age of seventeen (1367) he wrote "Sefer Segullat Melakim" (Royal Treasure), a work on logic in rimed prose—in the main a Hebrew imitation of the "Tendencies of the Philosophers," by Gazzali, but of independent value in the more purely logical portions of the book. Afterward he went to Montpellier to study medicine and to be instructed, as he himself writes, by Christian scholars. He translated the following Latin works into Hebrew: (1) Under the title, "Mebo bi-Melakah" (Introduction to the Practise of Medicine), the treatise on *materia medica* of the chancellor or dean of the faculty, Bernard Alberti, which treatise is based on book iv. of the "Canon of Avicenna." According to Steinschneider ("Hebr. Uebers." p. 777), the original Latin has been printed under the title "Gentilis de Fulgineo." (2) The "Medicationis Parabolæ" of Arnauld de Villeneuve (1378). (3) Under the title, "Sefer Mebo ha-Ne'arim" (Introduction for the Young), the elementary treatise on fevers, by Gerard de Solo (1379). (4) "Megillah," the treatise of Arnauld de Villeneuve on "Digestive and Purgative Medicines" (1381). (5) "Almanzuri," the abridged commentary of Gerard de Solo on the ninth book of Razi's "Ad Almansorem." The translation is greatly abbreviated, but remarks of his own, derived from personal experience, are added. (6) "Tratato" or "Higgayon," from the "Tractatus Summularum," a treatise on logic, by Pierre d'Espagne. (7) Explanations of the middle commentary of Averroes (Ibn Roshd) on the first three parts of the "Organon": the "Isagoge," the "Categories," and the "Interpretation." This is derived not only from Arabic but also from Latin sources.

In 1399 Abigdor assisted his son Solomon, then only fifteen years of age, in the translation of the Latin treatise, "De Judiciis Astronomiæ," or "Capitula Astrologiæ," of Arnauld de Villeneuve into Hebrew, under the title "Panim ba-Mishpaṭ." See Abigdor, Solomon.

Bibliography: *Les Écrivains Juifs Français*, pp. 717–721; Gross, *Gallia Judaica*, pp. 333, 334. S. K.

ABIGDOR COHEN: Italian rabbi, distinguished for learning and wealth, who lived in Ferrara about the middle of the fifteenth century. Joseph Kolon, the most important Talmudist of Italy at that time, speaks of him in terms of the highest respect. It can not be said with certainty that he is the author of the Vatican manuscript "Sha'are ha-Musar" (Gates of Moral Law), as Michael asserts. The name of the person to whom this manuscript is ascribed was borne by a number of medieval rabbis, and it is more probable that Abigdor Cohen of Vienna is the author; for he was held in especial honor in Rome, as may be inferred from almost every page of the "Shibbole ha-Leḳeṭ."

Bibliography: Michael, *Or ha-Ḥayyim*, No. 12. L. G.

ABIGDOR BEN ELIJAH HA-KOHEN (called also **Abigdor Cohen Ẓedeḳ**): The earliest of the great Talmudists of Austria; flourished about the middle of the thirteenth century. He was the pupil of R. Simḥa of Speyer (who flourished about 1220), but he knew also R. Joel ha-Levi of Bonn (who flourished about 1175). Abigdor lived in Vienna, and from there administered the religious affairs of the Jewish population of Austria. Of his writings we possess only a commentary on the Pentateuch and the five Megillot, which still exist in manuscript. From various sources we know that he also wrote Tosafot to the treatise Ketubot. The most prominent scholars of Germany often applied to him for advice on difficult ritualistic problems, theoretical or practical, and attached great importance to his decisions. He had also distinguished pupils, among whom was the eminent Rabbi Meir of Rothenburg.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 10; Zunz, *Z. G.* pp. 38, 42, 193. L. G.

ABIGDOR DE FANO. See Fano, Abigdor de.

ABIGDOR ḤAYYIM. See Ḥayyim, Abigdor.

ABIGDOR BEN ISAAC: A French rabbinic scholar; lived during the second half of the thirteenth century. He is probably identical with the "Abigdor the Frenchman" mentioned in old manuscripts, who wrote a commentary on the Maḥzor. From a note in manuscript (Munich, No. 92), "Abigdor the Frenchman" appears to have been an adherent of the Cabala. It is possible that the rabbis Isaac and Abigdor of Béziers, whom Naḥmanides mentions in his letter to the Jewish community of that town, are "Abigdor the Frenchman" and his father Isaac. On the other hand, it seems improbable that Abigdor ben Isaac is identical with Abigdor mentioned in "The Mordecai." The latter is no doubt the Austrian Talmudist Abigdor ha-Kohen, who lived not long before and in the same region as Mordecai.

Bibliography: *Rev. Ét. Juives*, iii. 3; Zunz, *Ritus*, p. 194; *Les Écrivains Juifs Français*, p. 758.

L. G.

ABIGDOR BEN HA-ḲANAH. See Ḳanah.

ABIGDOR ḲARA. See Ḳanah, Abigdor.

ABIGDOR BEN MENAHEM: German Talmudist; lived at the beginning of the fifteenth century. The Bodleian collection of manuscripts contains responsa by him. Abigdor ben Menahem, to judge from the place assigned to him in the collection, seems to have been a contemporary of R. Jacob Mölln (died 1427) and of R. Jacob Weil (1410). It is certain, however, that he was not living at the time when the responsa were collected, seeing that the collector puts after Abigdor's name the memorial formula זק"ן שמ"י (that is, *Zikron ḳedushato neẓaḥ, shalom mishkabo yihyeh* = The memory of the holy be everlasting; may he rest in peace).

Bibliography: Neubauer, *Cat. Bodl. Hebr. MSS.* No. 820.

L. G.

ABIGDOR BEN MOSES (called also **Abigdor Sofer of Eisenstadt** or **Abigdor Izmunsh**): Lived in the sixteenth century in Cracow. He translated certain portions of the prayer-book into German.

Bibliography: Steinschneider, *Cat. Bodl.* No. 4171; Michael, *Or ha-Ḥayyim*, No. 13.

G.

ABIGDOR BEN NATHAN OF AVIGNON: French Talmudist; flourished in the thirteenth and at the beginning of the fourteenth centuries. He was the teacher of Abraham ben Nathan, the author of "Ha-Manhig," in which work Abigdor is twice mentioned. In 1304, when "Ha-Manhig" was written, Abigdor was still living.

Bibliography: Gross, *Gallia Judaica*, p. 2; Michael, *Or ha-Ḥayyim*, No. 14; Zunz, *Z. G.* p. 104; Halberstamm, in Kobak's *Ginze Nistarot*, iv. 17; Steinschneider, *Hebr. Bibl.* xi. 24.

L. G.

ABIGDOR BEN SAMUEL: A rabbi in Pruzhany, Rushony, Wilkowyszky, and Selva (Lithuania and Poland), from 1719 to 1768. Toward the close of his life he removed to Wilna, where his son Samuel was rabbi. He died there March 1, 1771. Responsa of his are found in the collection of Saul ben Moses of Lomzha.

Bibliography: *Giba't Shaul*, Zolkiev, 1774; Fuenn, *Keneset Yisrael*, p. 5, Warsaw, 1886.

A. B. D.

ABIGDOR BEN SIMḤA (called also **Abigdor Levi**; *nom de plume*, אל"ם=אבינדור לוי מגלונא): A German author, who was born in Glogau in the second quarter of the eighteenth century. After having been a tutor for some time in Berlin, he removed to Prague in 1768, and there followed the same vocation. Early in 1773, while traveling through Saxony, he was arrested on a false charge, and lingered in the prison of Pirna without an examination for ten months. During his confinement he pursued his studies in the Bible, the Talmud, and medieval Hebrew philosophy without interruption. At last he found an opportunity to send a letter in Hebrew describing his predicament to Moses Mendelssohn. Mendelssohn's reply, dated January 13, 1774, was written in German, and, as anticipated, was opened and read by the authorities. When they saw that the Hebrew scholar whom they held in custody was a friend of Mendelssohn, they cleared him of all suspicion and set him at liberty. Through the aid of Isaac Dessau and his relative, R. Hirschel Levin (Ẓebi Hirsch) of Berlin, he was enabled to return to Prague.

The first work Abigdor published was an elementary Hebrew grammar entitled "Dabar Ṭob" (A Good Thing), with a table of conjugations, to which he added Moses ibn Ḥabib's "Marpe Lashon," Prague, 1783. In 1792 he edited the first series of letters which Mendelssohn had addressed to him (אגרות רמ"ד), and in 1797 supplemented it with a second series. This supplement forms the appendix to his poem, "Ḥotem Toknit" (The Perfect Seal), on which he prided himself very much. It is a didactic poem, and aims at proving that the teachings of the Bible surpass all the systems of philosophy ever invented, from Socrates to Kant. It does not, however, deserve the name of poetry: it is nothing but a string of feeble arguments couched in obscure language. The commentary which the author found necessary to supply does not make the poem more intelligible; nor does the acrostic, which gives the name and place of birth of the author, and the date of composition, relieve the poem of its glaring faults—lack of imagination and appropriate diction. In 1802 Abigdor edited the Pentateuch with the commentary of Mendelssohn and an introduction of his own. The last of his literary efforts was a poem embodied in S. W. Büchner's "Ẓaḥot ha-Meliẓah," Berlin, 1810.

I. D.

ABIGDOR B. SIMON COSTELLEZ or **KOSTELIZ.** See Kosteliz (Costellez), Abigdor b. Simon.

ABIGDOR, SOLOMON BEN ABRAHAM: A Hebrew translator; born in Provence in 1384. Assisted by his father, Abraham Bonet ben Meshullam, he, at the early age of fifteen years, translated Arnauld de Villeneuve's work, "De Judiciis Astronomiæ," from Latin into Hebrew under the title "Panim ba-Mishpaṭ" (Methods of Judgment). This translation still exists in manuscript. In 1399 he also translated Sacrobosco's "Sphæra Mundi" (On the Astronomy of the Spheres), under the title "Mareh ha-Ofanim" (The Indicator of the Spheres). The last-mentioned work was printed in Abraham bar Ḥiyya's "Ẓurat ha-Areẓ" (Offenbach, 1720), with notes by Mattathiah Delacret, Manoah Hendel, and others.

Bibliography: Steinschneider, *Cat. Bodl.* col. 2254; idem, *Hebr. Uebers.* pp. 643, 782.

L. G.

ABIGDOR ZUVIDAL: Italian rabbi of German descent, who flourished in the sixteenth century; died Nov. 13, 1601. David de Pomis, in the preface to his dictionary, "Ẓemaḥ David," states that Abigdor was of German descent. It was at the request of Abigdor and some of his friends that Judah Moscata was prompted to write his commentary on the "Cuzari." Abigdor was a disciple of Samuel

Judah Katzenellenbogen, and subsequently became his assistant in the rabbinical college of Venice. He participated in the controversy on the *miḳweh* (ritual bath) of Rovigo, on which several books were published ("Milḥamot Adonai," Venice, 1601), and his name is mentioned with respect even by his opponents. His disciple, Jacob ben Elhanan Heilprin, author of the responsa "Naḥlat Ya'aḳob," Padua, 1623, testifies to the high standing of Abigdor in the rabbinical world of his age. His eulogy was pronounced by Leon Modena in "Midbar Yehudah," No. 71, where a copy of the inscription on his tombstone is also to be found.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 15.

D.

ABIHAIL ("Father is Might"): **1.** The father of Zuriel, a Levite of the family of Merari (Num. iii. 35). **2.** Wife of Abishur (I Chron. ii. 29). **3.** Son of Huri, a Gadite resident in Gilead (I Chron. v. 14). **4.** Wife of Rehoboam and daughter of Eliab, the brother of David (II Chron. xi. 18). **5.** The father of Esther (Esth. ii. 15, ix. 29). In the two last-named passages the Septuagint reading gives Aminadab.

G. B. L.

ABIHU ("He is Father").—**Biblical Data:** He is mentioned in Ex. xxiv. 1, 9, where he and his brother are classed with Moses and Aaron as the leaders or chiefs of the "elders" of Israel, who go up into the mount to eat the covenant meal with YHWH.

In other passages Abihu is designated as the second son of Aaron and Elisheba (Ex. vi. 23), and with his father and brothers is consecrated to the priesthood (Ex. xxviii. 1). With Nadab he is put to death for offering strange fire to YHWH (Lev. x. 1; Num. iii. 2, 4, xxvi. 60, 61). Elsewhere in the Old Testament he is only mentioned in I Chron. vi. 3 and II Chron. xxiv. 1, 2.

G. A. B.

——**In Rabbinical Literature:** The haggadic representation of the death of Nadab and Abihu (Lev. x. 1–6) is wholly an idealization of the Biblical narrative. Despite the fact that the latter ascribes the death of the sons of Aaron to an offense committed by them, an old Midrash applies the verse in Ecclesiastes (vii. 15), "There is a righteous man that perisheth in his righteousness," to Nadab and Abihu, who, it is said, brought an incense-offering into the sanctuary in order to honor God, and while doing so were consumed by fire (Yalḳ. on Eccl. *l.c.* § 976; so also Jerome, in his commentary *ad loc.*). In accordance with this, the Midrash places the time of the offering of Nadab and Abihu before the fall of the heavenly fire, and indeed to bring down the fire was the very purpose that Nadab and Abihu had in mind (Sifra, Shemini Milluim, ed. Weiss, p. 44*b*; somewhat differently Ephraem Syrus; compare Gerson, in "Monatsschrift," 1868, xvii. 102).

The words in Lev. x. 2, "they died before God," are used because the death of the children of pious parents during their lifetime affects God closely (Lev. R. xx. 10). Moreover, since the death of the pious has an expiatory effect (*l.c.*), the Biblical account of their death is read on the Day of Atonement.

In order that the death of Nadab and Abihu may not appear entirely unjustifiable, the Haggadah seeks to reconcile God's justice with the blamelessness of pious men (Tan., Aḥre, 6, ed. Buber, 7): they died in an attempt to put off corporeality.

Philo testifies to the great age of this Haggadah when, in his customary allegorization of Biblical material, he says: "Nadab and Abihu, who approached God and gave up mortal life in order to receive immortality, were naked; that is, they broke every bond connecting them with mortal needs and passions" ("De Allegoriis Legum," ii. 15, ed. Cohn and Wendland, p. 101). The reference to nakedness is made clear by a Midrash, which remarks that the transgression of the sons of Aaron lay in the fact that they performed their duties מחוסרי בגדים without the prescribed apparel of the priests, which they forgot in their ecstasy. They were not necessarily naked, however, as Philo has it. According to another view, the sons of Aaron were killed by fire from God; their bodies and clothes were not consumed, the marvelous fire taking only their breath from them (Sifra, *l.c.*, ed. Weiss, p. 45*b*; Sanh. 52*a*).

Eliezer b. Hyrcanus and Akiba find them blameworthy only in so far that they ventured upon so important an act without consulting Moses. R. Ishmael holds the view that they did not bring their sacrifice at the right time (Sifra, *l.c.*, ed. Weiss, 45*b*, and Aḥre, beginning; Yoma, 53*a*; 'Er. 63*a*). The latter explanation made its way into the Peshito, which adds to "strange fire" (אש זרה) the words "not at the right time." Originally, the addition was, of course, an explanatory gloss, which in course of time came to be embodied in the text. Following the trend of R. Eliezer's ideas, the later Haggadah attaches blame to the sons of Aaron because of their too great self-esteem. They remained unmarried, because they did not regard any woman as good enough for them. They even considered themselves more important than Moses and Aaron, and secretly longed for the time when they should stand at the head of the people (Pesiḳ., ed. Buber, pp. 172*b* *et seq.*; Tan., ed. Buber, *l.c.*, where the parallels are given in notes).

The endeavor of the old Haggadah to interpret the fault of the sons of Aaron as a trivial offense had, however, an effect contrary to that anticipated. When, at a subsequent period, the varying opinions were all accepted as correct, the sons of Aaron, instead of being represented as models of virtue, came to be invested with many mischievous traits (see Pesiḳ. and Tan. *l.c.*; especially the opinions of Levi and Bar Ḳappara, which are shared by the Church father Ephraem Syrus, as shown in "Monatsschrift," *l.c.*).

L. G.

——**Critical View:** The death of Nadab and Abihu probably represents the memory of some calamity to a portion of the priesthood, which, in the contest for the establishment of the Levitical law, was a warning to all who might violate that law.

G. A. B.

ABIHUD ("Father is Majesty"): A grandson of Benjamin, mentioned in the genealogical list of I Chron. viii. 3.

G. B. L.

ABIJAH or **ABIAH** (uncontracted, **ABIYAHU** = "My father is YHWH"): Name of several Old Testament personages, of whom the following are the most notable:

1.—Biblical Data: Son of Samuel, who, with his elder brother Joel, judged Israel in Beersheba. Their inefficiency and venality were the ostensible reasons that induced the elders of Israel to petition Samuel to appoint a king over them (I Sam. iii. 1–5).

J. F. McC.

——**In Rabbinical Literature:** Some rabbis endeavor to exculpate Abiah and his brother in part from the charges against them referred to in I Sam. viii. 2, 3. By Akiba and his disciples it is maintained that the offense of the sons of Samuel consisted in the inconsiderate and proud manner with which they appropriated what was theirs by right, or in exacting more than was their due. Others go so far as to declare that their sole offense consisted in the fact that, unlike their father, they did not travel about the country in order to ascertain its condition, but established themselves in one place, surrounded themselves by a royal court, and left the people to be exploited by officials (Shab. 56*a*). Others, again, assert that Joel and Abiah were originally wicked, but that they improved to such a degree that they were found worthy of prophecy (Ruth R. on ii. 1). On the other hand, Pseudo-Jerome, in his "Commentary on Chronicles" (vi. 14), undoubtedly following Jewish tradition, declares that Abiah, the judge, was the only sinner, but that his brother was blameworthy because he had not endeavored to turn Abiah to better ways. See JOEL, SON OF SAMUEL.

BIBLIOGRAPHY: Rahmer, *Ein Lateinischer Kommentar zu den Büchern der Chronik*, pp. 29–31, Thorn, 1866.

L. G.

2.—Biblical Data: Son of Jeroboam I., king of northern Israel, whose story is told in I Kings, xiv. 1–18. He having fallen sick, his mother went in disguise to the prophet Ahijah to inquire as to the prospects of her son's recovery. Ahijah, recognizing her, informed her that the child would die, and at the same time, predicted the calamities that were to befall the kingdom. The narrative in the accepted text associates all national disasters with the religious apostasy of Jeroboam. The Septuagint (Vatican and Lucian) has a briefer narrative; and critics have pointed out that this simpler, and presumably earlier, form of the story deals with a stage in Jeroboam's life antecedent to his public career, to which it makes no reference whatever (see H. Winckler, "Alttestamentliche Untersuchungen," pp. 12 *et seq.*). J. F. McC.

——In Rabbinical Literature: The passage, I Kings, xiv. 13, in which there is a reference to "some good thing [found in him] toward the Lord God of Israel," is interpreted (M. Ḳ. 28*b*) as an allusion to Abijah's courageous and pious act in removing the sentinels placed by his father on the frontier between Israel and Judah to prevent pilgrimages to Jerusalem. Some assert that he himself undertook a pilgrimage. L. G.

3.—Biblical Data: The second king of Judah, son of Rehoboam. His reign lasted three years (B.C. 918–915). From the account in I Kings, xv. 1–8 (where he is called Abijam), it would appear that he was a wicked ruler, "who walked in all the sins of his father," and that it was only for the sake of David, his ancestor, that the royal line was continued in him. "God gave him a lamp in Jerusalem to set up his son after him, and to establish Jerusalem: because David did that which was right in the sight of the Lord and turned not aside from anything that he commanded him all the days of his life, save only in the matter of Uriah the Hittite." The only other matter there touched upon is his relations with the northern kingdom, as to which it is merely said that there was constant war between him and Jeroboam I. In II Chron. xiii. much is said of Abijah, and all of it with direct or implied approbation. Indeed, no two accounts of the same person could be more contradictory. In I Kings, xv. 2, his mother is said to have been Maachah, daughter of Abishalom; this is confirmed by II Chron. xi. 20 in its account of the reign of Rehoboam. But in II Chron. xiii. 2 she is called "Michaiah, the daughter of Uriel of Gibeah" (see Targ. Chron. for the rabbinical view). The chronicler records an address by Abijah to Jeroboam before a battle with that monarch, congratulating the people of Judah upon their devotion to YHWH, and dealing minutely with the matters of worship and ritual in which they were superior to the people of the Ten Tribes, against whom the judgment of YHWH is invoked (II Chron. xiii. 4–12). The chronicler also gives a detailed account of this battle, in which Judah was victorious. We are warned by the case of Uzziah (Azariah) not to hastily infer from the silence of the Book of Kings with regard to events narrated in Chronicles that such events are unhistorical. There was doubtless a continuation under Abijah of the state of feud that had prevailed from the beginning of the schism; and the tradition of a signal victory gained by Abijah over Jeroboam must have had a well-grounded basis. But the details given in Chronicles are impossible. The number of men engaged in battle is greater than the whole adult male population of the kingdoms at any epoch, and much greater than that of any armies that ever faced one another during the world's history. As a result of his defeat, Jeroboam is said to have lost Bethel and two other districts with their towns. This was at best but a temporary gain for Judah. The chronicler adds that Abijah waxed mighty and married fourteen wives, and begat twenty and two sons and sixteen daughters (II Chron. xiii. 21). The context implies that this occurred after Abijah's accession and during his reign of three years. The account is closed with the statement that these and other facts are to be found in the Midrash of the prophet Iddo.

J. F. McC.

——In Rabbinical Literature: Although Abijah took up God's cause against Jeroboam, the idolatrous king of Israel, he was not permitted to enjoy the fruits of his victory over the latter for any considerable time, dying as he did shortly after his campaign (Josephus, "Ant." viii. 11, § 3). The rabbis recount many transgressions committed by Abijah against his fellow men, which resulted in drawing God's vengeance upon him more speedily than upon Jeroboam's idolatries. Thus it is stated that he mutilated the corpses of Jeroboam's soldiers, and even would not permit them to be interred until they had arrived at a state of putrefaction. Nor did Abijah show himself zealous in God's cause after all; for when, by the conquest of Bethel (II Chron. xiii. 19), the golden calves came into his possession, he did not destroy them as the law (Deut. vii. 25) enjoined. The rabbis also point out that it was improper for Abijah to accuse the whole of Israel of idolatry and to proclaim the appointment of Jeroboam as king to have been the work of "vain men, the children of Belial" (II Chron. xiii. 7), since in point of fact it was the prophet Ahijah, the Shilonite, who made him king (I Kings, xi. 37). For these reasons Abijah's reign was a short one.

BIBLIOGRAPHY: *Seder 'Olam R.* xvi.; *Yer. Yeb.* xvi. 15*c*; *Gen. R.* lxv. 20; *Lev. R.* xxxiii. 5; *Yalḳ.* ii. 205.

L. G.

4.—Biblical Data: Mother of Hezekiah, king of Judah. II Chron. xxix. 1.

——In Rabbinical Literature: Abi saved the life of her son Hezekiah, whom her godless husband, Ahaz, had designed as an offering to Moloch. By anointing him with the blood of the salamander, she enabled him to pass through the fire of Moloch unscathed (Sanh. 63*b*). L. G.

ABILA. See ABILENE.

ABILENE: A small district of Syria on the eastern slope of Anti-Libanus. It was so called from the town of Abila, on the northern declivity of Mt.

Hermon, about eighteen miles northwest of Damascus. The district was given as a tetrarchy to Lysanias by the emperor Tiberius about 26 B.C. (see Luke, iii. 1), and was bestowed upon Herod Agrippa by Claudius about 41 (Josephus, "Ant." xix. 51). Abila, called "Abila of Lysanias," to distinguish it from other places of the same name, was thought to be the burial-place of Abel, owing to the similarity of the names. J. F. McC.

ABILENE: A village situated northwest of Sepphoris (Neubauer, "Géographie du Talmud," p. 259). According to Grätz ("Gesch. d. Jud." 2d ed., ii. 257), a district of Perea (Lev. R. xvii.; Pesiḳ. Wa-yeḥi, 66*a*). G. B. L.

ABIMAEL: Son of Joktan (Gen. x. 28); found also in the corresponding genealogical list of Shem's descendants in I Chron. i. 22. G. B. L.

ABIMELECH ("My Father is King," or "My Father is Melech," probably the name of a deity): **1.** Son of Gideon (surnamed Jerubbaal), the great "judge" of Israel. By virtue of his father's dictatorship or semiroyalty, he claimed to rule over Ephraim. He was, however, merely the son of Gideon's concubine; and to make good his claim he resorted to force. Aided by his mother's relatives, he put to death all of his half-brothers except the youngest, Jotham, and ruled three years in Shechem. His adherents were mostly of the old Canaanitish race, to which his mother probably belonged. The Israelitish party rebelled and gained control in Shechem. After prolonged strife, Abimelech took the city by assault. While besieging the neighboring stronghold, Thebez, he was struck on the head with a millstone thrown by a woman. Conscious that he was mortally wounded, he commanded his armor-bearer to kill him at once with his sword. As a result of his death, Shechem and its environs were made permanently Israelitish. J. F. McC.

2. King of Gath, mentioned in the superscription to Ps. xxxiv. In I Sam. xxi. 20 he is called Achish.

3.—Biblical Data: King of Gerar, with whom both Abraham and Isaac came into close connection. The stories that are told in both cases are very much alike in all details, which induces the Bible critics to believe that there is really only one (Gen. xx., xxi., xxvi. 1–17). G. B. L.

——In Rabbinical Literature: One of the few pious persons among the heathens whose name became the typical appellation for the rare class of pagans designated as pious by the rabbis (Midr. Teh. xxxiv.). He was endowed with the gift of prophecy (Gen. R. lii.). His attempted seizure of Sarah (Gen. xx.) is explained by the fact that he was childless, and that he hoped, through his marriage with a pious woman like Sarah, to be blessed with offspring. When, therefore, Michael, Abraham's guardian angel, descended from heaven and wanted to kill Abimelech with his sword, the latter could plead in his defense that he was ignorant of the criminal character of his deed and had acted with good intentions (Pirḳe R. El. xxvi.). But as Abraham was really in part to blame for the conduct of Abimelech toward him, Abimelech's curse, "May this one that will be thine have a covering on his eyes" (haggadic translation of הנה הוא לך כסות עינים, Gen. xx. 16), took effect and resulted in Isaac's blindness in his old age (Meg. 15*a*).

Another occasion on which Abraham's conduct toward Abimelech incurs the reproach of the Haggadah is that of the consummation of the league of friendship between them, which was to continue in effect for four generations.

> God said to Abraham: "Thou hast given seven lambs to Abimelech in concluding the league of friendship with him; by thy life, for seven generations shall I retard the joy of thy offspring; from Abraham unto Moses. Thou hast given him seven lambs; by thy life, seven righteous of thy race shall the Philistines [descendants of Abimelech] slay: Hophni, Phinehas, Samson, Saul, and his three sons. Thou hast given him seven lambs; by thy life, seven sacred possessions of thy people will his children destroy: the tabernacle, the sacred objects in Gilgal, Nob, Gibeon, and Shiloh, and the two temples. Thou hast given him seven lambs; seven months shall the holy Ark of the covenant abide in the land of the Philistines" (Gen. R. liv. 4; Midr. Sam. xii. 1; Yalḳ. § 103 on I Sam. vi. 1).

On the other hand, a very unfavorable picture is drawn by the Haggadah of the treatment of Isaac by Abimelech, wherein the latter allowed himself to be misguided by his envy. Among the inhabitants of Gerar the saying went, "I would rather possess the dung of Isaac's stables than the gold and silver of Abimelech." This exasperated Abimelech to such an extent that he sought to engage Isaac in a quarrel by declaring that the latter owed his wealth to the Philistines, to whom it rightfully belonged. In punishment for this, Abimelech, like Job, was visited by disease, and his house was robbed by thieves (Gen. R. lxiv. 7). L. G.

4. A priest mentioned in I Chron. xviii. 16, where he is erroneously described as the son of Abiathar, whose father he was. Elsewhere he is called Ahimelech. G. B. L.

ABIMI (a contraction of **ABBA-IMMI** or **ABBA-AMMI**): The name of several Amoraim, distinguished for proficiency in the Halakah. The most prominent of these are the following: **1.** A Babylonian halakist of the third century, always quoted without cognomen. Most of his doctrines have been transmitted through Rab Ḥisda, to whom, however, in later years he turned for information on some Baraitot which he had forgotten (Men. 7*a*; 'Ar. 22*a*). Rab Judah b. Ezekiel, the founder of the Pumbedita Academy, also reported Halakot in his name ('Er. 24*a*; Ḥul. 48*a*). Abimi has the tradition that, after the completion of the First Temple, the Mosaic Tabernacle, together with all its boards, hooks, bolts, pillars, and thresholds, was secreted in the subterranean chambers beneath the Temple (Soṭah, 9*a*; Suk. 16*b*; Giṭ. 79*a*; B. Ḳ. 13*b*; Sanh. 15*a* and 81*b*; Zeb. 26*a*; Men. 77*b*; 'Ar. 5*b*).

2. A Babylonian amora of the fourth century, disciple of Rabbah b. Naḥmani. He and his brother 'Efa (Ḥefa) are cited as "the ingenious scholars of Pumbedita" (Sanh. 17*b*). In the Palestinian Talmud he is designated as Abimi, the brother of Ḥefa (Yer. Ned. ii. 37*b*; Yer. Shebu. iii. 34*d*); but the Babylonian Talmud (Sanh. *l.c.*) gives Raḥba as the name of his father (see, however, Bunk in "Rev. Ét. Juives," 1898, pp. 191–197). According to Ḳid. 39*a*, Abimi and his brother attempted to abrogate the Biblical law concerning uncircumcised fruit (Lev. xix. 23) for Babylon. S. M.

ABIMI B. ABBAHU: A scholar of the third century. Abimi's native country and parentage are doubtful. He is always cited as Abimi, the son of R. Abbahu; he was as fond of quoting Baraitot as was R. Abbahu of Cæsarea of collecting them; and once he applied to a R. Abbahu for legal advice (Ket. 85*a*). These circumstances point to Palestine as his native country and to R. Abbahu of Cæsarea as his father; hence Bacher ("Ag. Pal. Amor." ii. 101) so describes him. On the other hand, it is a remarkable fact that his name does not appear in the Palestinian Talmud, and that even where the latter quotes Abbahu as illustrating filial piety, the filial piety of Abimi, praised by his father in the Babylonian Talmud, is not mentioned. Moreover, Abimi never refers to Abbahu, and settles debts in Babylonia through Ḥama b. Rabbah b. Abuha (Ket. *l.c.*), who never was in Palestine. Frankel (Mebo, p. 60*a*), holding the two names Abbahu and Abuha to be identical, believes Abimi to have been a Babylonian, and a brother of Rabbah b. Abuha. Abimi is often mentioned as reporting Baraitot. One of these, treating of the honor due to parents, says: "One man feeds his father on pheasants and yet tires him of this world; while another yokes his father to the treadmill and yet prepares him for the enjoyments of the world to come" (Ḳid. 31*a*). Elsewhere this paradox is thus explained: The first case is that of one who was in the habit of furnishing his father with stuffed birds, and who, when the father once inquired, "Son, whence dost thou get all this?" replied, "Old man, eat and be silent as dogs do." The second is the case of one who was engaged in turning a millstone when his father was drafted to do public service. The son exchanged places with his father, remarking that he was more able to bear the abuses incident to such service than was his aged father (Yer. Peah, i. 15*c*; Yer. Ḳid. i. 61*c*.; compare Rashi to Babli Ḳid. *l.c.*). Abimi himself was cited by his own father as an example of filial piety. Though blessed with five learned sons, all of whom had been found worthy of ordination, he would not permit them to take his place in waiting on their grandfather. Once his father called for water to drink. Abimi hastened to bring it, and, finding his father asleep, remained reverently standing over him until he awoke. It is said that Abimi then and there conceived an ingenious explanation of the Seventy-ninth Psalm (see Lam. R. on iv. 11; Midr. Teh. *l.c.*). According to another Baraita cited by Abimi, the Messianic epoch of Israel will extend over a period of seven thousand years: for the Scripture says (Isa. lxii. 5), "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee"; and as the bridal feast lasts seven days, and the Lord's day is equal to a thousand of man's years, it follows that the bridal feast between the Lord and Israel is to continue for seven thousand years (Sanh. 99*a*, Rashi *ad loc.*; see Shab. 119*b*; Ket. 85*a*; Shebu. 42*a*; 'Ab. Zarah, 34*b*; Ḥul. 63*b*).

S. M.

ABIMI OF HAGRONIA (possibly **Agranum**; see Neubauer, "Géographie du Talmud," p. 347): A Babylonian amora of the fourth century, disciple of Raba b. Joseph and teacher of Rab Mordecai, the colleague of Rab Ashi. One of his aphorisms reads: "For the man whom women have slain there is no law and no judge" (B. M. 97*a*); that is, where a man suffers injury through his own weakness, he can not invoke the protection of the law (see Yeb. 64*b*; B. M. 77*b*; B. B. 174*b*; Mak. 13*b*).

S. M.

ABIN R. (called also **Abun, Abuna, Bun, Rabin,** variant forms of the same name of Talmudic authorities and used promiscuously): Rabin is a contraction of R. Abin, and appears more frequently in the Babylonian than in the Palestinian Talmud. R. Abin and R. Abun, on the contrary, occur in the latter more frequently than in the former; while the abbreviated form, Bun, is peculiar to the Palestinian Talmud. Among the twoscore or more of amoraim cited in rabbinic literature by one or the other form of the name, the most prominent are the following:

1. A teacher of the second amoraic generation, some of whose halakic deliverances are preserved in the Palestinian Talmud through R. Eleazar ben Pedat (Yer. Ta'anit, i. 64*c et passim*). He is probably identical with Rabin Saba (R. Abin the Elder) of the Babylonian Talmud, who sat at the feet of Rab, and with the one who is said to have died about the time his son of like name was born (compare 3 below).

2. A Palestinian amora, junior contemporary of the preceding (Yer. Sheḳ. iv. 48*c*). He is mentioned, together with R. Measha and R. Jeremiah, as carrying on a halakic controversy with R. Abbahu II., R. Ḥanina ben Papa, and R. Isaac Nappaḥa (the Smith). R. Abbahu calls all of the opposition "youngsters"; he nevertheless manifests special regard for the intelligence of R. Abin, to whose approval he refers with satisfaction (B. B. 142*b*). The same compliment is paid to R. Abin by R. Zeira (Niddah, 42*a*).

3. An amora of the fourth and fifth generations, very frequently mentioned in both Talmuds and in contemporary rabbinic literature. Born in Palestine, where he was educated under R. Jeremiah (Shab. 63*b et passim*), Babylonian academies could nevertheless claim him as their disciple; for he frequently traveled between the two countries, from each of which he conveyed halakic decisions and exegetical remarks of his predecessors and contemporaries. Occasionally he transmitted to Babylon by letter Palestinian decisions (Ket. 49*b*; Niddah, 68*a*); but generally he delivered them orally, for he considered it one of the great distinctions of the Jewish nation that most of its laws were unwritten (Yer. Peah, ii. 17*a*). But, whether written or oral, his communications were treated with great respect, the most prominent Babylonian teachers of the fourth generation, Abaye and Raba, placing more reliance upon them than upon those of other learned rivals. R. Abin knew neither of his parents; his father having died shortly before, and his mother soon after his birth (Yer. Peah, i. 15*c*; compare Gen. R. lviii.). As his children died at an early age (Pes. 70*b*; Ḥul. 110*a*), there were no natural ties to bind him to his native country; and when, in the reign of Constantius, persecutions of the Jews occurred in Palestine, R. Abin, with a considerable number of scholars, deserted his native land and settled in Babylonia (Ḥul. 101*b*; compare Graetz, "History of the Jews," ii. 567). In his old age, however, he returned to Palestine, where he died, and where R. Mana ordered general mourning for his death (Yer. M. Ḳ. iii. 83*b*, top).

The following may serve as specimens of Abin's homiletic observations:

Referring to Ps. xv. 4, "He that sweareth to his own hurt, and changeth not," R. Abin says: "That is, he who reduces his purse to the extent of self-deprivation, in order to do a good deed" (Midr. Teh. *ad loc.*).

"Great is the power of the benevolent: they need not seek protection under the shadow of the wings of the earth or of any heavenly beings, but can take refuge under the shadow of the Holy One, blessed be He! Thus it is written (Ps. xxvi. 7), 'How excellent is Thy loving kindness, O God! therefore the children of men [practising it] take refuge under the shadow of Thy wings'" (Pesiḳ. xvi. 124*a*; compare Ruth R. to ii. 12).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* iii. 397–403, where fuller details are given.

S. M.

ABIN or **ABUN**: An eminent cabalist of Le Mans (about 1040), a descendant of R. Simon of Le Mans, and grandfather of R. Simon the Great, the contemporary of R. Gershom ben Judah of Metz.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 25 and note; Zunz, *Z. G.* p. 565, reads *Abun*, as does also Gross, *Gallia Judaica*, p. 363.

K.

ABIN BEN ADDA: A Babylonian amora of the fourth century, disciple of Rab Judah ben Ezekiel and senior contemporary of Raba ben Joseph. Although no original thinker, he served the cause of both the Halakah and the Haggadah, by storing up in his mind and transmitting decisions and observations of his eminent predecessors, particularly those of R. Isaac. Among these is the following:

> "Whence do we learn that the Holy One—blessed be He!—is with those assembled in synagogues? It is said (Ps. lxxxii. 1), 'God standeth in the congregation of God' [A.V. "the mighty"]. And whence do we learn that, when ten persons are engaged in prayer, the Divine Presence [Shekinah] is with them? It is said, 'God standeth in the congregation of God' [*edah* signifying in rabbinic lore an assembly of ten persons]. And whence do we learn that the Divine Presence is with three persons sitting in judgment? It is said (Ps. *l.c.*), 'He judgeth among the judges' [A.V. "gods"]. And whence do we know that, when only two persons are engaged in the study of the Torah, the Divine Presence is with them? It is said (Mal. iii. 16), 'Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it.' And whence do we learn that, even when a single individual occupies himself with the study of the Torah, the Divine Presence is with him? It is said (Ex. xx. 24), 'Wherever I cause my name to be remembered, there will I come to thee and bless thee'" (Ber. 6*a*).

S. M.

ABIN, BENEDICT. See Ahin, Bendich.

ABIN B. RAB ḤISDA (**Ḥasdi**): A Palestinian amora, a disciple of R. Johanan (Giṭ. 5*b*). In addition to some halakic opinions, a few exegetical remarks by him are preserved in the midrashic literature, from which it appears that he was a linguist and tried to define the meaning of Hebrew Biblical words by reference to cognate languages (Tan. Ki Tissa, ed. Buber; Pesiḳ. R. x.; Cant. R. to vii. 3 and 9). S. M.

ABIN B. ḤIYYA: A Palestinian amora of the fourth generation, and a colleague of R. Jeremiah. His teachers, R. Zeira I. and R. Hila, were among the greatest authorities of the third generation, and his younger contemporaries recognized him as an authority in halakic matters. After a short life of diligent study and earnest teaching he died, mourned by his contemporaries; and R. Zeira II. thus applied to him and illustrated the Scriptural passage (Eccl. v. 12):

> "The sleep of a laboring man is sweet, whether he eat little or much." "A king had hired many laborers, among whom there was one who accomplished more than was expected of him. The king, noticing this, often invited the man to accompany him on his leisurely walks. When the time came to pay the laborers, this one received as much as any of the rest; and when the laborers complained of partiality, the king replied, 'This man has accomplished in a couple of hours more than you have in a whole day.' So, R. Bun accomplished in the eight and twenty years which he devoted to the study of the Law what no other distinguished scholar could accomplish in a century" (Eccl. R. to v. 11).

S. M.

ABIN B. KAHANA: A Palestinian amora, one of the teachers of R. Abun ben Ḥiyya (Tem. 20*b*), and junior colleague of R. Hoshaya II. (Yer. Ter. viii. 45*c*). R. Jonah, of the fourth amoraic generation, transmits a halakic discussion in his name (Yer. Hor. ii. 46*d*). S. M.

ABIN HA-LEVI: A Palestinian amora of the second half of the fourth century, distinguished as an original haggadist. In the midrashic literature the title Berabbi is often appended to his name (Tan., ed. Buber, Wa-yera, 46; Ḥayye, 2; Wa-yishlaḥ, 21 *et passim*). The following maxim, which tradition ascribes to him, may here be quoted:

> "Him who forces the hour, the hour will force aside.
> Make way for the hour, and the hour will make way for thee."
> (Ber. 64*a*.

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 357-432.

S. M.

ABIN NAGGARA: ("The Carpenter"): A Babylonian amora of the second and third generations. A carpenter by trade, he devoted his nights to study; and Rab Huna I., noticing the constant light in Abin's home, foretold that learned sons would issue from that house. His prediction was verified. Ḥiyya bar Abin and R. Iddi bar Abin were sons of Abin Naggara (Shab. 23*b*).

S. M.

ABIN B. NAḤMAN: A beloved disciple of R. Judah ben Ezekiel (B. M. 107*a*). He is mentioned as a transmitter of Baraitot (Yeb. 84*b*; B. B. 94*b*).

S. M.

ABIN BEN TANḤUM BAR ṬERIFON: A Palestinian scholar who, by a curious calculation, tries to prove that the Biblical saying, "That soul shall be cut off from his people" (Gen. xvii. 14), signifies a premature death before the expiration of the fiftieth year of age (Yer. Bik. ii. 64*c*).

S. M.

ABINA (called also **Abuna** or **Buna**): An amora of the third and fourth centuries, always cited without any cognomen. He was a Babylonian by birth, a disciple of Rab Huna I., and befriended by Geniba (Giṭ. 65*b*; Yer. Giṭ. vi. 48*a*), in whose name he reports a Halakah (Ḥul. 50*b*). Most of his knowledge, however, he seems to have acquired from R. Jeremiah b. Abba, who is likewise often cited in the Palestinian Talmud without patronymic (compare Shab. 12*b*; Yer. Shab. i. 3*b*); for it is in R. Jeremiah's name that he most frequently transmits decisions (Shab. 137*b*; Yer. Shab. xix. 17*b*). In Babylonia he had halakic controversies with Rab Ḥisda and Rab Sheshet (Ket. 24*b*, 43*a*); but in his later years he migrated to Palestine, where R. Zeira I. (Zera) and R. Jacob b. Aḥa became his friends. They and other amoraim of the third generation frequently reported Halakot they had learned from him (Yer. Pes. v. 32*c*; Yer. 'Er. iv. 21*d*; Yer. Yeb. iii. 4*c*; Yer. Ket. xiii. 36*a*; Yer. Shebu. vi. 37*a*). The rabbinic rule on the pronunciation of the Tetragrammaton (written YHWH and pronounced Adonai; see Adonai and Tetragrammaton) he bases on the passage in Ex. iii. 15, "This is my name forever, and this is my memorial unto all generations," applying the first to the written form (*ketib*), and the second to the reading (*ḳeri*) (Pes. 50*a*, Ḳid. 71*a*). A heretic once remarked to R. Abina (a variant reading attributes it to Abbahu): "It is written (II Sam. vii. 23), 'What one nation is like thy people, even like Israel,' an only nation on earth? Wherein consists your distinction? Ye also are included among us; for the Bible says (Isa. xl. 17), 'All nations before him are as nothing.'" To this R. Abina replied: "By one of your own people it has been established concerning us, as it is written (Num. xxiii. 9), 'He [Israel] shall not be reckoned among the nations'" (Sanh. 39*a*). The assumption that there were two scholars of the name of Abina unaccompanied by a cognomen has resulted from confounding R. Jeremiah b. Abba, when cited without his patronymic, with a later amora.

A R. Abuna Zeira (the younger) is mentioned in connection with his enforced violation of the Sabbath as a consequence of religious persecutions (Yer. Sheb. iv. 35*a*), but nothing more is known of him.

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 539, 540.

S. M.

ABINADAB ("Father is Generous"): **1.** A resident of Kirjath-jearim, who kept the Ark of the Covenant in his house during the twenty years immediately following its restoration by the Philistines (I Sam. vii. 1; I Chron. xiii. 7). In II Sam. vi. 3, 4, Gibeah is given as his home. **2.** The second son of Jesse (I Sam. xvi. 8; I Chron. ii. 13). He was one of the three sons of Jesse who followed Saul to fight the Philistines in the valley of Elah (I Sam. xvii. 13). **3.** A son of Saul (I Chron. viii. 33), who was killed in the battle of Gilboa while fighting against the Philistines (I Sam. xxxi. 2; I Chron. x. 2). He is also mentioned in the genealogical list of Benjamites living in Gibeon (I Chron. ix. 39). See also Ben Abinadab. G. B. L.

ABINOAM ("Father is Delight" or "Father of Delight"; Ab may be the name of the Deity): Father of Barak; is mentioned in Judges, iv. 6, 12, v. 1, 12. In all the Greek versions the name is transliterated Abineem, except in the Alexandrine codex (Judges, iv. 12), where it is given as Iabin. This is a name similar in construction to Ahinoam and Elnaam, and may be rendered "My father is delight." The suffix *i* with "Ab" is not the sign of the ancient construct or genitive, but is the possessive ending of the first person. Cheyne ("Ency. Bibl." p. 19) understands *Abi* in Abinoam as referring to the Divine Father, and renders the name "The (Divine) Father is pleasantness"; but this is doubtful.

Bibliography: Gray, *Hebrew Proper Names*, pp. 80 *et seq.*, where an excellent discussion of compounds with *ab* and *abi* may be found.

J. D. P.

ABINU MALKENU (אבינו מלכנו Our Father! Our King!): The initial words and name of a portion of the liturgy recited with special solemnity on the Penitential Days from New Year to the Day of Atonement inclusive. In the ancient liturgy the two invocations, "Our Father" and "Our King," found separately in the Bible (Isa. lxiii. 16, lxiv. 8: "Our Father!" also in the Itala version of Tobit, xiii. 4, and Isa. xxxiii. 22: "Our King"), are either placed together in corresponding sentences, as in the Eighteen Benedictions, the fifth and the ninth, "Forgive us, Our Father, for we have sinned! Pardon us, Our King, for we have transgressed!" or simply combined as in the prayer known as "Ahabah Rabbah" and in the Musaf of the Festivals: "Our Father! Our King! Reveal the glory of Thy kingdom to us speedily!" This combination became a standing formula, like "Our Father in Heaven!" or "Our God in Heaven!" particularly in penitential prayers. During a great drought the usual fast-day was held, and the Twenty-four Benedictions prescribed for such occasions were recited by Eliezer ben Hyrcanus, yet without avail; but no sooner did Akiba step forth and recite the prayer, "Our Father! Our King! Thou art our Father! Our Father! Our King! We have no King besides Thee! Our Father! Our King! We have sinned before Thee! Our Father! Our King! Have mercy upon us! Our Father! Our King! Act unto us for Thy name's sake!" than rain came (Ta'anit, 25*b*, according to the better version in Jacob ibn Ḥabib's "'En Ya'aḳob"). This story by no means implies, as has been assumed by many writers, that Akiba was the first to recite the "Abinu Malkenu," as quite the contrary is the case. That word of defiance to the worldly rulers, "We have no King but Thee!" originated in circles of which Akiba was only a late though a faithful follower. Of how many verses the original "Abinu Malkenu" prayer consisted it is difficult to tell. In our printed Talmud two verses only are mentioned in the story of Akiba: Alfasi has three. In all probability there was at first no fixed number or order, the arrangement being left entirely to the one who offered the prayer on the occasion.

The introduction of the "Abinu Malkenu" in the liturgy of the Penitential Days naturally led to certain changes and to a more or less fixed system. The confession of sin received the first place, and prayers for the New Year, for an inscription in the Book of Life, and (with a view to the Day of Atonement) for an inscription in the Book of Pardon and Forgiveness suggested themselves. Still, there remained a wide divergence in the various liturgies. According to one tradition ("Tanya," p. 74) the "Abinu Malkenu" consisted originally of nineteen verses, corresponding with the Nineteen Benedictions of the augmented "Shemoneh 'Esreh." There is, indeed, a relation between some of the verses of the "Abinu" and some of the Benedictions. "Our Father! Our King! bring us back to Thee in repentance!" corresponds with the fifth section of the "Shemoneh 'Esreh"; "Pardon our sins!" "Forgive our Transgressions!" with the sixth; "Send Healing!" with the eighth; "Inscribe us in the Book of Sustenance!" with the ninth; "Destroy the devices of our enemies!" "Let salvation sprout forth!" "Lift the horn of Israel!" and "Lift the horn of Thine anointed!" correspond with the tenth, twelfth, fourteenth, and fifteenth Benedictions respectively; "Hear our voice!" "Receive our prayer!" with the sixteenth; but the rest show no connection with the other ten Benedictions. Nor, in fact, are the nineteen verses singled out in "Tanya" found in Amram Gaon's text of the "Abinu Malkenu."

From Amram Gaon we learn that the "Abinu Malkenu," in the time of the Geonim, was regarded as an institution of the ancients, to be recited on the Ten Penitential Days. Jacob Asheri ("Ṭur," i. 602) writes that Amram Gaon's "Abinu Malkenu" contained twenty-two verses (this is probably the meaning of the words, "after the order of the Alphabet," which Zunz took too literally), and that it became a German custom to recite them both morning and evening after the "Shemoneh 'Esreh" during the Ten Penitential Days (whereas in Spain they were for some time recited only on New-year's Day and the Day of Atonement). In the "Seder Rab Amram" the number of verses has increased to twenty-five, in the Sephardic liturgy to twenty-nine, in the German to thirty-eight, in the Polish to forty-four, and in the Salonican to fifty-three. In the course of time the more rigidly pious also recited the "Abinu Malkenu" throughout the year, omitting it on Sabbaths and holy days, when penitential prayers were not in order. In the Reform Ritual the "Abinu Malkenu" is employed only on the solemn New-year's Day and the Day of Atonement. The traditional melody renders the recitation of the "Abinu Malkenu" by the reader (cantor) and the response by the congregation especially impressive (Zunz, "Ritus," pp. 118–120). K.

Bibliography: Dembitz, *Jewish Services in Synagogue and Home*, 1898, pp. 163, 164.

ABIOB, AARON (probably **Abi Ayyub,** Steinschneider in "Jew. Quart. Rev." x. 130): Author of "Shemen ha-Mor" (Oil of Myrrh), a commentary on the Book of Esther. He flourished in Salonica about 1540, and his work was first printed there in 1601. M. L. M.

ABIOB, SIMON B. DAVID: Cabalist of the seventeenth century. He removed to Hebron, one of the chief gathering-places of the Jewish mystics of his day. His work, "Bat Melek" (The King's Daughter), dealing with cabalistic questions, was edited by Solomon Altaras at Venice in 1712.

Bibliography: Wolf, *Bibl. Hebr.* iii. 2169*b*; Steinschneider, *Cat. Bodl.* col. 2598.

H. G. E.

ABIRAM ("My Father is the High One"): **1.—Biblical Data:** Son of Eliab, one of the conspirators against Moses (Num. xvi. 1; Ps. cvi. 17). Deut. xi. 6 places him in the tribe of Reuben. G. B. L.

——**In Rabbinical Literature:** Abiram—who obtained his name from the fact that he fled from God—belonged, together with his friend Dathan, to the quarrelsome and seditious personages in Egypt and in the wilderness who sought, on every occasion, to place difficulties in the way of Moses. Being identified with the two Israelites at strife who were the cause of Moses' flight from Egypt (Ex. ii. 13–15), the two were thus regarded as having interfered with him at the beginning of his career. Later, as punishment for their wickedness, they became poor and were degraded in rank; yet they did not cease their hostility to Moses, and opposed his first endeavor to deliver Israel. It was Abiram and Dathan who were the immediate cause of the bitter reproaches made to Moses and Aaron recounted in Ex. v. 20, 21. When, despite this, the exodus from Egypt took place, Dathan and Abiram tried to induce the people at the Red Sea to return (Ex. xiv. 11, 12); and in the failure of this attempt, they made an effort, through disregard of Moses' commands, to incite the people against their leader—Ex. xvi. 20 being applied to them—until they thought they had a following sufficiently numerous to risk the great rebellion under Korah. On this occasion, also, Dathan and Abiram were conspicuous for their wickedness. Not only were they among Korah's chief supporters, but they were impertinent and insulting in their speech to Moses, who, in his modesty and love of peace, went to them himself in order to dissuade them from their pernicious designs (Sanh. 109*b*; 'Ab. Zarah, 5*a*; Ex. R. i.; Num. R. xviii. 4). L. G.

2. The first-born son of Hiel, who died at the refounding of Jericho by his father (I Kings, xvi. 34; compare Josh. vi. 26). Perhaps he was immured, according to the well-known superstitious practise.

Bibliography: Trumbull, *Threshold Covenant*, 1896, pp. 18, 50; Baring-Gould, *Strange Survivals*, 1894, p. 47.

G. B. L.

ABISHAG.—Biblical Data: A beautiful Shunammite, brought by the servants of David to his harem to minister to the aged king in the hope of reviving his failing powers (I Kings, i. 1–5). After the accession of Solomon, Adonijah, his elder brother, sought through Bathsheba to secure Abishag as his wife. Solomon, interpreting this request for the wife of the late king as evidence of a plot on the part of Adonijah to strengthen his claim to the throne (since according to archaic law, a man's concubines became the inheritance of his heir), put his rival to death (I Kings, ii. 12–24). C. F. K.

——**In Rabbinical Literature:** Abishag, the Shunammite, though only half as beautiful as Sarah, merited the rank of queen on account of her beauty (Sanh. 39*b*). David did not marry her, since he had already the allotted number of eighteen wives (see Sanh. ii. 3, 21*a*), and he preferred to renounce the lovely virgin rather than send away one of his wedded wives (*ib.* 22*a*). Although Abishag never became David's wife, yet, since by virtue of her personal service she belonged to the royal household, it was treasonable on the part of Adonijah to petition Solomon to grant him the Shunammite as his wife. It was not fitting for a subject to appropriate things or persons that belonged to royalty (*ibid.*). L. G.

ABISHAI or **ABSHAI.—Biblical Data:** A son of David's sister Zeruiah. Abishai ranked as a general in command second only to his brother Joab (II Sam. x. 10, 14, xviii. 2, 5, 12). By saving David's life (II Sam. xxi. 17) and by the slaughter of three hundred warriors (II Sam. xxiii. 18), he secured a prominent place among the king's bodyguard. He was as relentless and cruel toward his foes as he was loyal to his family and king. David's moderation alone restrained him from slaying Saul as he lay asleep in his camp (I Sam. xxvi. 7–9). With Joab, Abishai treacherously murdered Abner in revenge for the death of their brother Asahel (II Sam. iii. 27, 30). He was a good example of those soldiers of fortune whose courage and blind devotion made David master of the Canaanitish kingdom. In the margin of I Chron. ii. 16 he is called "Abshai."

C. F. K.

——**In Rabbinical Literature:** The rescue of David by Abishai, as narrated in II Sam. xxi. 16, 17, is elaborated by the Haggadah in the following manner:

David, on a hunting expedition, is enticed over the Philistine frontier by Satan in the form of a stag; he is then seized by Ishbi, the brother of Goliath, who intends to put him to death. David's distress, however, is revealed in a miraculous manner to Abishai—according to some, by the sudden turning of the water in which he is bathing to a blood-red color; according to others, through a sign given by a dove, the symbol of Israel (Ps. lxviii. 14). Abishai immediately sets off toward David, when, by another miracle, he is brought thither in the space of a moment (the Haggadah uses the phrase "*ḳefiẓat derek*"—jumping of the road—in this instance as well as in the wondrous journeys of several other pious men). On his arrival Abishai first encounters Orpah, the giant's mother, and, when he becomes aware of her evil intent toward him, slays her. Ishbi, on catching sight of Abishai, forces his spear into the ground, point upward, and seizing David in his hands, raises him on high in order to dash him upon the point. Thereupon Abishai utters the ineffable name of God, and therewith arrests David's descent midway. Both David and Abishai then pray to God for help; and as the latter again pronounces God's name, David falls to the ground unhurt. Both are immediately attacked by the enraged giant, who would soon have overcome them, but for the shock he experiences when Abishai informs him of his mother's death. This paralyzes him to such an extent that David and Abishai find no difficulty in slaying him (Sanh. 95*a*; compare also Jellinek, "B. H." iv. 140–141).

As with all other Biblical heroes, the Haggadah is inclined to see in Abishai also a man of spiritual prominence. The phrase used in II Sam. xxiv. 16, רב עתה ("it is enough now"), is translated by the Haggadists, "take the greatest (*rab*) among them now," a command to the destroying angel; the reference being to Abishai, whose demise was regarded as more important than that of the seventy thousand of the people, or even than that of the majority of the Sanhedrin (Ber. 62*b*; Midr. Sam. xxxi. end; Midr. Teh. xvii. 12; Pirḳe R. El. xliii.). L. G.

ABISHALOM. See Absalom.

ABISHUA ("Father is Riches"): **1.** Son of Phinehas and great-grandson of Aaron, the high priest, ancestor of Ezra (Ezra vii. 5). Found also in the genealogy of Aaron and the high priests succeeding him (I Chron. vi. 4, 5, 50). **2.** A grandson of Benjamin (I Chron. viii. 4). G. B. L.

ABISHUR ("Father is a Wall"): A Jerahmeelite, son of Shammai (I Chron. ii. 28, 29).

ABITAL: A wife of David, who bore to him, during his residence at Hebron, his fifth son, Shephatiah (II Sam. iii. 4, I Chron. iii. 3). C. F. K.

ABITUB ("Father is Good"): A Benjamite (I Chron. viii. 11).

ABITUR, JOSEPH BEN ISAAC BEN STANS IBN: Talmudist and liturgical poet, who, according to statements made by Moses ben Ezra, and according to one of Abitur's own acrostic poems, was born in Merida about the beginning of the tenth century. He died in Damascus about the year 970. The word Abitur is most probably derivable from the Arabic *Abi Thor*; yet it also appears in a variety of shapes, such as היתום and אליתום, which Meiri distorts into ן" אביתום. The name Stans also occurs in different forms. It is found in the older authorities and in Moses ben Ezra's "Kitab al-Muḥadarah" as שנטאש, and is also written שטנאש, סטאנס, סאטנס. The identification of Abitur with Jose ben Jose, a poet earlier than Saadia, has long been recognized as erroneous.

Contest with Ḥanok.

From Merida, Abitur went to Cordova, which was destined to become his dwelling-place, where he sat at the feet of Rabbi Moses, "the prisoner of Bari," and became one of his most distinguished pupils. Upon Rabbi Moses' death, the congregation elected his son, Rabbi Ḥanok, as his successor; but Abitur, who had a following, though a smaller one, also aspired to the position. In the struggle which ensued the calif Al-Ḥakim favored Ḥanok, who, in order to silence and intimidate his opponents, excommunicated them. A further attempt to secure the calif's favor resulted in an intimation to Abitur that it was advisable that he should leave the country. Embittered by these experiences and by the burden of excommunication, Abitur went abroad to seek repose and, if possible, consolation and vindication; but nowhere did he seem to find favor: Rabbi Samuel Cohen of Fez would not even see him. In a letter written in Aramaic the homeless wanderer in vain set forth that the sentence of excommunication was both unjust and illegal: Samuel was not to be moved. Even the gaon then in office at Babylon—the tradition that it was Rab Hai is chronologically impossible—considered that Rabbi Ḥanok's sentence must be respected, and accordingly denied Abitur an interview. Abitur's last effort having failed, he lost all hope of obtaining the position at Cordova; but this harsh treatment served only to make him more resigned to his fate. At this time, however, a change took place in his prospects; for a certain silk manufacturer of Cordova, Jacob ibn Gau, a friend and former patron of the exile, was appointed supreme head of the Jewish communities from "Segelmesa unto the Douro." He hastened to depose Ḥanok and to cause the heads of the congregation to invite Abitur to return and become the rabbi of Cordova. But Abitur declined the invitation and vigorously condemned the wrong intended to Ḥanok, "a man whose equal could not be found from Sepharad [Spain] to Babylonia."

Abitur's Literary Work.

Unfortunately, very few of the literary productions of Abitur have been preserved, owing in some degree, no doubt, to the sentence of excommunication under which he suffered. There is a tradition recorded by Abraham ibn Daud that he translated into Arabic part of the six Orders of the Mishnah for the library of the calif Al-Ḥakim, a lover of culture. The few responsa which have been preserved show us that Abitur was considered by his contemporaries an authority in Talmudic law. His diction is tinged with Aramaic, of which language he seems to have been very fond; for example, his commentary on the Psalms is full of Aramaisms. Of this commentary only a few fragments are known, and these resemble the Midrash in style.

But it was in the field of poetry that Abitur especially distinguished himself. Al-Ḥarizi relates that Abitur was the first in Spain to compose a Ma'amad. There exist a few fragments of it, to which the printed 'Abodah (poem on the sacrificial service for the Day of Atonement) belongs. In contents, the poem resembles other piyuṭim or liturgical poems. After an introduction declaring the praise of God, the poet rehearses, in the 'Abodah proper, the Biblical history from the Creation down to Aaron, and adds a description of the sacrificial services in the Temple on the Day of Atonement, according to the descriptions of the Bible and the Talmud. The distinguishing features of Abitur's 'Abodah—features in which he far excels other poets—are the skilfully involved form and the manifold rimes and acrostics which he employs. The poem consists of twenty-three strophes, each of four stanzas; each stanza of two halves, again divided into halves: the strophe thus contains eight verses, and each stanza four half-verses, which rime on the plan *a—c*, *b—d*. The strophes may properly be said to proceed in alphabetical order, since each strophe with its eight verses or lines begins with one of the twenty-two letters (see the strophe printed below, which begins with Aleph), while the last strophe (the twenty-third) contains the author's name, given acrostically. This system is further complicated by the internal arrangement of the verses, their words, and the system of rimes. As to the former, the first, third, and fifth verses contain the strophe-letter twice; that is, initially in its first two words; whereas in the second, fourth, sixth, and seventh, the strophe-letter appears only once, initially. The letter of the next strophe is indicated initially in the second word of the seventh verse and in the first word of the eighth. The rime is set by the second word of the first half-verse (*a*), for the ending of the second half-verse (*b*), and the end of the stanza (*d*), while the riming of the third half-verse (*c*) is left open. Thus the second word of each stanza rimes with the last word of the same and with the first word of the next stanza.

The climax of the whole system is reached in the manipulation of the fourth half-verse of every stanza, which not only rimes but consists of a Biblical quotation of the required number of feet. The whole 'Abodah (omitting the introduction) is preceded by two verses, which are constructed on the same plan. In illustration of the foregoing description the opening of the 'Abodah is here presented:

1 אׄלהים אׄל — בך יצרקו צדוק || כל זרע ישראל
2 אׄז בטרם חוג ודוק || ומעולם ועד עולם אתה—אׄל·

* * *

1 אׄל אׄחר — גדול ורב || ארוממנו בלי פחד
2 אׄף ממזרח וממערב || ה" אחר ושמו — אׄחר.

3 אׄחר אׄלהים — מיוחד בפי כל || בורא ארקים וגבוהים
4 אׄפס זולתו כל יכול || מלך כל הארץ—אׄלהים.

5 אׄלהים אׄומר — יחודו מפי לא אכרית || איחדנו בלי ממר
6 אׄרץ וערץ ערבית ושחרית || יום ליום יביע—אׄומר.

7 אׄומר בׄרעת אז מלל || כשומו ארני מטבעת
8 בׄשלשה עולם שכלל || בחכמה ובתבונה—ובׄרעת.

All these self-imposed shackles of the rime are borne by the poet with the greatest ease: all difficulties are admirably surmounted. Novel word-formations and comparatively few instances of harshness of expression are peculiarities inherent in the piyuṭic style, and are not the results of any straining after artificial form.

Strange, often interesting, expressions are found in the less artificial poems of Abitur, and indeed even in his prose commentary on the Psalms. Of other pieces by Abitur, the introduction to the prayer ברוך שאמר in the morning service for the Atonement Day is most notable; it begins ברוך אשר אשש. This poem, which is also a fragment of the "Ma'amad," was made the subject of a commentary by Simon ben Ẓemaḥ Duran, written for a pupil, David ben Samuel Ḥalajo. Besides the "Ma'amad," Abitur composed a large number of piyuṭim for Sabbaths, New-year's Day, and the three Festivals, a lengthy set of HOSH'ANOT for the Tabernacles festival, as well as propitiatory prayers (*seliḥot*) for the days of penitence. His productions are embodied in the Provençal, Catalonian, African, and many other liturgies.

BIBLIOGRAPHY: Lebrecht, *Litteraturblatt des Orients*, 1844, col. 702; Frankel's *Monatsschrift*, 1848, p. 430; Jost, *Gesch. der Israeliten*, vi. 128–130; Sachs, *Religiöse Poesie*, pp. 248–255; Steinschneider, *Cat. Bodl.* cols. 1437, 1438; Kämpf, *Nicht-Andalusische Poesie Andalusischer Dichter*, ii. 185–189; Zunz, *Literaturgesch*, pp. 178–186, 573; Landshuth, *'Ammude ha-'Abodah*, pp. 92–94; Grätz, *Gesch. der Juden*, 2d ed., v. 345, 354–361; Mueller, *Die Responsen der Spanischen Lehrer des Zehnten Jahrhunderts*, in *Siebenter Bericht der Lehranstalt für die Wissenschaft des Judenthums*, especially p. 23; Harkavy, in *Monatsschrift*, 1885, pp. 285, 286; Bacher, in Winter and Wünsche, *Die Jüd. Litteratur*, ii. 258; Abitur's *Seder 'Abodah*, together with a commentary by Ḥayyim Galipapa, is printed in Rosenberg's קובץ מעשי ידי גאונים קדמונים, ii. 19–25, 117–122. The poem אשר אשש, wrongfully ascribed to Isaac ben Giat, is printed with Duran's commentary in Goldberg's חפש מטמונים, pp. 85–92.

H. B.

ABIUD: Son of Zerubbabel, from whom was descended Joseph, the husband of Mary, the mother of Jesus (Matt. i. 13). He is omitted from the list of Zerubbabel's sons given in I Chron. iii. 19, 20.

G. B. L.

ABLAT: A Gentile sage and astrologer in Babylonia. The close friendship which existed between him and Mar Samuel (died 254) shows that the legal restrictions of their religion did not prevent the Babylonian Jews from social communication with their heathen neighbors. An anecdote given in 'Ab. Zarah (30*a*) illustrates the kind consideration and courtesy which prevailed on both sides. Ablat was a guest in the house of Mar Samuel on an occasion when wine was usually served. The rabbinic law forbids Jews to use wine that has come in contact with idolaters. Knowing this, Ablat declined to take his wine before Mar Samuel, whom he called "the wisest of the Jews." But Mar Samuel, anticipating this very difficulty, had met it by ordering mulled wine, which was not under the ban; and he thus overcame a restriction that practically prevented his friend from partaking of his hospitality (Shab. 129*a*).

Ablat enjoyed great popularity among the Jews, as is shown by the fact that the Jerusalem Talmud (Shab. iii. 6*a*) cites a question respecting a rabbinical precept put by him to a Jewish scholar and the latter's answer.

L. G.

ABLITAS, EZMEL (SAMUEL) DE: Son of Don Juceph; born in the village of Ablitas, near Tudela, from which place he derived his name; died in 1342. He was known as "the rich Jew of Ablitas." He had business relations with the King of Navarre and Aragon. The King of Aragon and the nobles of Navarre borrowed from him large sums, which they failed to repay. On this account Ablitas was unable to fulfil his obligations to the state. After his death his grandson, Don Ezmel de Ablitas, and a Christian citizen of Tudela were made administrators of his estate and obliged under oath to deliver his whole property, consisting of furniture, money, gold and silver vessels, vases, carvings, and the like, his whole fortune, both personal and real, being confiscated in 1343 by the Queen of Navarre. How large a sum must have come to the treasury by this confiscation can be seen from the record of documents published by Jacobs—a single indebtedness from the king of £53,000 is cited (see "Jew. Quart. Rev." viii. 487). Of his sons two are mentioned, **Funes** and **Judah.** The latter name is found in a document at Pamplona (Jacobs, "Sources of History of Jews in Spain," xxxviii. 85). **Don Solomon de Ablitas,** under Carlos II. of Navarre, was *administrador de los bienes de su consejero* (administrator of the property of his counselor), 1362–67. An **Esezkiel de Ablitas** (1422) is mentioned in Jacobs' "Sources."

BIBLIOGRAPHY: Kayserling, *Juden in Navarra*, pp. 53 *et seq.*; Jacobs, *Sources*, Nos. 1433, 1437, 1439.

M. K.

ABLUTION: For the purpose of actual or ritual purification, ablutions or washings form an important feature of the Jewish religious ceremonial. Judaism is in thorough accord with the proverb, "Cleanliness is next to godliness" (see Mishnah, Soṭah, ix. 15): indeed, it goes further; for it holds practically that cleanliness is godliness itself. There are three kinds of Ablution recognized in Biblical and rabbinical law: (1) Washing of the hands, (2) washing of the hands and feet, and (3) immersion of the whole body in water.

Modern Practise.

The ritual washing of the hands is not explicitly prescribed by the Bible, but is inferred by the rabbis (Ḥul. 106*a*) from the passage, Lev. xv. 11, in which it is stated that if a person afflicted with an unclean issue have not washed (or bathed) his hands his touch contaminates. The passage, Ps. xxvi. 6, "I will wash mine hands in innocency: so will I compass thine altar, O Lord," also warrants the inference that Ablution of the hands is requisite before performing any holy act. This particular form of Ablution is the one which has survived most completely and is most practised by Jews. Before any meal of which bread forms a part, the hands must be solemnly washed and the appropriate benediction recited. Before prayer, too, the hands must be washed; also after any unclean bodily function or after contact with an unclean object. The precepts concerning the carrying out of the ritual washing of the hands are contained in the rabbinical code "Shulḥan 'Aruk, Oraḥ Ḥayyim," §§ 117–165. The chief rules are these: The water must be in a state of natural purity, not discolored or defiled by the admixture of any foreign substance; it must not have been previously used for any purpose, and must be poured out by human act, the mere natural flow of water not sufficing. If a hydrant or stationary receptacle is used, the cock must be opened separately for each hand. This precept, that the water must be poured out by human act, is based on the fact that Scripture describes the pouring of water upon the hands as performed by one person for another, and considers it an appropriate act for the disciple to do for his master. The pouring on of water was a sign of discipleship. Thus, Scripture says of Elisha that he poured water (יצק מים) upon the hands of Elijah, meaning that he was his disciple. The hands may also be purified by immersion; but in that case the same rules must be observed as in the case of immersion of the entire body in a regular ritual bath, or *miḳweh*. If water is not obtainable, the hands should be rubbed with some dry, clean substance, such as cloth. The hands must also be washed after eating. The Ablution before grace is known technically as *mayim rishonim* (first waters), and the subsequent Ablution as *mayim aḥaronim* (last waters). The latter Ablution is by no means generally observed.

Ancient and Modern Temple Service.

Washing of the hands and feet is only prescribed by the Mosaic Law for those desiring to perform priestly functions. Scripture states that whenever Moses or Aaron or any of the subordinate priests desired to enter the sanctuary (Tabernacle) or approach the altar, they were bound to wash their hands and feet from the laver which stood between the Tabernacle and the altar (Ex. xxx. 19, xl. 31). This rule was, of course, also observed in the Temple at Jerusalem.

Immersion of the Whole Body.

The washing of the whole body is the form of Ablution most frequently ordained in Scripture, and for the greatest number of causes. According to rabbinical interpretation, this is only valid when performed by immersion, either in a natural fountain or stream or in a properly constructed mikweh, or ritual bath, containing at least forty *seahs* (about one hundred and twenty gallons) of water (see Baths). The following are the cases in which the Mosaic Law requires immersion of the whole body, the object being either purification or consecration: (*a*) No leper or unclean person of the seed of Aaron could eat of holy flesh until he had washed his whole body in water (Lev. xxii. 4–6). (*b*) When a leper was healed of his leprosy, he shaved off his hair, offered up the prescribed sacrifices, washed his clothing, bathed his person in water, and became clean (Lev. xiv. 8, 9). (*c*) Any person who came into contact with the body of, or with articles of furniture used by, a person having an unclean issue (זב), or with any article used by him, was obliged to wash both his body and his garments, and was unclean for a whole day (Lev. xv. 5–10). (*d*) On the Day of Atonement the high priest, after sending off the scapegoat (see Azazel), was obliged to wash his whole body in water in a holy place. The same duty devolved upon the man who took away the goat and upon him who burned the ox and the goat of the sin-offering; and they were also required to wash their garments (Lev. xvi. 24, 26, 28). According to the Talmud, on the Day of Atonement the high priest immersed his whole person five times and washed his hands and feet ten times (Mishnah, Yoma, iii. 3). (*e*) A sufferer from an unclean issue to be clean required immersion of the whole person (Lev. xv. 16, 18). (*f*) Whoever touched a menstruous woman, or any article used by her, required immersion of the whole person (Lev. xv. 19–27). (*g*) A native Israelite or a proselyte eating unclean flesh of a beast which had died of itself, or had been torn, became thereby unclean for a day, and was obliged to wash his whole body (Lev. xvii. 15). (*h*) The priest who tended the red heifer, itself intended as a rite of purification, became unclean for a day and was obliged to wash his whole body (Num. xix. 7, 8). (*i*) Whoever came into contact with a corpse or a grave was unclean for seven days. On the third and seventh days he was sprinkled with water in which ashes from the burnt carcass of the red heifer had been dissolved. On the seventh day he washed his whole body and his garments in water and became clean (Num. xix. 19). (*j*) Among the ceremonies at the installation of priests was the washing of the whole body (Ex. xxix. 4, xl. 12). (*k*) The Levites were purified by having water of the sin-offering sprinkled upon them (Num. viii. 15). (*l*) A menstruous woman requires immersion, as is shown by II Sam. xi. 2, 4, and the rabbinical interpretation of Num. xxxi. 23. Most of the above purifications, with the exception of the last, are in abeyance at the present time, it being impossible, in the judgment of rabbinical authorities, to observe them properly in the dispersion. The immersions for the sake of ritual purity at the festivals are, however, still observed by the pious. The Karaites follow all the laws of purity. The numerous sects of the Ḥasidim are especially scrupulous in their ablutions. A Gentile wishing to become a proselyte must also immerse his whole body. This ceremony is, no doubt, historically allied to Baptism, which is thought by modern authorities to have originated among the Essenes, who were very scrupulous respecting ablutions, and in the observance of the rules of purity (see Lustration; Sprinkling).

The only priestly function still observed among Jews as a part of the public worship is the blessing of the people. On festivals and holy days, the descendants of Aaron pronounce upon the congregation the threefold benediction (Num. vi. 24–26). On this occasion the Levites pour out the water for the priests at the washing of hands, which takes place previous to the benediction, and for which a special pitcher and basin, both usually of silver, are used. Levites, in consequence, often have on their tombstones lavers as heraldic symbols of their Levitic descent.

Bibliography: For older authorities see McClintock and Strong, *Cyclopedia*; Hamburger, *Realencyklopädie für Bibel und Talmud*, i. 145, 872; Nowack, *Biblische Archaeologie*, ii. 275–299; Samuel Spitzer, *Über Baden und Bäder bei den Alten Hebräern*, 1884.

B. D.

——**Historical Presentation:** The rite of Ablution forms part of the system of purification practised at all times and in all lands by such as strive for holiness or for a communion with the Deity. It may have a twofold object: (1) the cleansing of the body from impurity, first in a physical sense, and then on a higher stage in a symbolical sense, and (2) the preparing of the body for a higher degree of holiness. Persons were not allowed to enter a holy place or to approach the Deity with sacrifice or prayer without having first performed the rite of Ablution or, as it is also called, sanctification (Ex. xix. 10; I Sam. xvi. 5; II Chron. xxix. 5; and Josephus, "Ant." xiv. 11, § 5, where we are told that the whole people purified themselves for the approaching festival; compare Ta'anit, 19*b*–20*a*). The priests were especially enjoined to wash their hands and feet before entering the sanctuary or before officiating at the altar (Ex. xxx. 19 *et seq.*). Similarly the priests in Egypt had to wash themselves twice every day and twice every night in cold—probably identical with living or flowing—water (Herod. ii. 37); and the Greeks, we learn from Hesiod ("Opera et Dies," verse 722), were warned "never with unwashed hands to pour out the black wine at morn to Zeus or the other immortals" (compare Homer, "Iliad," vi. 266; "Odyssey," iv. 759). It is partly in view of this almost universal practise that the Psalmist says: "I will wash mine hands in innocency: so will I compass thine altar" (Ps. xxvi. 6), or "Verily I have cleansed my heart in vain, and washed my hands in innocency" (Ps. lxxiii. 13); partly also in view of an especial rite prescribed (Deut. xxi. 6) in the case of the commission of a murder by an unknown person, when the elders of the nearest city had to wash their hands over the blood of an expiatory heifer (parallels to which have been found in Vergil, "Æneid," ii. 217, and scholiast on Sophocles' "Ajax," 664, in i. 80 of the London edition, 1758). "Clean hands" became synonymous with hands free from guilt (see Ps. xviii. 20, xxiv. 4; Job, ix. 30).

Following the custom of the priests, the pious Israelite bathed, or at least washed his hands, every morning before prayer. Thus the God-fearing Jews are represented in Sibylline Books, iii. 591–593 as "such who, rising from their bed early in the morning, wash their hands in water to lift them ever pure to heaven in prayer." The same is related of Judith (Judith, xii. 7), and of the seventy-two elders who are said to have translated the Scriptures for Ptolemy we are told, in the Letter of Aristeas, 305, that, in accordance with Jewish custom, they washed their hands in the sea every morning before offering their prayers. For this reason it became "a tradition of the fathers to build houses of worship near the water" (see the decree of Halicarnassus in Josephus, "Ant." xiv. 10, § 23; and Acts of the Apostles, xvi. 13).

So fixed became this custom of washing the hands before divine service that the Christian Church adopted the Jewish custom of providing the worshipers with fountains or basins of water (see Eusebius, "Hist. Eccl." x. 4, 40), exactly as the Temple, or Tabernacle, had the laver, or the molten sea, for the use of the priests (Ex. xxx. 18; II Chron. iv. 2, 6). The rabbis instituted a special benediction to be recited every morning: "Blessed be Thou O Lord, King of the Universe, who hast sanctified us by Thy laws and commanded us to wash the hands" (Ber. 60b). Some erroneously derive the term used for washing, "*netilat yadayim*" (lifting up of the hands) from *natla* = Greek *ἄντλιον* (B. B. 58b; see S. Fränkel, "Aramäische Fremdwörter im Arabischen," p. 65), the name for the jar of water used (Ḥul. 107a); others, from the prescribed manner of pouring the water upon the uplifted hands until it reached up to the wrist (*perek*)—Yad. ii. 3; Tosef., Yad. ii. 2; Soṭah, 4b—but it seems rather to be taken from Ps. cxxxiv. 2, "Lift up your hands in the sanctuary, and bless the Lord!" referred in Targ. Yer. to the officiating priests. The Apostolic Constitutions, viii. 32, also have the rule, "Let all the faithful, whether men or women, when they rise from sleep, before they go to work, pray, after having washed themselves" (*νιψάμενοι* = "washed their hands").

Ablution among Mohammedans.

Among the Mohammedans the ablution preparatory to prayer, called *ważú*, becomes far more burdensome because it is required five times a day—before each of the stated prayers, before touching the holy Koran, and after every ritual defilement; and the washing of each hand and part of the face is accompanied by prayer: "O believers, when ye prepare yourselves for prayer wash your faces and hands up to the elbows, and wipe your heads and your feet to the ankles" (Koran, sura v. 8). In all the principal mosques there are tanks or wells, which supply water for the rites of Ablution (T. P. Hughes, "Dictionary of Islam" *s.v.* "Ablution").

With the Jews, Ablution was also required before each meal, inasmuch as the participation in the meal by the members of the Pharisean brotherhood was to assume the same character as the sacrificial or sacred meal, of which the priest could partake only after having undergone the rite of Ablution; and the name of God had to be pronounced over it, as was done over the sacrifice (I Sam. ix. 13, xvi. 5). According to rabbinical tradition, King Solomon, the builder of the Temple with its molten sea, instituted the practise (Shab. 14b; 'Er. 21b). The twofold injunction, "Sanctify yourselves and be ye holy" (Lev. xx. 7), was interpreted as commanding a twofold Ablution, the second being in preparation for the grace after meals (Ber. 53b; see 43b, 46b). Edersheim ("Life of Jesus," ii. 11) erroneously identifies the *mayim rishonim* and *mayim aḥaronim* with the *rishonot* and *sheniyot* of Yadayim, and says: "The 'first waters' were poured upon the uplifted hands to remove the defilement, and if the water did not reach up to the wrist the hands were not clean; while the 'second waters' were to wash away the water that had absorbed the defilement. These pourings preceded the grace before meals; and to this reference is made in Mark, vii. 3: 'The Pharisees and all the Jews eat not except they wash their hands to the wrist'" (*πυγμῇ*; A. V. 'often' reads as if = *πυκνά*). In the Mishnaic time only the ablution after the meal is spoken of by the Hillelites and Shammaites (Ber. iii. 1). The washing of the hands *after* the meal—originally a sanctification before saying grace—soon fell into desuetude. In vain the Amoraim contended that this duty was superior to the ablution preceding the meal (Yoma, 83b; Ḥul. 106a). Later rationalists explained the custom away, as having arisen from the danger of wiping the eyes with fingers on which the salt of Sodom, used in the food, might have remained, and therefore declared it antiquated (Tosef., Ber. 53b; Alfasi, Ber. 48b; "Shulḥan 'Aruk, Oraḥ Ḥayyim," § 181, 10). Akiba, when in prison, deprived himself of the water given him to quench his thirst rather than neglect the rite of Ablution ('Er. 21b); and according to the Mishnah the people at large might only in extreme cases, as on a battle-field, dispense with the rite ('Er. i. 10, p. 17a). According to one of the Amoraim, the eating of bread with unwashed and undried hands is eating unclean bread, or is tantamount to committing an act of unchastity; according to others it leads to sudden destruction or poverty (Soṭah, 4b; Shab. 62b). Still Rab says (Ḥul. 106b), "One may perform the rite of Ablution in the morning and take care that it should apply to the meals of the whole day." Anomalous as this teaching of an amora may seem, it was probably the same for which Eleazar b. Ḥanok was long before excommunicated, as undermining the authority of the elders (see 'Eduy. v. 6). A similar opposition was shown by Simeon the Essene (ha-Ẓenu'a = "the Saint"), Tosef., Kelim, B. Ḳ. i. 6, who entered the holy place without having washed his hands and feet, claiming a greater degree of holiness for himself than the high priest because of his ascetic life.

In the Mishnaic Time.

This seems to cast new light on the attitude of Jesus toward the rabbinical law of Ablution. According to Matt. xv. 1–20 and Mark, vii. 1–23, Pharisees and scribes that had come from Jerusalem had seen some of the disciples eat their bread with profane (*ḥullin*), that is, unwashed, hands: for, says Mark, the Pharisees and all the Jews, unless they wash their hands up to the wrist (see Edersheim, *l.c.*), eat not, holding fast to the tradition of the elders; and when they come from the market-place, except they have first sprinkled themselves, they eat not. The Pharisees and the scribes ask Jesus: "Why walk not thy disciples according to the traditions of the elders, but eat their bread with profane hands?" And he answers them: "Well did Isaiah prophesy of you Pharisees (hypocrites), 'This people draw nigh with their mouth, and with their lips they honor me; but their heart is far from me and their fear of me is a precept of men learned by rote' (Isa. xxix. 13, Masoretic text). Ye leave the commandment of God and hold fast to the tradition of men" (compare the rabbinical phrase העמידו דיניהם על דין תורה, B. M. 30b). What follows in Mark, or precedes in Matthew, has no bearing on the question of Ablution and is the outcome of Pauline antinomianism. Another record is that of Luke, xi. 37–41: “Now as he spake, a Pharisee asked him to breakfast with him, and he went in and sat down to meat. And as the Pharisee saw this he marveled that he had not bathed [ἐβαπτίσθη] before breakfasting. And Jesus said unto him: ‘Now ye Pharisees cleanse the outside of the cup and of the platter, but your inward part is full of extortion and wickedness. Ye foolish ones, did not He that made the outside make the inside also? However, give the things that are within over to righteousness [צדקה, not alms], and behold all things are clean unto you.’”

In the course of time it became customary to pour water three times upon the hands to cleanse them from impurity; and in a Baraita (Shab. 109*a*) the opinion is expressed by R. Nathan, that the spirit of impurity, resting upon man during the night, will not leave him until he has poured water three times upon his hands. The cabalists go still further, and maintain that man incurs the penalty of death if he walks a distance of four yards from his bed without Ablution (Meir ibn Gabbai in his “Tola‘at Ya‘aḳob”; see “Shulḥan ‘Aruk, Oraḥ Ḥayyim,” iv. 1, 2, and Magen Abraham). So too a passage in the Zohar (“Wayishlaḥ,” p. 387) says: “Whosoever sleepeth at night in his bed tasteth of death, for his soul leaveth him for the nonce. Being thus bereft of its soul, an unclean spirit possesseth his body and defileth it. Wherefore I say, let no man pass his [unwashed] hand over his eyes in the morning, by reason of the unclean spirit which resteth on it.” The hygienic intent of these prescriptions is manifest. K.

ABNER: Cabalist and teacher of Isaac of Acco (Acre) about 1150, mentioned by Isaac as a great authority in mystic philosophy.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 28.

K.

ABNER or **ABINER** (“My Father is Ner”).—**Biblical Data**: According to I Chron. viii. 29–33, and Josephus (“Ant.” vi. 6, § 3), an uncle of Saul; while I Sam. xiv. 51 and Josephus (“Ant.” vi. 6, § 6) seem to show that he was Saul’s cousin. The latter view is regarded as the more probable, although it involves a slight emendation of the Masoretic text in I Sam. xiv. 51 (read “sons” of Abiel instead of “son”). Abner was Saul’s captain of the host (I Sam. xiv. 50, xvii. 55). After the fatal battle at Mt. Gilboa, Abner kept all the tribes except Judah faithful to Ishbosheth, then in refuge at Mahanaim. The disastrous battle at the pool of Gibeon (II Sam. ii. 8–30) sealed the fate of Saul’s kingdom. Abner, smarting under a malign charge of Ishbosheth (II Sam. iii. 7–11), privately turned over his allegiance and influence with the tribes to David (II Sam. iii. 12–21). Joab, David’s captain of the host, through jealousy and out of vengeance for Asahel’s death (II Sam. ii. 19–23), treacherously slew Abner (II Sam. iii. 27–30), who was buried, amid royal mourning, in Hebron (II Sam. iii. 33–38). According to a Jewish tradition, Abner was the son of the Witch of En-dor. I. M. P.

——**In Rabbinical Literature**: Son of the Witch of En-dor (Pirḳe R. El. xxxiii.), and the hero par excellence in the Haggadah (Yalḳ., Jer. 285; Eccl. R. on ix. 11; Ḳid. 49*b*). Conscious of his extraordinary strength, he exclaimed: “If I could only catch hold of the earth, I could shake it” (Yalḳ. *l.c.*)—a saying which parallels the famous utterance of Archimedes, “Had I a fulcrum, I could move the world.” According to the Midrash (Eccl. R. *l.c.*) it would have been easier to move a wall six yards thick than one of the feet of Abner, who could hold the Israelitish army between his knees. Yet when his time came (נפלה שעתו), Joab smote him. But even in his dying hour, Abner seized his foe like a ball of thread, threatening to crush him. Then the Israelites came and pleaded for Joab’s life, saying: “If thou killest him we shall be orphaned, and our women and all our belongings will become a prey to the Philistines.” Abner answered: “What can I do? He has extinguished my light” (has wounded me fatally). The Israelites replied: “Entrust thy cause to the true judge [God].” Then Abner released his hold upon Joab and fell dead to the ground (Yalḳ. *l.c.*).

His One Sin.

The rabbis agree that Abner deserved this violent death, though opinions differ concerning the exact nature of the sin that entailed so dire a punishment on one who was, on the whole, considered a “righteous man” (Gen. R. lxxxii. 4). Some reproach him that he did not use his influence with Saul to prevent him from murdering the priests of Nob (Yer. Peah, i. 16*a*; Lev. R. xxvi. 2; Sanh. 20*a*)—convinced as he was of the innocence of the priests and of the propriety of their conduct toward David, Abner holding that as leader of the army David was privileged to avail himself of the Urim and Thummim (I Sam. xxii. 9–19). Instead of contenting himself with passive resistance to Saul’s command to murder the priests (Yalḳ., Sam. 131), Abner ought to have tried to restrain the king. Others maintain that Abner did make such an attempt, but in vain, and that his one sin consisted in that he delayed the beginning of David’s reign over Israel by fighting him after Saul’s death for two years and a half (Sanh. *l.c.*). Others, again, while excusing him for this—in view of a tradition founded on Gen. xlix. 27, according to which there were to be two kings of the house of Benjamin—blame Abner for having prevented a reconciliation between Saul and David on the occasion when the latter, in holding up the skirt of Saul’s robe (I Sam. xxiv. 11), showed how unfounded was the king’s mistrust of him. Saul was inclined to be pacified; but Abner, representing to him that David might have found the piece of the garment anywhere—possibly caught on a thorn—prevented the reconciliation (Yer. Peah, *l.c.*, Lev. R. *l.c.*, and elsewhere). Moreover, it was wrong in Abner to permit Israelitish youths to kill one another for sport (II Sam. ii. 14–16). No reproach, however, attaches to him for the death of Asahel, since Abner killed him in self-defense (Sanh. 49*a*).

It is characteristic of the rabbinical view of the Bible narratives that Abner, the warrior pure and simple, is styled “Lion of the Law” (Yer. Peah, *l.c.*), and that even a specimen is given of a halakic discussion between him and Doeg as to whether the law in Deut. xxiii. 3 excluded Ammonite and Moabite women from the Jewish community as well as men. Doeg was of the opinion that David, being descended from the Moabitess Ruth, was not fit to wear the crown, nor even to be considered a true Israelite; while Abner maintained that the law affected only the male line of descent. When Doeg’s dialectics proved more than a match for those of Abner, the latter went to the prophet Samuel, who not only supported Abner in his view, but utterly refuted Doeg’s assertions (Midr. Sam. xxii.; Yeb. 76*b et seq.*).

One of the most prominent families (Ẓiẓit ha-Kesat) in Jerusalem in the middle of the first century of the common era claimed descent from Abner (Gen. R. xcviii.). L. G.

ABNER OF BURGOS (called also **Alfonso of Valladolid** and **Alfonso of Burgos**): A Jewish convert to Christianity and polemical writer against his former religion; born 1270; died 1348, or a little later (Grätz). As a student he acquired a certain mastery in Biblical and Talmudical studies, to which he added an intimate acquaintance with Peripatetic philosophy and even with astrology. He was graduated as a physician at the age of twenty-five, but throughout a long life he seems to have found the struggle for existence a hard one. Not being of those contented ones who, as Moses Narboni says in his "Maamar ha-Beḥirah" (Essay on the Freedom of the Will; quoted by Grätz, p. 488), are satisfied with a peck of locust-beans from one Friday to another, he resolved to embrace Christianity though at the advanced age of sixty, according to Paulus de Santa Maria ("Scrutinium Scripturarum"); according to other writers he took this step soon after he was graduated in medicine. The only point certain from the statements of his contemporaries is that he was converted, not from spiritual conviction, but for the sake of temporal advantage. Something of the apostate's pricking conscience seems to have remained with him, however, although he was immediately rewarded with a lucrative sacristan's post in the prominent Metropolitan Church in Valladolid (whence he took the name of Alfonso of Valladolid). In an essay entitled "Iggeret ha-Gezerah" (Epistle on Fate), he sought to disclaim responsibility for his act of apostasy by setting up the remarkable plea that man's actions are ruled and compelled by planetary influence, and that therefore there can be no option or free will for mortals. Both his conversion and this defense aroused general and fervent protests from his quondam Jewish friends, protests marked by great bitterness. Isaac Pulgar, to whom Abner had dared to send a copy of his attempted justification, returned it with a biting satire referring to the Biblical test of the adulterous woman (Num. v. 11–30). Deeply stirred by the wordy war ensuing, Abner was not slow to make his vindictiveness felt, and in a direction where it would most keenly be experienced. He presented charges before the just and energetic Alfonso XI., king of Castile, accusing his former brethren of using a prayer-formula in their ritual which blasphemed the Christian God and cursed all Christians. The prayer referred to was a formula that had been used only in olden Roman times, when the early Jewish converts to Christianity persistently molested the Jews. The king ordered a public investigation at Valladolid, in which the representatives of the Jewish community were confronted with Abner. The conclusion was announced in the shape of a royal edict forbidding the use of the formula in question (February, 1336); a barren victory on both sides, for the Jews had no idea of ever using it, and Abner of course failed to prove that they had. Undaunted, he then prosecuted his literary activity against his brethren with unabated virulence until his death. He accuses them, for instance, of constantly warring among themselves and splitting into hostile religious schisms; in support of this statement he adduces an alleged list of the "sects" prevailing among them, in which he gravely enumerates Sadducees, Samaritans, and other extinct divisions as if they were still extant. He makes two "sects" of Pharisees and Rabbinites, says that cabalists believe in a tenfold God, and speaks of a brand-new "sect" believing in a dual Deity, God and Meṭaṭron.

The following is a list of Abner's writings: (1) A supercommentary on Ibn Ezra's commentary on the Decalogue, written before his apostasy. (2) "Moreh Ẓedeḳ" (The Teacher of Righteousness), also in a Spanish version, "El Mostrador de Justicia," a dialogue containing ten chapters of discussions between a religious teacher (Abner?) and a Jewish controversialist. The Spanish manuscript is in the Bibliothèque Nationale at Paris (Kayserling). (3) "Teshubot 'al-Sefer Milḥamot Adonai le-Ḳimḥi" (Reply to Kimḥi's book on the "Wars of the Lord"). This too was translated into Spanish, by request of the Infanta Doña Blanca, prioress of a convent in Burgos, under the similar title "Los Batallos de Dios." (4) "La Concordia de las Leyes," an attempt to provide Old Testament foundations for Christian dogmas. (5) "Libro de las Tres Gracias," manuscript in the Madrid National Library (Kayserling). (6) "Minḥat Ḳenaot" (The Offering of Jealousy), with other works, in defense of astrology against Pulgar's attacks; not extant. (7) Three "Letters" against Judaism, and "A Reply to the Replies." (8) "Iggeret ha-Gezerah" (Epistle on Fate). It is also practically certain that he was the translator into Latin of the "Letter of Samuel ibn Abbas," though the name is generally given as Alfonsus Bonihominis.

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F. de S. M.

ABNIMUS HAGARDI. See Œnomaos of Gadara.

ABO: Capital of the government of Abo-Björneborg in Finland, Russia, situated near the entrance of the Auraioki river into the Gulf of Bothnia.

Formerly no Jews were permitted to live in Abo, owing to the Swedish law of 1782, which excluded them from all Finland (see Finland). When this region was annexed to Russia, a ukase was issued (March 29, 1858) by which Jews who had served in the army there received the right to settle in that province. The same privileges were granted to their widows and children. Soon after the publication of this ukase the Jews began to settle in Abo. In 1883 the local merchants and artisans applied to the senate to withdraw all privileges from the Jews, including even the right of settlement in Abo. On June 27, 1883, a mob invaded the synagogue of Abo during the service and tried to cause a disturbance. The police quickly restored order. Thereupon a commission was appointed to regulate the Jewish question in Finland. Jews were subsequently permitted to settle in Abo, but their permits had to be renewed each year. Of the population of Abo, which, in 1898, aggregated 34,339 persons, only 220 were Jews, the remainder comprising 19,000 Finns and 13,000 Swedes.

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H. R.

ABOAB (also written **Abohab, Abuab, Aboaf, Abof,** and **Abohaf**; אבוהב. also אבוהאב, "Jew. Quart. Rev." x. 130; אבאיוב, *ibid.* xi. 527): The name of an ancient and widely distributed Spanish family, among whose members were many most able scholars. The family can be authentically traced to the thirteenth century, and representatives thereof are to be found in Holland, Italy, Turkey, Africa, and America. Some branches of this family, in which the names Abraham, Isaac, Jacob, Joseph, and Samuel frequently occur, can be followed genealogically. Through marriage, and by following the Spanish custom of joining together the paternal and maternal names, there arose the families of Aboab y Cardoso, Aboab y Lopez, Aboab y Brandaõ, Aboab y Coronel, Aboab y Osorio, Aboab de Paz, etc. (Kayserling, "Bibl. Esp.-Port. Jud." pp. 2 *et seq.*; "Jew. Quart. Rev." x. 130; "Rev. Ét. Juives," xxv. 203, where further data will be found; and see also the lists at the end of D. H. de Castro's "De Synagogue van de Portugeesch Israelietisch Gemeente te Amsterdam," which contain a number of additional names).

1. Abraham Aboab (probably identical with Abuhafa Ham in Jacobs, "Sources," p. 19) is the oldest Aboab known to us. He lived at Pelof, Aragon. He received in 1263 from the king Don Jaime a tower called Altea, with the surrounding dairy farms and all rights and privileges of ownership. **2.** Another **Abraham,** a learned contemporary of Judah ben Asher, lived in 1340 at Toledo. He was the son of Isaac Aboab, the author of the "Menorat ha-Maor." **3.** Among the earliest Spanish emigrants to Amsterdam were **Abraham,** and his son Jacob, who died in 1604. **4.** The son of the latter, **Abraham,** was, in 1639, ḥazan of the congregation Bet Jacob in Amsterdam. **5.** Another **Abraham,** who lived in 1655, was a proof-reader and publisher at Venice. **6.** Philanthropist of the first half of the seventeenth century. A profoundly religious man, devoted to the study of Hebrew literature. About the year 1627 he established at Hamburg a synagogue called Keter Torah, as well as Jewish schools in Palestine, Mantua, and other places. He was widely known and honored on account of his extraordinary benevolence. The last years of his life were passed at Verona, Italy, where his favorite son, Samuel Aboab, was rabbi, and there he died at a very old age, in March, 1642. The preacher Azariah Figo delivered his funeral discourse, which is printed in Figo's "Collection of Sermons" (No. 77). **7.** Son of Samuel Aboab; was rabbi in Venice and died there in the same year as his father, 1694.

Abraham ben Jacob Aboab: A grandson of Samuel; a learned and benevolent man. He died in Salonica in the middle of the eighteenth century.

Daniel Ẓemaḥ Aboab: Was a physician in Amsterdam. In 1668 he married Rebecca, the daughter of Jacob Lopez.

David Aboab: 1. In Amsterdam, was the author of a work completed in 1685 (but never printed), entitled "Catalogo de Diferentes Remedios para Diversas Sortes de Achaques, Achados por Experiencia Haverem Sido Bonos" (Catalogue of Diverse Remedies for Various Ailments, Found by Experience to Have Been Good). **2.** Gave in Venice a rabbinical decision concerning the singing of the priestly benediction, in response to a question of Nehemiah ben Baruch, rabbi in Ferrara.

Elijah Aboab: 1. Established the first synagogue in Hamburg in 1625. **2.** Another **Elijah** was a publisher of Hebrew books in Amsterdam about 1645.

Immanuel Aboab: Portuguese scholar; a great-grandson of Isaac Aboab (died 1493); was born in Oporto, Portugal, about 1555; died at Venice in 1628. He early became an orphan and was reared by his grandfather Abraham Aboab. He emigrated to Italy, and after living some time at Pisa he removed to Corfu, where he became acquainted with Horazio del Monte, a nephew of the duke of Urbino. In Reggio he became acquainted with Menahem Azaria de Fano; thence he went to Spoleto and elsewhere in Italy, and finally settled at Venice. Here he had occasion, in 1603, to defend his coreligionists, in the presence of an exalted commission, against malicious accusations, and he proved with ease that the Jews had never lacked the courage and devotion to make the greatest sacrifices on behalf of the country that protected them in their rights and which they could truly call "fatherland." Aboab had the intention of going to Palestine and publishing there his works, "The Kingdom of the Intellect" and "The Foundations of Truth," which he had written in defense of the Talmud. He was the author of a defense of the traditional law and of a chronological list of that law's exponents. He worked at this treatise, which was much prized by the pious, for ten years, and completed it in 1625. It was published by his heirs at Amsterdam, in 1629 (2d ed., *ibid.*, 1727), under the title, "Nomologia o Discursos Legales, Compuestos por el Virtuoso Hakam Rabi Imanuel Aboab de Buena Memoria." A manuscript of this work exists in the library of the Historical Academy in Madrid.

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M. K.

Isaac Aboab: Author of "Menorat ha-Maor"; lived in Spain about 1300. As shown by Zunz ("Ritus," pp. 204–210), he is not to be confounded with Isaac Aboab, rabbi of Castile, the supercommentator of Naḥmanides, who died in 1493 (see following article).

He was a man of affairs, who, toward the close of his life, devoted much time to literary work and to preaching, as he found, he complained, that great Talmudic scholars and important seats of learning were rare. In his time the Jews for whom he wrote still understood and spoke Arabic. He belonged to a period of intellectual decline when men took naturally to eclecticism. He combined extensive rabbinical knowledge with philosophical erudition, and was fond of mystic interpretation of the Mosaic laws and ceremonies. He quoted Aristotle and Plato, though only from secondary sources, and endeavored to illustrate passages from the Talmud and the midrashic literature, with which he was especially familiar, by utterances taken from the philosophical, the ethical, and the mystic literature of his time. His chief aim was the popularization of knowledge and the elevation of the masses.

Aboab wrote three books. The first, on Jewish rites, under the title of "Aron ha-'Edut" (The Ark of the Testimony), was divided, after the manner of the Decalogue, into ten sections, each again subdivided into chapters and paragraphs. The various ritual laws were therein traced to their Talmudic sources, and the decisions of the Geonim and later interpretations added. His second book, on the prayers and benedictions, was called "Shulḥan ha-Panim" (Table of the Showbread), and was divided into twelve sections, symbolizing the twelve loaves of the showbread in the Tabernacle; both works unfortunately are lost.

His third book has survived, and has won considerable fame for the author, though in his humility he assures his readers that he composed it chiefly for his own use as a public speaker. But besides this it has contributed probably more than any other medieval book to the popularization of rabbinical lore and to the religious edification and elevation of the masses. It belongs to that class of ethical works which sprang up in the thirteenth century in a time of reaction against the one-sided manner in which the Talmudic studies had been previously pursued.

> "These Talmudists," he says in the preface, "consider it their duty to propose difficult questions and answer them in a witty and subtle manner, but leave unnoticed the precious pearls that lie upon the bed of the Talmudic ocean, the ḥaggadic passages so rich in beauty and sweetness."

He conceived, therefore, the plan of grouping together the rich material stored up in the vast treasure-house of the Haggadah from the religious and ethical point of view, and of presenting it in a book which he called "Menorat ha-Maor" (The Candlestick of Light; compare Num. iv. 9), intending by it to illumine the minds and the hearts of his coreligionists. With reference to the seven-armed candlestick in the Tabernacle (Ex. xxv. 31; Num. viii. 2), he divided the book into seven sections, each of which bears the title of "Ner," or "Lamp," subdivided into separate parts and chapters. It can hardly be said that the division of the matter treated is very logical and systematic, nor indeed does the work lay any claim to originality; but in presenting the beautiful moral and religious truths of Judaism in homely form, Aboab supplied to the average reader a great need of the time. Its skilful arrangement of the various Biblical and rabbinical topics and its warm tone of deep earnestness and sincerity could not fail to appeal to the popular heart. And as in the course of time the sermon, then still in use among the Spanish Jews, ceased to be a part of the divine service because the preacher had to give way to the ḥazan, or precentor, the "Menorat ha-Maor" became a substitute for the living voice of the preacher. It was translated into Spanish and read to attentive assemblies of the people, particularly to those not versed in the Law. It thus became the household book of the medieval Jews. It was published with a Spanish translation (Leghorn, 1657), with a Hebrew commentary and a Judæo-German translation by Moses Frankfurter (Amsterdam, 1701), with a modern German translation by Fürstenthal and Behrend (Krotoschin, 1844–46). It was translated also into Yiddish, Wilna, 1880. The book must not be confused with a work of the same name by Israel Alnaqua.

Bibliography: Zunz, *Ritus*, pp. 204–210; *Menorat ha-Maor*, introduction by Behrend, Krotoschin, 1844; see also Brüll's *Jahrb.* ii. 166, where attention is called to a passage in Aboab on the holiness of the marital relations, *Menorat ha-Maor*, §§ 181–186, taken almost literally from Naḥmanides' *Iggeret ha-Kodesh*. Against the charge of plagiarism, see Steinschneider, *Hebr. Bibl.* 1876, p. 89.

S. B.—K.

Isaac Aboab: Spanish Bible commentator; presumably a descendant of preceding; born at Toledo in 1433; died in January, 1493. He was the pupil and successor of Isaac Campanton, and was called "the last gaon of Castile." After Ferdinand and Isabella issued the decree of expulsion in 1492, he with thirty others of the most respected Jews of the land went to Lisbon in order to negotiate with King John II. of Portugal for the reception of his banished coreligionists. He and his companions were allowed to settle under favorable conditions in Porto. He died a few months after the expulsion. His disciple, the chronicler and mathematician Abraham Zacuto, delivered his funeral address. Many of Aboab's disciples attained to great distinction. Of his works the following have appeared in print: "Nehar Pishon," a collection of sermons, Constantinople, 1538; "A Supercommentary to Naḥmanides' Pentateuch-Commentary," Constantinople, 1525; Venice, 1548, etc. A supercommentary to the commentary of Rashi on the Pentateuch and a number of rabbinical decisions exist in manuscript.

Isaac Aboab: Son of Mattathiah; a contemporary of Isaac da Fonseca Aboab and often confounded with him. He was born in Amsterdam, and became ḥakam of the Portuguese congregation there; he was a friend of the learned Surenhuysius (Bloch, "Oest. Wochenschrift," 1899, No. 48, p. 902). He died about 1720 at Amsterdam. He wrote a book of exhortation and admonition for his son, which appeared at Amsterdam, in 1687, under the title "Exortação Paraque os Tementes do Senhor na Observança dos Preceitos de sua S. Ley." A number of his works exist in manuscript, among them a genealogy of the Aboab family and a "Comedia de la Vida y Successos de Josseph."

Bibliography: Kayserling, *Bibl. Esp.-Port. Jud.* pp. 3, 4.

M. K.

Isaac da Fonseca Aboab: Ḥakam at Amsterdam; born at Castrodaire, Portugal, in 1605; died on April 4, 1693, aged eighty-eight; was the son of David Aboab and Isabel da Fonseca, who was in her fifty-first year at the time of his birth. In order to be distinguished from Isaac de Mattathiah Aboab, he added his mother's name to his own.

In fear of danger from the Inquisition, David fled with his family to St. Jean de Luz, a small town on the Franco-Spanish frontier. Here he appears to have died, and his widow, Isabel, not yet feeling herself safe, emigrated in 1612 with her son to Amsterdam, where relatives of her husband had already settled. Here Isaac studied under the direction of the ḥakam Isaac Uzziel and made such progress that in 1619 he already held a public office. When twenty-one years of age he became ḥakam of the community. When the three congregations of Amsterdam were united in 1639, Aboab was confirmed in his post; but his position can not have been very remunerative, for in 1642 he accepted a call to Pernambuco, Brazil, at that time in the hands of the Dutch. Here, however, he could not permanently remain. In 1649 war broke out between the Dutch and the Portuguese regarding the possession of Brazil, in which the latter were victorious. All the Jews were obliged to leave the country. Aboab returned to Amsterdam. Such was the esteem in which he was held, that he was reappointed ḥakam. His duties were to preach three times monthly and to give instruction at the Talmud Torah, as well as at the Yeshibah, or Talmudic Academy, established by the rich brothers De Pinto, of which latter institution he was the head. Aboab was an able preacher, an excellent Hebrew poet—as can be seen from his occasional poems—and was also acquainted with the natural sciences. He was inclined to the Cabala, and translated into Hebrew the Spanish works of Alonso de Herrera on the Cabala. In his old age he was a secret adherent of Shabbethai Ẓebi. For more than half a century Aboab presided over the community and did much to promote its welfare. He gave the first impulse to the building of the great synagogue. He had an extensive library, a catalogue of which was printed in 1693. Aboab was the first Jewish author in America. Of his works the following have appeared: "Parafrasis Comentada sobre el Pentateuco," Amsterdam, 1681; "Sermão en Memoria de Abraham Nuñez Bernal"; "Sermão Funebre en Memoria de Dr. Joseph Bueno," Amsterdam, 1669; "Sermão no Alegre Estreamente e Publica Celebridade da Esnoga," Amsterdam, 1675; "Sermão . . . por Hatan

Isaac da Fonseca Aboab.

(From the portrait in the Archives of the Amsterdam Portuguese Congregation.)

Torah Sr. Yahacob Israel Henriques," Amsterdam, 1678. He wrote in Hebrew, under the title זכר עשיתי לנפלאות אל, an account of the war between the Portuguese and the Dutch in Brazil, and of the sufferings of the Jews there. This work has been partially published in the "Publications Am. Jew. Hist. Soc." No. 5, 129 *et seq.*

BIBLIOGRAPHY: Kayserling, *Bibl. Esp.-Port. Jud.* pp. 4, 5; *Publications of the Am. Jew. Hist. Soc.* iii. 14-20, 103 *et seq.*, v. 125-136; Grätz, *Gesch. d. Juden*, x. *passim*; De Castro, who gives the epitaphs of Aboab and his wives, in *Keur van Grafsteenen*, pp. 67 *et seq.*

M. K.

Isaac Ẓemaḥ Aboab: A physician, like his brother Daniel, at Amsterdam. He was a friend of Benedict de Castro, physician in ordinary to Queen Christina of Sweden, and of Benjamin Musaphia in Hamburg. An **Isaac Aboab** is mentioned as living in Barbados in 1680 ("Publications Am. Jew. Hist. Soc." i. 105).

Jacob Aboab: **1.** Rabbi at Venice; was the son and successor of Samuel Aboab. He died after 1727 at Venice. He edited and published, at the expense of his wealthy elder brother, DAVID ABOAB, the rabbinical decisions of his father, and provided the book with a detailed biography of its author. He paid especial attention to Biblical antiquities and natural science. He conducted an active literary correspondence with Theophil Unger, a pastor at Herrenlaurnschütz, who was an enthusiastic collector of Hebrew manuscripts. These letters are preserved in the City Library of Hamburg (No. 335, 3). Christian Wolf mentions this Aboab in his "Bibl. Hebr." in sixty places. Aboab also maintained, from 1682 to 1692, a scientific correspondence with the learned imperial councilor Job Ludolf, at Frankfort-on-the-Main. These letters are preserved in the Frankfort City Library. He wrote a number of rabbinical decisions, which are preserved in the works of others; for instance, in the "Paḥad Yiẓḥaḳ" of Isaac Lampronti. **2.** A physician at Mecca at 1626. **3.** Another **Jacob Aboab** was one of the earliest Jewish immigrants to New York, where he arrived in 1654, probably from Holland ("Publications Am. Jew. Hist. Soc." ii. 77, vi. 83). **4.** Son of a Hebrew proof-reader, ABRAHAM ABOAB; was a printer at Venice, 1669–82. **5.** Son of BENJAMIN ABOAB, lived about 1675 in Amsterdam and was renowned for his keen intellect. **6.** Son of ISAAC ABOAB, "the last gaon of Castile"; published the religious discourses of his father in 1538.

Joseph Aboab: Son of Samuel; was for some time rabbi at Venice. He was the author of rabbinical decisions, as yet not printed. He emigrated to Palestine and died at Hebron.

Judah Aboab: A grandson of ISAAC ABOAB, the "last gaon"; was a dayyan (*juez*) at Alcazarquivir in Africa. He had many disciples, among them David Fayon, who provided Immanuel Aboab with much information concerning the expulsion of the Jews from Spain and Portugal ("Nomologii," 302).

Mattathiah Aboab: Represented the congregation Bet Jacob in Amsterdam, in 1639. His son Moses was later president of the united Portuguese community.

Letters of denization were granted in New York (June 25, 1684) to a **Moses Aboab** ("Publications of the Am. Jew. Hist. Soc." vi. 104).

Raphael Aboab: Emigrated in 1669 to Surinam.

Samuel Aboab: Son of Abraham; was a very prominent rabbi of the seventeenth century. He was born at Venice in 1610; died there Aug. 22, 1694. He very early began the study of rabbinical literature. When thirteen years of age, he became the pupil of the learned DAVID FRANCO. From him Aboab received the intellectual tendency which he followed all his life. When eighteen years of age, he married the portionless daughter of Franco, named Mazzal-Ṭob, a proceeding unusual at that time. He was first appointed rabbi in Verona, whither his father and brothers soon followed him. Here he gained such a reputation for learning that disciples from far and near sought him, and the rabbis of Italy turned to him with difficult religious questions. He became known by the name RaSHA (רש"א), a word formed from the initial letters of his Hebrew name. Aboab was not only profoundly learned in all Jewish science, but also acquainted with secular learning and a master of several languages. He understood Latin and German, spoke Italian, and read and wrote Spanish. He was rigid, even ascetic, in his piety; fasted much, studied the Law day and night, and ate no meat on week-days. He was extremely modest and charitable, supported his disciples, and visited the poor in their dwellings. In 1650 he was called to Venice as rabbi. There he became involved in the controversy concerning Shabbethai Ẓebi and his representative or apostle, Nathan of Gaza. The latter confessed to Aboab, as president of the rabbinical tribunal (bet din) of Venice, that his (Nathan of Gaza's) prophecies concerning the Messianic character of Shabbethai Ẓebi were mere deceptions. In advanced age Aboab became the victim of many misfortunes. Domestic troubles and severe illness afflicted him, and in his eightieth year he was compelled to leave Venice and his family, and to wander from place to place. It was only shortly before his death that he received permission from the doge and the senate of Venice to return to the city and to reassume his office, which in his absence had been conducted by his son Joseph, who resembled him in piety and modesty. Before his death he called together his four sons, Abraham, David, Jacob, and Joseph, and besought them never to pronounce carelessly the name of God, to be scrupulously honest in all their dealings, never to calumniate, never to give any one a contemptuous appellation or nickname, but to care for the education of the young, and to attend synagogue daily. Of his works there have appeared: "Debar Shemuel" (Word of Samuel), a collection of rabbinical decisions (Venice, 1702); and, anonymously, "Sefer ha-Zikronot," a treatise on ethical conduct (Venice, 1650). Rabbi JOSHUA (JOSEPH) BEN DAVID, of Venice, composed an elegy upon his death, printed in the collection of poems "Kos Tanḥumim" (Venice, 1707).

M. K.

‘ABODAH ("Divine Service"): Originally the benediction recited during the morning sacrifice while the Temple still existed, and afterward the benediction containing the prayer for the restoration of the Temple sacrifice, recited also as part of the morning and evening prayer (Mid. v. 10). ‘Abodah was the regular name for the divine service in the Temple, and people took an oath by the ‘Abodah as they did by the TEMPLE itself, or as is done to-day by the Bible (Levy, "Neuhebr. Wörterb." *s.v.*).

K.

‘ABODAH OF THE DAY OF ATONEMENT: An essential part of the Musaf service of that day, based upon the detailed account given in the Mishnah Yoma of the sacrificial service performed by the high priest in the Temple at Jerusalem. The basis for this elaborate function is found in Lev. xvi. Originally this part of the service seems to have consisted only in the recital of the Mishnah treatise, Yoma. Gradually it was further elaborated, and became the most solemn and impressive portion of the Atonement service.

The ritual in the order (Maḥzor) most universally used begins with a beautiful prayer for the synagogue reader, followed by a cursory review of the Biblical history from Adam down to Aaron. Then the whole Temple service is minutely described: the preparation of the high priest during seven days preceding the festival, the appointment of a substitute to meet the emergency of the high priest's becoming disqualified, the preparation of the holy vessels, the offering of the regular morning sacrifice, the baths and ablutions of the high priest, and his different changes of garments.

Laying his hands upon the head of a young bullock, his own sin-offering, the high priest made confession for himself in these words:

> "O Lord, I have sinned, I have trespassed, I have done wrong before Thee, I and my house. O Lord, grant atonement for the sins, trespasses, and wrongs which I have committed before Thee, I and my house, as it is written in the Torah of Thy servant Moses, 'For on this day he shall atone for you to cleanse you from all your sins before the Lord' [Lev. xvi. 30]."

Description of Temple Service.

He then proceeded to the eastern part of the court, where he found two goats and drew lots for them, selecting one for God and one for Azazel. On the head of the latter he tied a red woolen thread, and then, returning to his bullock, laid his hands upon its head and made the second confession, including therein the children of Aaron, that is, the whole priestly tribe. Then he killed the bullock, received the blood in the sprinkling bowl, and had it stirred lest it should coagulate while he performed the fumigation. He next took burning coals from the altar, put them into a golden censer, and after having provided himself with two handfuls of incense, he entered through the veil into the Holy of Holies. Between the two staves of the ark (or on the stone which took its place) he deposited the censer and cast the incense upon the coals. And when the whole place was filled with a cloud of smoke, he left it and, walking backward, took the blood from the person who had stirred it, entered with it into the Holy of Holies, and sprinkled with the blood once upward and seven times downward, counting the numbers in the prescribed manner. Then he returned, slaughtered the goat, and, with its blood, received in another bowl, sprinkled as before. After having once more sprinkled with the blood of the bullock, he poured the two bowls of blood together and purified the golden altar by putting the mingled blood round the horns, and sprinkling it seven times. Thereupon he went to the living goat and over its head he made confession of the people's sins, inserting in the formula recited before, "Thy people, the house of Israel."

In all the three confessions he pronounced the distinctive name of God (the Shem ha-meforash). And the priests and the people who were in the court, when they heard the holy name of God coming from the high priest's mouth, bent their knees, fell down and worshiped, and exclaimed, "Blessed be the name of His glorious kingdom forevermore." Then the scapegoat was led away into the wilderness and put to death by being thrown down a rocky precipice. The high priest sacrificed the pieces of the other goat and the bullock, read the lesson of the day from the Scriptures, and put on his gold-embroidered garments. Thereupon he offered up a ram for himself and one for the people, put on his linen garments, and brought the censer from the Holy of Holies. Then he took off his linen garments, which were put away forever, and, clothed in the gold-embroidered garments, offered the daily evening sacrifice and the incense and lighted the candles.

During the long and elaborate service he bathed five times and washed his hands and feet ten times. With joy and exultation he was then accompanied home by his friends, to whom he gave a feast, because he had left the sanctuary unharmed.

The so-called prayer of the high priest after the completion of the service is then recited. Now follows a glowing description—after Ecclesiasticus (Sirach), 46 *et seq.*—of the beauty of the appearance of the high priest, and those are pronounced happy who had seen all the old glory, while the misfortune is deplored of the living who are deprived of Temple, altar, and priest, and have constantly to submit to new and intolerable sufferings. The service closes in the ancient ritual with ardent prayers for the reestablishment of the pristine conditions and the magnificent ritual. In the reform ritual expression is given to the view of an atonement for mankind by the sacrifice which Israel, as the martyr priest, is destined to bring. M. LAN.

'ABODAH, MUSIC OF: By its liturgical position, the "'Abodah" stands out as the central point of the services on the Day of Atonement. The confession of sin being the most essential and characteristic element in those services, a peculiar importance and solemnity attach to that form of the confession introduced in the "'Abodah" which is couched in the very words uttered by the high priest—according to the record of the Mishnah (Yoma, iii. 8, iv. 2, vi. 2.)—when laying his hands upon the head of the scapegoat. In sympathy with the exhortation of Hosea, xiv. 2, the pious Jew would at any time devoutly read of the Atonement, as of other sacrifices, that he might mentally, at least, go through the "order of the service." But on the "great fast" itself his devotions would arouse poignant grief that, "because of abundant iniquities," he was not privileged to be present in the great Temple at Jerusalem to behold those solemn rites of which he read. Accordingly, the recital of the "'Abodah" is followed by a long series of piyyuṭim giving utterances to this grief, in such expressions as: "Happy the eye which beheld all this; only to hear of it wringeth our heart."

Expression of Emotion.

Among the northern Jews it was the function of the ḥazan not merely to lead the liturgical song of the congregation, but rather, by his singing, to interpret and elucidate the liturgy to the congregation. Even in medieval times the cantors were inspired by a subconscious sentiment of this kind, to voice in the "'Abodah" all of Israel's longing for rest and liberty; and at times they would approach to the expression of sublimest emotion. Whenever the contrast between the servitude they knew and the glory they read of was more than usually keen, a particular intensity was lent to the Atonement liturgy; and there developed, probably before the modern period, a rhapsody replete with inarticulate vocalization; although its lines were distinct enough for successive generations of ḥazanim so to utilize the traditional matter that, in the rendering of the "'Abodah," the climax of the cantor's art was reached. These main lines, through their parallel employment in the "Ḳedushah," have remained distinct under the growth of improvised cadences.

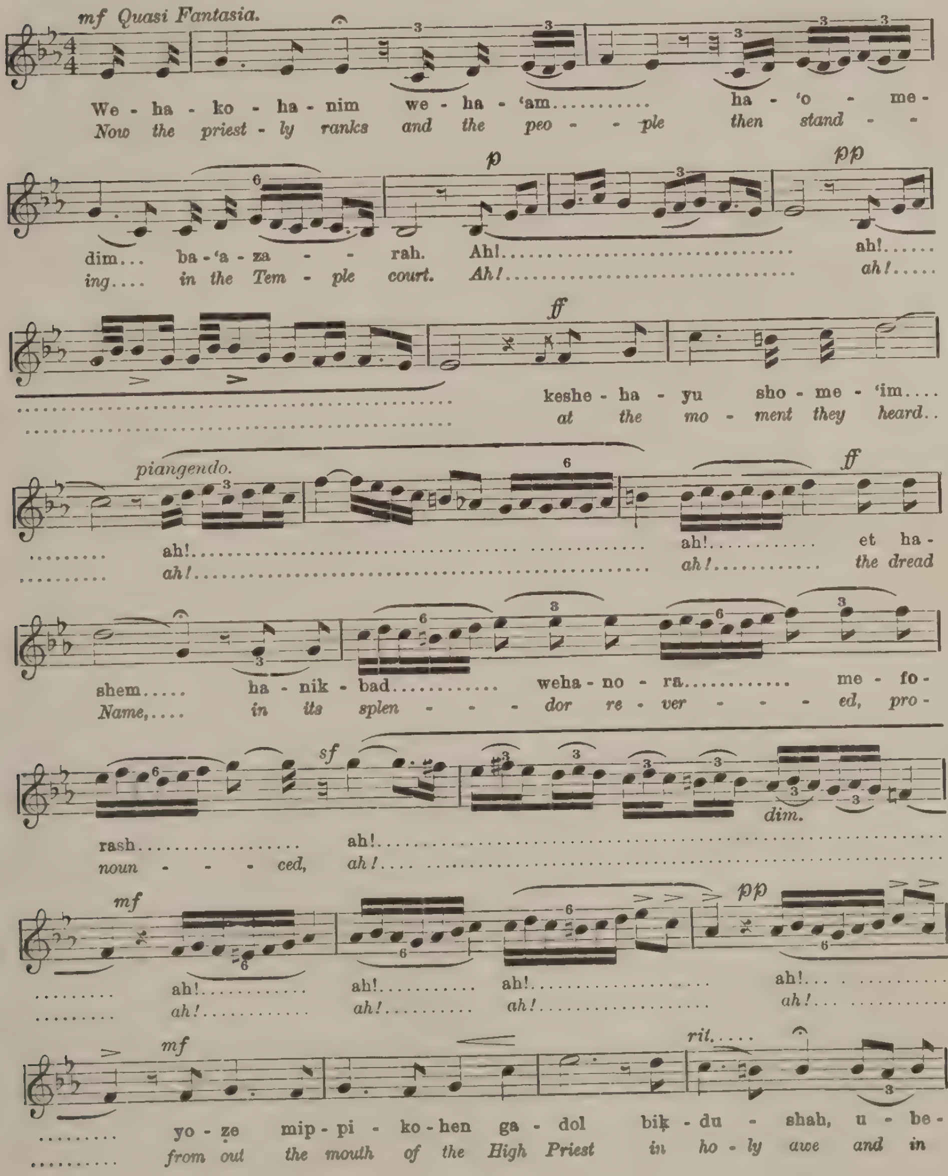
Some such adornments were, no doubt, but an echo of the unending scale-passages and sequences of rapid figures so common in both vocal and instrumental music two centuries ago. But so far

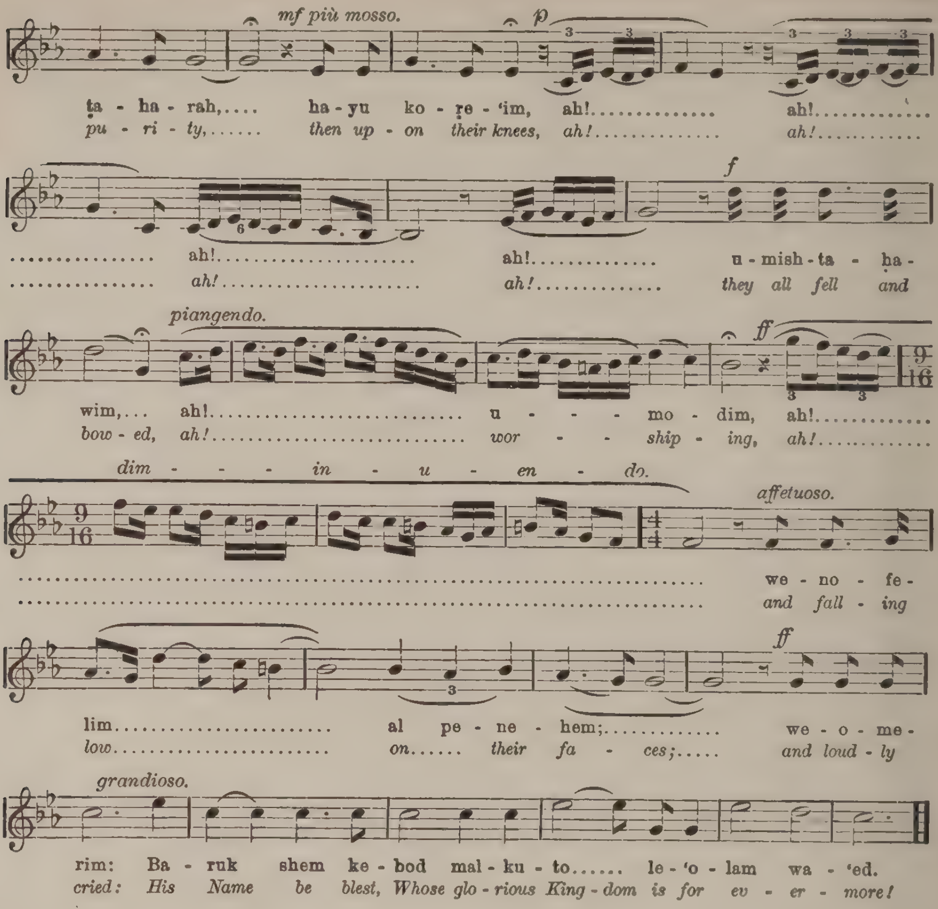
Ornamental Phrases.

from all being derived thence, it must be remembered that many of the ornamental phrases in general vogue closely resemble what is to be noticed in the performances of Arab musicians, and others recall the melismatic chant so frequent in the graduals of the medieval church. Had not the original Oriental elements in the synagogical intonations and the contemporary example of earlier European neighbors alike fostered such vocal embroidery, the ornamentation of the seventeenth century would have been rigidly excluded as *ḥuḳḳat ha-goyim* ("Gentile usage").

The experiment has been tried in Berlin and elsewhere of omitting such ornamental phrases, especially those termed "pneuma," to which no words are sung, and of rendering only what seemed to the musical analyst to be the essential sections of such

'ABODAH


mf Quasi Fantasia.
We - ha - ko - ha - nim we - ha - 'am........... ha - 'o - me -
Now the priest - ly ranks and the peo - - ple then stand - -
p pp
dim... ba - 'a - za - - rah. Ah!................................ ah!......
ing.... in the Tem - ple court. Ah!................................ ah!.....
ff
.... keshe - ha - yu sho - me - 'im....
.... at the mo - ment they heard..
piangendo.
ff
.... ah!.. ah!........... et ha -
.... ah!.. ah!........... the dread
shem..... ha - nik - bad............ weha - no - ra............ me - fo -
Name,.... in its splen - - - dor re - ver - - - - ed, pro -
sf
dim.
rash.................. ah!.......................................
noun - - - ced, ah!.... ....
mf
pp
.... ah!........... ah!.......... ah!.................... ah!... . ...
.... ah!........... ah!.......... ah!.................... ah!... ....
mf
rit.....
.... yo - ze mip - pi - ko - hen ga - dol biḳ - du - shah, u - be -
.... from out the mouth of the High Priest in ho - ly awe and in


mf più mosso.
p
ta - ha - rah,.... ha - yu ko - re - 'im, ah!............. ah!............
pu - ri - ty,...... then up - on their knees, ah!............. ah!...........
f
.... ah!..................... ah!............. u - mish - ta - ha -
.... ah!..................... ah!............. they all fell and
piangendo.
ff
wim,... ah!.......................... u - - - mo - dim, ah!............
bow - ed, ah!.......................... wor - - ship - ing, ah!...........
dim - - - in - u - en - do.
affetuoso.
.... we - no - fe -
.... and fall - ing
ff
lim........................ al pe - ne - hem;............ we - o - me -
low........................ on...... their fa - ces;..... and loud - ly
grandioso.
rim: Ba - ruk shem ke - bod mal - ku - to...... le - 'o - lam wa - 'ed.
cried: His Name be blest, Whose glo - rious King - dom is for ev - er - more!

rhapsodical intonations. But this residuum, besides appearing cold and unmoving, in its brevity and its overfrequent repetition, to those who were not familiar with the traditional rendering, revealed plainly to those who had previously listened to the fervor and rich variation of the melismatic chant the total loss of intensity in its lack of the vocal passages between the words. Lewandowski's artistic treatment of the central melody of the "'Abodah," in which he relegates to the organ accompaniment the ornamental passages between the notes on which the words themselves are sung, was rightly enough conceived. But the experiment was not a success; and no transcription that fails to provide such a rhapsody with some representation of this customary elaboration can hope to do justice to the effect of the traditional rendering.

In the German and Polish rituals the verses of Meshullam ben Kalonymus are divided off into sections of irregular length at the six points where a quotation from the Scripture or the Talmud occurs. The quotations וכך היה אומר ("Thus did he say") —containing the confession of sin, first of the high priest personally, then of the Aaronites, then of all Israel—and וכך היה מונה ("Thus did he count")—where Aaron counts the sprinklings on the altar—are chanted responsively, each phrase by cantor and congregation in rotation. Compositions of the modern masters have largely taken the place of the old plain-song chant, itself mainly a rising modulation and then a falling tone.

Phases of the Music.

But the Talmudic passage commencing והכהנים ("Now the priests"), which occurs after each confession, and describes the scene when the Tetragrammaton was pronounced, reverses this order. It is first uttered by the congregation (usually led by some individual), who prostrate themselves when reciting the words describing that action. Then comes the turn of the ḥazan, who intones the passage given above. In this transcription the opportunity is afforded by the repetition of the melody to present both the chief forms of ornamental development, the first being rather German, the other rather Polish, in tradition. It will be noticed that the cantor commences calmly to intone the words of the Mishnah in the major mode, but that the mystic solemnity of the scene in the Temple court soon overcomes his imagination, and he breaks away into the weird strenuousness of the Oriental chromatic scale (Ḥazanut, Niggun) at the thought of the Divine Presence. He attempts a return to the calmness of the original key, but the thoughts conjured up by the words again overwhelm his intention, and drive him on to an ecstatic climax. F. L. C.

'ABODAH ZARAH (עבודה זרה, "Idolatrous Worship"): The name of one of the treatises of the Mishnah, of the Tosefta, and of the Babylonian and the Palestinian Talmud, belonging to the Order Neziḳin. It is divided into five chapters. As indicated by the name, it treats of the laws regulating the conduct of the Jews toward idolatry and idolaters. These laws are based principally on the legislation of the Pentateuch, which proscribed idolatry in all its forms and manifestations, and even interdicted such close association with the heathen nations in Palestine as might mislead the Israelites to participate in their idolatrous worship.

Although, after their return from the Babylonian exile, the Jews appeared to have been radically cured of idolatry, there was danger of a relapse in the period preceding the Maccabees, and still more in the period of the Roman conquest. The religious authorities, therefore, found it necessary to renew with increased rigor the Biblical injunctions against idolatry and against social intercourse with the worshipers of idols. A codification of the rabbinical laws on this subject is presented in the treatise of the Mishnah and the Tosefta bearing the name of 'Abodah Zarah, while the Gemara (or Talmud) referring to that Mishnah contains the comments and discussions of the Palestinian and the Babylonian rabbis (Amoraim) on these laws.

The numerous provisions of the rabbinical laws embodied in the Mishnah of 'Abodah Zarah may be divided into the two following classes: (1) Provisions for guarding against the least appearance of favoring idolatry, directly or indirectly, and for preventing the danger of coming in contact with it. (2) Provisions for guarding against the immoral practises prevailing among the heathen.

Restrictions in Intercourse with the Heathen.

The first of the two classes may be illustrated by the following examples: It is forbidden to have any business dealings with the heathen during three days before their principal public festivals, such as the calends of January, the Saturnalia, etc. If, however, a heathen celebrate a private festival, it is forbidden to deal with him on that day only (Mishnah, 'Ab. Zarah, i. 1–3). In cities in which idolatrous fairs are held stores which are festooned with laurels must not be visited, as the sales in such stores are generally for the benefit of the idolatrous temples (i. 4). It is not allowed to sell to a heathen any object for the use of idolatry or to rent to him a house in which to place his idols. Objects that in any way may be connected with idolatry are forbidden to be sold (i. 5, 8, 9). Wine belonging to a heathen, who may have poured out some of it as a libation, is not only forbidden to be used, but even any indirect benefit derived from this wine is prohibited (ii. 3). No one may sit in the shade of a tree that has been planted for idolatrous purposes, nor make any use of the wood taken from such a tree; even the bread baked in an oven that has been heated by such wood is not to be used (iii. 7–9).

The following examples will illustrate the other class of prohibitions against corruption by immoral practises: The barbarous gladiatorial shows, especially the public fights with wild beasts, wherein the heathen, particularly the Romans, delighted, were regarded as so inhuman that no Jew was permitted to sell for such a purpose bears, lions, or even any instrument of cruelty, or to erect for such use buildings in which blood was to be shed or cruelty practised (i. 7). On account of the depravity among the heathen, a Jew must not entrust his animal to their care. A Jewish woman must not be in the company of a heathen, as he is under suspicion of sexual immorality; neither must a Jew remain in a lonesome place with heathen, lest he be assassinated by them (ii. 1). That such suspicions of the moral character of the heathen were not unfounded is evident from the contemporaneous classical literature describing the moral corruption prevailing in Rome and in the chief cities of Asia under the emperors in the first centuries of the common era.

Reasons for Existence of Idols.

Interspersed among the above-mentioned laws, contained in the Mishnah treatise of 'Abodah Zarah, are also some characteristic narratives in reference to idols and idolatry. Of these the following is of special interest: The Jewish elders in the city of Rome were once asked by a heathen, "If your God is displeased with idols, why does He not destroy them?" The answer was, "Because among the worshiped objects are also the sun, the moon, and the stars, which are necessary for the world. Should God destroy the world on account of the fools that worship those celestial bodies?" "But," rejoined the questioner, "why then does your God not destroy those worshiped objects which are not absolutely needed for the existence of the world?" And the elders replied, "This would merely confirm the heathen the more in their false belief that the sun, the moon, and the stars must be worshiped as deities, since they can not be destroyed" (iv. 7). In the Tosefta the answer of the elders closes with the remark, "The world goes its natural course, undisturbed by the foolish acts of man; but God will call the wicked to account for their folly" (vii. 7).

The Gemara (Talmud Babli and Yerushalmi), elaborately commenting on the Mishnah treatise of 'Abodah Zarah, discusses the reasons and the applications of the various laws contained therein, and abounds in ethical sentences and exegetical remarks. Moreover, it contains numerous historical and ethnographical records, and especially many statements and legends which throw much light on the customs of the heathen world. Both the Mishnah and the Gemara show a remarkable familiarity with heathen, especially Roman and Greek, life, and are a storehouse of archeology yet to be explored. There is a history of some Jewish martyrs during the Hadrianic persecutions contained in folio 18 of the Babylonian Talmud.

Bibliography: The *Mishnah* and the *Babylonian Gemara of 'Abodah Zarah* were translated into German by F. C. Ewald and the *Yerushalmi Gemara* by M. Schwab in his translation of this *Talmud Yerushalmi*.

M. M.

ABOLAFIO, JUAN FERNANDEZ: A Marano of Seville, who lived in the fifteenth century. He was among those who endeavored most zealously to prevent the introduction of the Inquisition into Seville in 1480. For his zeal he forfeited his life at the stake. He was a very learned man, being for a number of years *alcalde de justicia* ("criminal judge") and farmer of the royal taxes.

Bibliography: De los Rios, *Historia de los Judios de España*, iii. 248; De Castro, *Historia de los Judios en España*, p. 117, where, instead of *Abalasia*, read *Abolafio*.

M. K.

ABOLITION OF SLAVERY. See Anti-slavery Movement.

ABOLITIONISTS, JEWISH, IN AMERICA. See ANTISLAVERY MOVEMENT.

ABOMINATION: Rendering in the English versions of different Biblical terms denoting that which is loathed or detested on religious grounds and which, therefore, is utterly offensive to the Deity. These terms differ greatly in the degree of the abhorrence implied and should be distinguished in translation, as follows:

(1) תועבה (*to'ebah*): Abomination of the highest degree; originally that which offends the religious sense of a people. Thus (Gen. xliii. 32): "The Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians." The reason is that the Hebrews, as foreigners, were considered an inferior caste. According to Herodotus, ii. 41, no Egyptian would kiss a Greek on the mouth, or use his dish, or even taste meat cut with a carving-knife belonging to a Greek. But especially as shepherds the Hebrews were "an abomination unto the Egyptians" (Gen. xlvi. 34). The eating of unclean animals is a religious offense called to'ebah: "Thou shalt not eat any abominable thing" (Deut. xiv. 3). This is the introduction to the laws prohibiting the use of unclean animals (see CLEAN AND UNCLEAN ANIMALS). Still more offensive to the God of Israel is the practise of idolatry. The idol itself is called an Abomination: "for it is an abomination to the Lord thy God. Neither shalt thou bring an abomination into thine house and thus become a thing set apart [tabooed=*ḥerem*] like unto it; thou shalt utterly detest it and utterly abhor it, for it is a thing set apart [tabooed]" (Deut. vii. 25, 26, *Heb.*): "Cursed be the man that maketh a graven or molten image, an abomination unto the Lord" (Deut. xxvii. 15). Often the word to'ebah is used for idol or heathen deity; for instance, in Isa. xliv. 19; Deut. xxxii. 16; II Kings, xxiii. 13, and especially Ex. viii. 22 (26, A. V.), it is to be taken in this sense. When Pharaoh had told the Israelites to offer sacrifices to their God in Egypt, Moses replied: "How may we sacrifice the abomination of the Egyptians [that is, the kind of animals worshiped by them] before their eyes, and they not stone us?" (see Ibn Ezra, *ad loc.*).

All idolatrous practise is an Abomination because of its defiling character: "Every abomination to the Lord which he hateth have they done unto their gods" (Deut. xii. 31; compare Deut. xiii. 15, xvii. 4, xx. 18). Also magic and divination are an Abomination (Deut. xviii. 12). Sexual transgression is particularly denounced as an Abomination (to'ebah) (Deut. xxii. 5, xxiii. 19 [18, A. V.], xxiv. 4); especially incest and unnatural offenses (Lev. xviii. and xx.): "For all these abominations have the men of the land done who were before you, and the land became defiled; lest the land vomit you out also when ye defile it" (Lev. xviii. 27, 28, *Heb.*; compare also Ezek. viii. 15 and elsewhere).

But the word to'ebah also assumes a higher *spiritual* meaning and is applied also to moral iniquities: "Thou shalt not have in thine house divers measures, a great and a small. . . For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God" (Deut. xxv. 14–16). In the same strain we are taught that "lying lips" (Prov. xii. 22), "the perverse" (*ib.* iii. 32, R.V.), the "proud in heart" (*ib.* xvi. 5), "the way of the wicked" (*ib.* xv. 9), "thoughts of evil" (*ib.* xv. 26, *Heb.*), and "he that justifieth the wicked and he that condemneth the righteous" (*ib.* xvii. 15) are an Abomination. "These six things doth the Lord hate, yea, seven things are an abomination to him: haughty eyes; a lying tongue; hands that shed innocent blood; a heart that deviseth wicked imaginations; feet that be swift in running to mischief; a false witness that uttereth lies, and he that soweth discord among brethren" (*ib.* vi. 16–19, *Heb.*). In another direction the prohibition of an abominable thing is given an ethical meaning: "Thou shalt not sacrifice unto the Lord thy God an ox or a sheep wherein is a blemish, for that is an abomination unto the Lord thy God" (Deut. xvii. 1, *Heb.*). Here the physical character of the sacrifice is offensive. But prophet and sage declare that any sacrifice without purity of motive is an Abomination: "Bring no more an oblation of falsehood—an incense of abomination it is to me" (Isa. i. 13, *Heb.*; compare Jer. vii. 10). "The sacrifice of the wicked" (Prov. xv. 8, xxi. 27) and the prayer of "him that turneth his ear from hearing the law" (Prov. xxviii. 9, *Heb.*) are an Abomination.

(2) שקץ (*sheḳeẓ*) or שקוץ (*shiḳḳuẓ*): Expresses detestation, or a detestable thing of a somewhat less degree of horror or religious awe; also rendered "Abomination" in the Authorized Version of the Bible. It is applied to prohibited animals (Lev. xi. 10–13, 20, 23, 41, 42; Isa. lxvi. 17; Ezek. viii. 10): "Ye shall not make yourselves abominable" (Lev. xi. 43). But it is also used for that which should be held as detestable; often parallel to or together with to'ebah and applied to idols and idolatrous practises (Deut. xxix. 17; Hosea, ix. 10; Jer. iv. 1, xiii. 27, xvi. 18; Ezek. xi. 18–21, xx. 7, 8). See especially Milcom, "the detestable thing of the Ammonites," the god of the Ammonites (I Kings, xi. 5), used exactly as to'ebah in the passages referred to above (see also ABOMINATION OF DESOLATION).

(3) פגול (*piggul*): Unclean, putrid; used only for sacrificial flesh that has become stale and tainted (Lev. vii. 18, xix. 7; Ezek. iv. 14; Isa. lxv. 4); compare *leḥem megoal*, "the loathsome bread," from *gaal*, "to loathe" (Mal. i. 7). For the later rabbinic conception of piggul, see SACRIFICE. H. P. M.

ABOMINATION OF DESOLATION: An expression occurring in Matt. xxiv. 15 and Mark, xiii. 14 (A. V.), where the Greek text has *τὸ βδέλυγμα τῆς ἐρημώσεως*. The Greek itself, however, is referable to a Hebrew expression, שִׁקּוּץ מְשֹׁמֵם, found in Dan. ix. 27 (where the ם of שקוצים has been added, through a copyist's error, from the מ of the ensuing word); in Dan. xi. 31, and in Dan. xii. 11 (with omission of the prefixed מ).

The context of these passages leaves no room for doubt as to what was intended by this somewhat odd expression; namely, the transformation, by Antiochus Epiphanes, of the sacred Temple at Jerusalem into a heathen one. In both Biblical and rabbinical Hebrew abomination is a familiar term for an idol (I Kings, xi. 5; II Kings, xxiii. 13; Sifra, Ḳedoshim, beginning, and Mekilta, Mishpatim, xx. ed. Weiss, 107), and therefore may well have the same application in Daniel, which should accordingly be rendered, in agreement with Ezra, ix. 3, 4, "motionless abomination" or, also, "appalling abomination." The suggestion of many scholars—Hoffmann, Nestle, Bevan, and others—that שקוץ שמם, as a designation for Jupiter is simply an intentional perversion of his usual appellation "Baal Shamem" (בעל שמם, "lord of heaven") is quite plausible, as is attested by the perversion of "Beelzebub" into "Βεελζεβούλ" (Greek version) in Mark, iii. 22, as well as the express injunction found in Tosef., 'Ab. Zarah, vi. (vii) and Babli 'Ab. Zarah, 46*a*, that the names of idols may be pronounced only in a distorted or abbreviated form (see the examples quoted there). Though the expression "Abomination of Desolation" is accordingly recognized in the light of this interpretation as a mistranslation of the phrase used in Daniel, there is no doubt that in the circles directly influenced by the Book of Daniel—the same circles that originated the apocalyptic literature—the expression was employed to designate an important eschatological conception. For it is only in an eschatological sense that the expression can be adequately explained in the New Testament passages above mentioned.

According to most modern commentators, these passages are a Jewish apocalypse, somewhat tinged with Christianity, intended to prophesy the end of time, when the Antichrist, as the Abomination of Desolation, shall be enthroned as a ruler in God's Temple. The closely related "smaller Apocalypse" in II Thess. ii. 1–12 is a conclusive justification of this view; for it shows that neither the Romans (as Weiss in his commentary, *ad loc.*, holds), nor the Zealots (Bleek, "Synoptische Erklärung," and others), nor Caligula with his self-deification (Spitta, in his "Offenbarung Johannis") can be intended.

——**In Rabbinical Literature:** The rabbis as a whole consider that the expression שקוץ שמם refers to the desecration of the Temple by the erection of a Zeus statue in its sacred precincts by Antiochus Epiphanes (see APOSTEMOS). Some rabbis, however, see in it an allusion to Manasseh, who, as related in II Chron. xxxiii. 7, set up "a carved image . . . in the house of God" (Yer. Ta'anit, iv. 68*a*, and Rashi on the passage in Babli, *ibid.* 28*b*). The Haggadah narrates that two statues were erected, one of which fell over upon the other and broke off its hand. Upon the severed hand the following inscription was found engraved: "I sought to destroy God's house, but Thou didst lend Thy hand to its protection" (Ta'anit, 28*b et seq.*; compare Rabbinovicz, "Variæ Lectiones," on the passage for variant readings).

BIBLIOGRAPHY: Compare modern commentators—Meinhold, Bevan, Weiss, Prince—upon the passages in Daniel and Matthew; also Bousset, *Der Antichrist*, English translation, 1896, especially index; Spitta, *Offenbarung Johannis*, pp. 493–497; Grätz, *Gesch. d. Juden*, iv. note 15; Chajes, *Markus-Studien*, p. 72.

L. G.

ABOT ("The Fathers") or **PIRḲE ABOT** ("Chapters of the Fathers"): The name of a small but highly valuable treatise of the Mishnah containing the oldest collection of ethical maxims and aphorisms of rabbinical sages. It is the last of the nine treatises belonging to Neziḳin, the fourth section of the Mishnah collection. The word "Abot" in the title of this treatise is used in the sense of chief authorities whose favorite sayings are quoted in this work. On account of the preeminently ethical character of its contents, the treatise is commonly designated as "The Ethics of the Fathers." It is divided into five chapters, which are subdivided into paragraphs. The first chapter opens by stating the continuity of tradition from Moses to the Men of the Great Synod, and from these down to the principal teachers of the Mishnah. The object of this historical statement was evidently to give the ethical teachings collected in this treatise more weight and authority by linking them through the chain of tradition to the Law of Moses proclaimed on Sinai. At first the treatise comprised only the chain of tradition down to the school of Johanan ben Zakkai, but it was gradually enlarged and interpolated (see Hoffman, "Die Erste Mishnah," p. 26, and "Seder Neziḳin," p. 20, Berlin, 1898).

The first four chapters of Pirḳe Abot contain sentences of sixty distinguished teachers who flourished during a period covering about four hundred and fifty years that extends from the time of Simon the Just to the close of the compilation of the Mishnah. Every teacher is credited with one, and some of them with several sayings. The sentence thus ascribed to a certain teacher is generally one which was habitually in his mouth as his favorite maxim, or one which is a condensed summary of his experience and wisdom. Like the Biblical proverbs, these rabbinical sentences are generally brief and concise in style, each conveying some important truth or precept. Some of them are like precious stones of many facets; for instance, Hillel's sentence: "If I do not care for myself, who will care for me? and if I care only for myself, what am I? and if not now, when?" (i. 14); which sentence reminds us of the duties of self-preservation and self-cultivation, and at the same time warns against selfishness and against procrastination. Some of the sentences are either a condensation or an amplification of Scriptural teachings. Thus, the Biblical laws of justice and love toward fellow men are summarized in the sentences: "Thy neighbor's property should be precious to thee as is thine own" (ii. 12); "Let thy neighbor's honor be as dear to thee as thine own" (ii. 10); "Meet every man with kindness and friendliness" (i. 15, iii. 12). In some instances the rabbis gave a new setting to a Biblical maxim. Thus, the Biblical teaching "A good name is better than precious ointment" (Eccl. vii. 1) is beautifully set in the rabbinical sentence: "There are three crowns, the crown of learning, the crown of priesthood, and the crown of royalty; but the crown of a good name excelleth them all" (iv. 13). In some of the sentences we find single pearls of Biblical wisdom gracefully applied to practical life, as in the following sentence of Ben Zoma (iv. 1):

Amplification of Biblical Passages.

> "Who is wise? He who learns from everybody, as is said (Ps. cxix. 99, *Heb.*): 'From all who could teach me have I obtained instruction.' Who is a hero? He who suppresses his passion, as it is said (Prov. xv. 32, *Heb.*): 'He that ruleth his spirit is better than he that taketh a city.' Who is rich? He who is satisfied with his lot, as it is said (Ps. cxxviii. 2, *Heb.*): 'When thou eatest the labor of thine hands, thou shalt be happy, and it is well with thee.' Who is honorable? He who honors his fellow men, as it is said (I Sam. ii. 30, *Heb.*): 'Those that honor me I will honor'" [implying that in honoring the creature you honor the Creator].

The fifth chapter differs in form and in contents from the preceding four chapters, and was evidently an additional collection made by another compiler. With the exception of the last four paragraphs, the sentences of this chapter are not quoted in the name of their authors, but are given anonymously. They contain historical, legendary, and ethical aphorisms, arranged, in the main, according to certain numerals, especially the numbers ten, seven, four, and three, as:

> "By ten divine words the world was created," etc. (v. 1). "Seven are the characteristics of the wise and seven of the uncultured," etc. (v. 7). "There are four kinds of dispositions among men," etc. (v. 10). "He who possesseth the following three virtues is of the disciples of Abraham," etc. (v. 19).

Although ethics is not treated in Pirḳe Abot in a coherent system, but given in single pithy sentences coming from the mouths of various teachers who belong to different periods, still these rabbinical sentences, if properly arranged, present an almost complete code of human duties. They are, besides, replete with wise observations, practical rules of life, and also with some purely religious aphorisms concerning prayer, repentance, and the future life.

The treatise Abot holds the same place in the rabbinical literature as does the Book of Proverbs in the Bible. A celebrated Babylonian teacher of the fifth century properly remarked: "He who wants to become truly pious and virtuous, let him study and practise the teachings of Abot" (B. Ḳ. 30*a*). The high estimation in which this little treatise is held in Judaism is evident from the fact that it was embodied in the old prayer-book as a part of the liturgy for the Saturday afternoon service during the summer months. In that prayer-book, the five chapters of Abot are increased by a sixth chapter containing rabbinical sentences collected in a Baraita (extraneous Mishnah), called "Ḳinyan Torah" (Acquisition of the Law). Through this liturgical use the treatise Abot became the most popular of all rabbinical writings, and in this way its ethical contents exercised the most beneficial influence on the Jewish masses.

There is no Gemara on Abot, as the nature of the contents of this treatise admitted of no discussions; but see ABOT DE-RABBI NATHAN.

BIBLIOGRAPHY: (1) *Editions:* The treatise *Abot* is printed in all editions of the *Talmud* and in those of the *Mishnah*, as well as in numerous separate editions. An edition of the Hebrew text, accompanied with useful literary notes in German, was published by Prof. Hermann L. Strack, Leipsic, 1882.

(2) *Commentaries:* Besides the general commentaries on all parts of the *Mishnah* there are numerous Hebrew commentaries exclusively on *Pirḳe Abot*. A collective commentary under the title of *Midrash Shemuel* was published by Samuel da Uceda (Venice, 1579), and has since passed through seven editions. Valuable comments on the first three chapters of *Abot* are published in Abraham Geiger's *Nachgelassene Schriften*, iv. 281–344. The value of *Abot* from a historical point of view was investigated by Z. Frankel, in his article *Ueber den Lapidarstyl der Talmudischen Historik*, in *Monatsschrift*, 1852, pp. 203 *et seq.*, 403 *et seq.*

(3) *Translations:* Latin translations of *Abot* were published, one by Sebastian Münster, the celebrated disciple of Reuchlin, Basel, *sine anno*, and one by Paulus Fagius, Isny, 1541. It has since been translated into almost all modern languages. As to English translations, special mention may be made, on account of its valuable notes, of Charles Taylor's *Sayings of the Jewish Fathers*, 2d ed., Cambridge, 1899. For a full list of translations see Bischoff, *Kritische Geschichte der Talmud-Uebersetzungen*, § 56.

(4) *Homiletical Works* on *Abot* in modern languages: Lazarus Adler, *Sprüche der Väter*, Fürth, 1851; W. Aloys Meisel, *Homilien über die Sprüche der Väter*, Stettin, 1855; Alexander Kohut, *The Ethics of the Fathers*, translated from the German by Max Cohen, New York, 1885.

M. M.

ABOT DE-RABBI NATHAN (אבות דר' נתן): A work which in the form now extant contains a mixture of Mishnah and Midrash, and may be designated as a homiletical exposition of the Mishnaic treatise Pirḳe Abot, having for its foundation an older recension of the treatise. Touching its original form, its age, and its dependence on earlier or later recensions of the Mishnah, there are many opinions, all of which are ably discussed in Schechter's introduction. There are two recensions of this work, one of which is usually printed with the Babylonian Talmud in the appendix to the ninth volume, containing also the so-called Minor Treatises, and another which, until recently, existed in manuscript only. In 1887 Solomon Schechter published the two recensions in parallel columns, contributing to the edition a critical introduction and valuable notes. In order to distinguish the two recensions, the one which is printed with the Talmud may be called *A*; and the other, *B*. The former is divided into forty-one chapters, and the latter into forty-eight. Schechter has proved that recension *B* is cited only by Spanish authors. Rashi knows of recension *A* only.

In contents the two recensions differ from each other considerably, although the method is the same in both. The separate sentences of the Mishnah Abot are generally taken as texts, which are either briefly explained—the ethical lessons contained therein being supported by reference to Biblical passages—or fully illustrated by narratives and legends. Sometimes long digressions are made by introducing subjects which are connected only loosely with the text. This method may be illustrated by the following example: Commenting on the sentence of Simon the Just, in Pirḳe Abot, i. 2, which designates charity as one of the three pillars on which the world rests, the Abot de-Rabbi Nathan (recension *A*) reads as follows:

> "How [does the world rest] on charity? Behold, the prophet (Hosea, vi. 6) said in the name of the Lord, 'I desired charity [mercy], and not sacrifice.' The world was created only by charity [mercy], as is said (Ps. lxxxix. 3), 'Mercy shall be built up for ever' (or, as the rabbis translate this passage, 'The world is built on mercy'). Rabbi Johanan ben Zakkai, accompanied by R. Joshua, once passed Jerusalem [after its fall]. While looking upon the city and the ruins of the Temple, R. Joshua exclaimed, 'Wo unto us, that the holy place is destroyed which atoned for our sins!' R. Johanan replied, 'My son, do not grieve on this account, for we have another atonement for our sins; it is charity, as is said, I desired charity, and not sacrifice'" (ch. iv.).

The chapters of the two recensions of Abot de-Rabbi Nathan correspond with those of the Mishnah Abot as follows: Chaps. i. to xi. of recension *A* and chaps. i. to xxiii. of recension *B* correspond with chap. i. 1–11 in Pirḳe Abot; chaps. xii. to xix. of *A* and chaps. xxiv. to xxix. of *B* correspond with chap. i. 12–18 and the whole of chap. ii. in Pirḳe Abot; chaps. xx. to xxx. of *A* and chaps. xxx. to xxxv. of *B* correspond with chaps. iii. and iv. in Pirḳe Abot; chaps. xxxi. to xli. of *A* and chaps. xxxvi. to xlviii. of *B* correspond with chap. v. in Pirḳe Abot.

Rabbi Nathan, whose name appears in the title of the work under treatment, can not possibly have been its only author, since he flourished about the middle of the second century, or a generation prior to the author of the Mishnah. Besides, several authorities are quoted who flourished a long time after R. Nathan; for instance, Rabbi Joshua ben Levi. The designation "De-Rabbi Nathan" may perhaps be explained by the circumstance that R. Nathan is one of the first authorities mentioned in the opening chapter of the work. Perhaps the school of the tannaite R. Nathan originated the work. It is also called Tosefta to Abot (see Horowitz, "Uralte Tosef-tas," i. 6, Frankfort-on-the-Main, 1889; Brüll's "Jahrbücher," ix. 139 *et seq.*). The two recensions of the work in their present shape evidently have different authors; but who they were can not be ascertained. Probably they belonged to the period of the Geonim, between the eighth and ninth centuries.

BIBLIOGRAPHY: Zunz, *G. V.*, 1st ed., pp. 108 *et seq.*; S. Taussig, *Neweh Shalom*, Munich, 1872, in which pamphlet a part of *Abot de-Rabbi Nathan*, recension *B*, was for the first time published, according to a manuscript of the Munich Library; S. Schechter, *Abot de-Rabbi Nathan*, Vienna, 1887; *Monatsschrift*, 1887, pp. 374–383; Steinschneider, *Hebr. Bibl.* xii. 75 *et seq.* A Latin translation of *Abot de-Rabbi Nathan* was published by Franz Tayler, London, 1654: *Tractatus de Patribus Rabbi Nathan Auctore, in Linguam Latinam Translatus*. An English version is given by M. L. Rodkinson in his translation of the *Babylonian Talmud*, i. 9, New York, 1900. Schechter gives the commentaries to *Abot de-Rabbi Nathan* in his edition, xxvii. *et seq.* Emendations were made by Benjamin Motal in his collectanea, called *Tummat Yesharim*, Venice, 1622. Commentaries have been written by Eliezer Lipman of Zamosc, Zolkiev, 1723; by Elijah ben Abraham, and notes by Elijah Wilna, Wilna, 1833; by Abraham Witmand, *Ahabat Ḥesed*, Amsterdam, 1777; by Joshua Falk, *Binyan Yehoshu'a*, Dyhernfurth, 1788. Steinschneider, *Cat. Bodl.* col. 2034; Benjacob, *Oẓar ha-Sefarim*, p. 654.

M. M.

ABRABALIA,* **JOSEPH** and **MOSES**: Spanish statesmen who flourished in Aragon in the latter half of the thirteenth century. Joseph was minister of finance to King Pedro III. (1276–85). Solomon ben Adret refers to Joseph and Moses as the "two great princes." The incident which brought them into notice is connected with the history of one of those informers from whom medieval Jews suffered so much and on whom Jewish law was so severe.

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* Kaufmann thinks it possible that this name is derived from Ibn Albalia; Steinschneider, however, thinks that it is not an Arabic name (*Jew. Quart. Rev.* x. 130). Don Samuel Abrabalia was a member of a deputation sent in 1418 to Pope Martin V. (Grätz, *Gesch. d. Juden*, 3d ed., pp. 60, 128). A Solomon Abrabalia is mentioned as a printer living in Salonica in the year 1520 (Steinschneider, *Cat. Bodl.* No. 9076). G.

About the close of the reign of King James I. of Aragon (1213–76) there appeared at Barcelona an informer, favored by the authorities, who became a source of danger to the Jews of Aragon. Pedro III., on ascending the throne, summoned the representatives of the Jewish communities into his presence to answer certain charges. Knowing that these could emanate only from the informer of Barcelona, the Jews entreated him to withdraw his charges, at least on this occasion; but the renegade refused to be turned aside from his purpose. At this moment Joseph Abrabalia interceded with the king, exposing the evil designs of the informer and requesting his punishment. Joseph's intercession met with entire success. Pedro III. caused the informer to be seized and delivered over to the Jews. Jonah of Gerona (Geronda), and later also Solomon ben Adret, investigated the case. They condemned him, though with reluctance, and the man was executed by the state authorities about 1281. It seems that this drastic measure, which was prompted chiefly by Joseph, did not meet with unanimous approval, and three years after the latter's death many gave vent to their resentment. This bitter feeling caused the leading men of Gerona (Geronda) to ask Solomon ben Adret to revise the whole case. Adret unreservedly approved of the action of Joseph, and in order fully to appease the agitated communities, he also laid the matter before Meir of Rothenburg, who fully concurred in his decision. These responsa make it possible to ascertain the date of Joseph's death, on which the authorities are greatly at variance. Steinschneider, Zunz, and H. Brody place it in 1324, which is quite impossible, as Adret, who died not later than 1310, mentions Joseph Abrabalia with the memorial formula נ"ע. D. Kaufmann places the date of death at 1283, which is more in accordance with Adret's statements. A Moses Abrabalia is also mentioned in the responsa of Isaac ben Sheshet, though it is doubtful whether he is to be identified with Moses Abrabalia, the brother of Joseph.

BIBLIOGRAPHY: D. Kaufmann, in *Jew. Quart. Rev.* viii. 222 *et seq.*, where the responsa referred to are reproduced.

M. B.

ABRABANEL. See ABRAVANEL.

ABRABANEL DORMIDO, DAVID (MANUEL MARTINEZ). See DORMIDO, DAVID ABRAVANEL.

ABRACADABRA: Magic word or formula used in incantations, especially against intermittent fever or inflammation, the patient wearing an amulet upon his neck, with the following inscription:

ABRACADABRA
ABRACADABR
ABRACADAB
ABRACADA
ABRACAD
ABRACA
ABRAC
ABRA
ABR
AB
A

The underlying idea was to force the spirit of the disease gradually to relinquish its hold upon the patient. It is first mentioned by Serenus Sammonicus, physician to the emperor Caracalla, whose work, "De Medicina Præcepta," was admired by the emperors Geta and Alexander Severus. He prescribes that the word be written in the form of an inverted cone, the whole word being written out at first, then with one letter less on each line until one letter stands alone (see King, "Gnostics and Their Remains," p. 317). The explanation that it is a corruption of *Ha-Bracha* and *Dobar* hardly deserves consideration. The Jewish Cabala probably had nothing to do with it. But it finds a striking parallel in Pesaḥim, 112*a*, which recommends the same means of gradually reducing the power of disease by an incantation formula which subdues the invoked spirit of the disease. The person who is in danger of becoming a victim of the spirit Shabriri ("Blindness") is told to say: "My mother hath told me to beware of

SHABRIRI
ABRIRI
RIRI
RIR
RI."

It is, therefore, probable that the word was originally the name of a demon which is no longer recognizable. It has been the subject of the following stanza (King, *l.c.*):

"Thou shalt on paper write the spell divine,
Abracadabra called, in many a line;
Each under each in even order place,
But the last letter in each line efface.
As by degrees the elements grow few
Still take away, but fix the residue,
Till at the last one letter stands alone
And the whole dwindles to a tapering cone.
Tie this about the neck with flaxen string;
Mighty the good 'twill to the patient bring.
Its wondrous potency shall guard his head,
And drive disease and death far from his bed."

K.

Birth and Wanderings.

ABRAHAM.—Biblical Data: According to the Bible, Abraham (or Abram) was the father of the Hebrews. The Biblical account of the life of Abram is found in Gen. xi. 26 to xxv. 10. According to this narrative, he was the son of Terah and was born at Ur of the Chaldees. Terah, with Abram, Sarai (Abram's wife), and Lot (Abram's nephew), left Ur to go to the land of Canaan; but they tarried at Haran, where Terah died (Gen. xi. 26–32). There the Lord appeared to Abram in the first of a series of visions, and bade him leave the country with his family, promising to make of him a great nation (*ib.* xii. 1–3), a promise that was renewed on several occasions. Accordingly, Abram with Sarai and Lot started for Canaan; and at the site of Sichem (or Shechem) the Lord promised the land as an inheritance to the patriarch's seed. After sojourning for a while between Beth-el and Hai (or Ai), Abram, on account of a famine, went to Egypt. Here, to guard against Pharaoh's jealousy, he passed Sarai off as his sister. Pharaoh took her into the royal household, but, discovering the deception, released her and sent Abram and his family away (*ib.* xii. 9–20). Abram returned northward to his former place of sojourn between Beth-el and Hai. There his shepherds quarreled with those of Lot, and the uncle and nephew separated, Lot going east to Sodom, while Abram remained in Canaan (*ib* xiii. 1–12). Again the Lord appeared to the patriarch, and promised him an abundant progeny which should inherit the land of Canaan (*ib.* xiii. 14–17).

Abram now removed to Mamre (*ib.* xiii. 18) in

Traditional House of Abraham.

(From a photograph reproduced by permission of the Palestine Exploration Fund.)

Hebron, whence he made a successful expedition against Chedorlaomer, king of Elam, and his confederate kings, from whom he rescued Lot, whom Chedorlaomer had captured in the course of an attack upon Sodom and Gomorrah. On his return from this expedition, Abram was blessed by Melchizedek, king of Salem, and refused to retain the recaptured booty offered him by the king of Sodom (*ib.* xiv.).

Birth of Ishmael.

Once more the Lord appeared to Abram with a promise of abundant offspring, at the same time foretelling their captivity for four hundred years in a strange land and their subsequent inheritance of the land between "the river of Egypt" and the Euphrates. "And he believed in the Lord; and he counted it to him for righteousness" (*ib.* xv. 6). Sarai had hitherto been barren. She now gave Abram her handmaid Hagar, an Egyptian, as wife; and the latter bore a son, Ishmael, Abram being at the time eighty-six years old (*ib.* xvi.). Again the Lord appeared to the patriarch with the promise of a numerous posterity. At the same time, in token of the promise, Abram's name was changed to Abraham ("Father of Many Nations"), and that of Sarai to Sarah ("Princess"). The Lord also instituted the "covenant of circumcision," and promised that Sarah should bear a son, Isaac, with whom he would establish it. Abraham thereupon circumcised himself and Ishmael (*ib.* xvii. 1–21). Soon after, three angels in human guise were hospitably entertained by Abraham in Mamre, where the Lord again foretold Isaac's birth, and when Sarah doubted the promise, the Lord himself appeared and renewed it (*ib.* xviii. 1–15).

In recognition of Abraham's piety the Lord now acquainted him with His intention to destroy Sodom and Gomorrah on account of their wickedness; but, after several appeals from Abraham, He promised that Sodom should be spared if ten righteous men could be found therein (*ib.* xviii. 17–32). The cities were destroyed; but Lot and his family, who had been warned, fled from Sodom before its destruction. Abraham now journeyed to Gerar, between Kadesh and Shur, and for the second time passed Sarah off as his sister. Abimelech, king of Gerar, took her into his house; but, on being rebuked by God, released her precisely as Pharaoh had done (*ib.* xx.).

Birth and Sacrifice of Isaac.

At the appointed time Isaac was born, Abraham being a hundred years old. Soon after, Ishmael, Hagar's son, was seen "mocking" by Sarah, and at her solicitation he and his mother were banished. Hagar was comforted in the wilderness by an angel of God (*ib.* xxi. 1–12). Abraham was now a powerful man; and at the solicitation of Abimelech, king of Gerar, he made a covenant with that monarch at Beer-sheba in the land of the Philistines. At Beer-sheba Abraham sojourned many days (*ib.* xxi. 22–34).

The greatest trial of the patriarch's life came when God bade him offer up his only son as a burnt offering. Without a moment's hesitation Abraham took Isaac and proceeded to the land of Moriah, where he was just about to sacrifice him, when an angel of the Lord restrained him, once more delivering the prophecy that the patriarch's seed should be "as the stars of the heaven, and as the sand which is upon the seashore," and that in them all the nations of the earth should be blessed. Instead of Isaac a ram caught in a thicket was sacrificed (*ib.* xxii. 1–18). Abraham returned to Beer-sheba, and was sojourning there when Sarah died at Kirjath-arba (also called Hebron and Mamre), at the age of one hundred and twenty-seven (*ib.* xxiii. 1, 2). Abraham went to Mamre and bought the cave of Machpelah as a burial-place; and there he buried Sarah (*ib.* xxiii. 3–20).

Isaac was now thirty-six years old, and Abraham sent Eliezer, his servant, to bring a wife for him from among Abraham's own people. Eliezer journeyed to Nahor, and returned with Rebekah, Abraham's grandniece, whom Isaac married (*ib.* xxiv.). Abraham now married again, taking as his wife Keturah, by whom he had several children. Before his death he "gave all that he had" to Isaac, and sent the sons of his concubines away after bestowing some gifts upon them (*ib.* xxv. 1-6). Abraham died at the age of one hundred and seventy-five years; and Isaac and Ishmael buried him beside Sarah in the cave of Machpelah (*ib.* xxv. 7-9). C. J. M.

Abraham and Isaac.
(From the Sarajevo Haggadah.)

——In Apocryphal and Rabbinical Literature: In the Old Testament Abraham presents the type of a simple Bedouin sheik who wanders from place to place in search of pasture for his herds, a kindhearted, righteous, and God-fearing man whom God chose on account of his faithful and righteous character to be the father of a nation peculiarly favored by Him in the possession of the coveted land of Canaan. Once he is spoken of as a "prophet" (Gen. xx. 7). Incidentally we learn that his father, Terah, was an idolater, like the rest of the Chaldeans (Josh. xxiv. 2); but how Abraham became a worshiper of the Lord, or why God singled him out and led him forth to Canaan, is left to surmise. No sooner, however, did the Jewish people come into closer contact with nations of higher culture, especially with the Greeks in Alexandria, than the figure of Abraham became the prototype of a nation sent forth to proclaim the monotheistic faith to the world while wandering from land to land. Accordingly, the divine promise (Gen. xii. 3, xxii. 18) is understood to mean: " . . . in thee [instead of "with thee"] shall all the families of the earth be blessed" (see LXX. *ad loc.*).

Prototype of the Jewish Race.

Propagator of the Knowledge of God.

In the third and second centuries B.C., Alexandrine Jews, writing under the name of Hecatæus and Berosus, and Samaritans, like Eupolemus, composed works on Jewish history, from which Josephus ("Ant." i. 7, § 8) gives the following: Abraham, endowed with great sagacity, with a higher knowledge of God and greater virtues than all the rest, was determined to change the erroneous opinions of men. He was the first who had the courage to proclaim God as the sole Creator of the universe, to whose will all the heavenly bodies are subject, for they by their motions show their dependence on Him. His opposition to astrology provoked the wrath of the Chaldeans, and he had to leave their country and go to Canaan. Afterward, when he came to Egypt, he entered into disputes with all the priests and the wise men, and won their admiration and, in many cases, their assent to his higher views. He imparted to them the knowledge of arithmetic and astronomy, which sciences came to Egypt from Chaldea only in the days of Abraham. Abraham's revolt from Chaldean astrology is spoken of in Philo ("On Abraham," xvii.), in connection with Gen. xv. 5 (compare Gen. R. xliv.).

Opposes Idolatry.

Concerning his religious awakening in his father's house, the Book of Jubilees, written probably in the time of John Hyrcanus, relates (xi.) that, in order not to participate in the idolatry practised in connection with astrology by the whole house of Nahor, Abraham, when he was fourteen years of age, left his father, and prayed to God to save him from the errors of men. Abraham became an inventor of better modes of agriculture, showing the people how to save the seeds in the field from the ravens that devoured them. He then tried to persuade his father to renounce idol-worship, but Terah was afraid of the people and told him to keep silent. Finally, when Abraham met with the opposition of his brothers also, he arose one night and set fire to the house in which the idols were kept. In an attempt to save these, his brother Haran was burned to death.

When, in the night of the new moon of Tishri (the New-year), Abraham was watching the stars to forecast the year's fertility, the revelation came to him that, in view of God's omnipotent will, all astrological predictions were valueless, and, after fervent prayer, he received word from God to leave the Chaldeans and set out on his mission to bless the nations by teaching them the higher truths. An angel of God taught him Hebrew, the language of revelation, by which he was enabled to decipher all the secrets of the ancient books (see Gen. R. xlii). Leaving his brother Nahor with his father, Abraham went to the Holy Land and observed there all the festivals and new moons (afterward prescribed to the Israelites, but already written on the heavenly tablets revealed to Enoch), besides many other customs observed by the priesthood of the second century B.C.

Abraham and Isaac.
(From a tombstone in the graveyard of the Amsterdam Portuguese Congregation.)

According to one opinion, Abraham attained the true knowledge of God when he was three years old; according to others, at ten; and again a more sober opinion claims that he was forty-eight years old (Gen. R. xxx).

In his warfare against the hosts of Amraphel and other kings, Abraham cast dust upon them, and it turned into swords and lances, and the stubble turned into bows and arrows (according to Isa. xli. 2). Og, the giant king of Bashan, was the one "that escaped" (*ha-palit*), and brought him the news of the capture of Lot. Og was of the remnant of the giants that lived before the Flood (Deut. iii. 11). He cast a lustful eye upon Sarah, and hoped to see Abraham killed in the war in order that he might take her to wife.

His Birth.

Far more explicit is the story of Abraham's life in his Chaldean home as told by the Palestinian rabbis of the second century, and afterward further developed under the influence of Babylonian folk-lore. He was born in Kuta, another name for Ur of the Chaldees (B. B. 91*a*). On the night when he was born, Terah's friends, among whom were councilors and soothsayers of Nimrod, were feasting in his house, and on leaving late at night they observed a star which swallowed up four other stars from the four sides of the heavens. They forthwith hastened to Nimrod and said: "Of a certainty a lad has been born who is destined to conquer this world and the next; now, then, give to his parents as large a sum of money as they wish for the child, and then kill him." But Terah, who was present, said: "Your advice reminds me of the mule to whom a man said, 'I will give thee a house full of barley if thou wilt allow me to cut off thy head,' whereupon the mule replied: 'Fool that thou art, of what use will the barley be to me if thou cuttest off my head?' Thus I say to you: if you slay the son, who will inherit the money you give to the parents?" Then the rest of the councilors said: "From thy words we perceive that a son has been born to thee." "Yes," said Terah, "a son has been born to me, but he is dead." Terah then went home and hid his son in a cave for three years. When, on coming out of the cave, Abraham saw the sun rising in all his glory in the east, he said to himself: "Surely this is the Lord of the universe, and Him I will worship." But the evening came, and lo! the sun set and night befell him, and seeing the moon with her silver radiance, he said, "This, then, is the Lord of the world, and all the stars are His servants; to Him I will kneel." The following morning, when moon and stars had disappeared and the sun had risen anew, Abraham said: "Now I know that neither the one nor the other is the Lord of the world, but He who controls both as His servants is the Creator and Ruler of the whole world." Forthwith Abraham asked his father: "Who created heaven and earth?" Terah, pointing to one of his idols, replied: "This great image is our god." "Then let me bring a sacrifice to him!" said Abraham, and he ordered a cake of fine flour to be baked, and offered it to the idol, and when the idol did not eat it, he ordered a still finer meal-offering to be prepared, and offered it to the idol. But the idol did neither eat nor answer when addressed by him, and so Abraham grew angry and, kindling a fire, burned them all. When Terah, on coming home, found his idols burnt, he went to Abraham and said: "Who has burned my gods?" Abraham replied: "The large one quarreled with the little ones and burned them in his anger." "Fool that thou art, how canst thou say that he who can not see nor hear nor walk should have done this?" Then Abraham said: "How then canst thou forsake the living God and serve gods that neither see nor hear?"

Breaks Idols.

According to Gen. R. xxxviii. and Tanna debe Eliyahu, ii. 25 (probably a portion of Pirḳe R. El.), Terah was a manufacturer of idols and had them for sale. One day when Terah was absent and Abraham was left to take charge of the shop, an old, yet vigorous, man came in to buy an idol. Abraham handed him the one on top, and he gave him the price asked. "How old art thou?" Abraham asked. "Seventy years," was the answer. "Thou fool," continued Abraham, "how canst thou adore a god so much younger than thou? Thou wert born seventy years ago and this god was made yesterday." The buyer threw away his idol and received his money back. The other sons of Terah complained to their father that Abraham did not know how to sell the idols, and so Abraham was told to attend to the idols as priest. One day a woman brought a meal-offering for the idols, and, as they would not eat, he exclaimed: "A mouth have they but speak not, eyes but see not, ears but hear not, hands but handle not. May their makers be like them, and all who trust in them" (Ps. cxv. 5–8, *Heb.*), and he broke them to pieces and burned them. Abraham was brought before Nimrod, who said: "Knowest thou not that I am god and ruler of the world? Why hast thou destroyed my images?" Then Abraham said: "If thou art god and ruler of the world, why dost thou not cause the sun to rise in the west and set in the east? If thou art god and ruler of the world, tell me all that I have now at heart, and what I shall do in the future." Nimrod was dumfounded, and Abraham continued: "Thou art the son of Cush, a mortal like him. Thou couldst not save thy father from death, nor wilt thou thyself escape it." According to Gen. R. xxxviii, Nimrod said: "Worship the fire!" "Why not water that quenches the fire?" asked Abraham. "Very well, worship the water!" "Why not the clouds which swallow the water?" "So be it; worship the clouds!" Then Abraham said: "Rather let me adore the wind which blows the clouds about!" "So be it; pray to the wind!" "But," said Abraham, "man can stand up against the wind or shield himself behind the walls of his house." "Then adore me!" said Nimrod. Thereupon Nimrod (Amraphel; see Pesiḳ. R. § 33, 'Er. 53*a*) ordered Abraham to be cast into a furnace. He had a pile of wood five yards in circumference set on fire, and Abraham was cast into it. But God Himself went down from heaven to rescue him. Wherefore the Lord appeared to him later, saying: "I am the Lord who brought thee out of the fire of the Chaldeans" (*Ur Kasdim*, Gen. xv. 7). The legend betrays Persian influence (compare the Zoroaster legend in Windischmann, "Zoroastrische Studien," pp. 307–313). Regarding the cave in which Abraham dwelt, see *ib.* p. 113; compare also B. B. 10*a*. The dialogue with Nimrod, pointing from fire, water, the cloud, wind, and man to God, has its parallel in Hindu legend (see Benfey, "Pantschatantra," i. 376).

Abraham is thereupon commissioned by God to propagate His truth throughout the world, and he wins many souls for Him: while he wins the men, Sarah, his wife, converts the women. In this manner "they made souls in Haran" (Gen. xii. 5, *Heb.*). He awakens the heathen from slumber and brings them under the wings of God. He is the father of the proselytes (Gen. R. xliii; Mek., Mishpaṭim, § 18).

Henceforth he was to become "like a stream of blessing to purify and regenerate the pagan world."

As a Philanthropist.

Of the manner in which he converted the heathen it is related that he had a palatial mansion built near the oak-tree of Mamre or at Beer-sheba on the crossing of the roads, wherein all kinds of victuals and wine were spread on the table for the passers-by, who came through the doors kept open on all sides; and when they, after having partaken of the meal, were about to offer their thanks to him before going on their way, he pointed to God above, whose steward he was and to whom alone they owed thanks. Thus, by his love for man, he taught people how to worship God. Abraham's Oak, in connection with which the Midrash (to Gen. xxi. 33) relates these things, is mentioned also by Jerome (quoted in Uhlman's "Liebesthätigkeit," p. 321). This philanthropic virtue of Abraham is specifically dwelt upon in the Testament of Abraham.

Prophetic Vision.

His prophetic vision (Gen. xv.) furnished especially grateful material to apocalyptic writers, who beheld foreshadowed in the four different animals used for the covenant sacrifice the "four kingdoms" of the Book of Daniel (see also the Midrashim and Targums and Pirḳe R. El. xxviii; compare Apocalypse of Abraham, ix.).

Regarding Abraham's relation to Melchizedek, who taught him new lessons in philanthropy, see Melchizedek. Whereas the Bible speaks of only one trial that Abraham had to undergo to give proof of his faith in and fear of God (the offering of his son Isaac, Gen. xxii.), the rabbis (Ab. v. 4; Ab. R. N. xxxiii. [B. xxxvi.]; and Pirḳe R. El. xxvi. *et seq.*; compare also Book of Jubilees, xvii. 17, and xix. 5) mention ten trials of his faith, the offering of his son forming the culmination. Yet this was sufficient reason for Satan, or Masṭemah, as the Book of Jubilees calls him, to put all possible obstacles in his way.

Supreme Test of Faith.

When Abraham finally held the knife over his beloved son, Isaac seemed doomed, and the angels of heaven shed tears which fell upon Isaac's eyes, causing him blindness in later life. But their prayer was heard. The Lord sent Michael the archangel to tell Abraham not to sacrifice his son, and the dew of life was poured on Isaac to revive him. The ram to be offered in his place had stood there ready, prepared from the beginning of creation (Ab. v. 6). Abraham had given proof that he served God not only from fear, but also out of love, and the promise was given that, whenever the 'Aḳedah chapter was read on the New-year's day, on which occasion the ram's horn is always blown, the descendants of Abraham should be redeemed from the power of Satan, of sin, and of oppression, owing to the merit of him whose ashes lay before God as though he had been sacrificed and consumed (Pesiḳ. R. § 40 and elsewhere).

According to the Book of Jubilees (xx.–xxii.), Abraham appointed Jacob, in the presence of Rebekah, heir of his divine blessings. Jacob remained with him to the very last, receiving his instructions and his blessings. But while the same source informs us that he ordered all his children and grand-children to avoid magic, idolatry, and all kinds of impurity, and to walk in the path of righteousness, Jeremiah bar Abba (in Sanh. 91*a*) tells us that he bequeathed the knowledge of magic to the sons of his wife, Keturah.

Abraham's Death.

About his death rabbinical tradition has preserved only one statement—that the Angel of Death had no power over him (B. B. 17*a*). There is nevertheless a beautiful description of his glorious end in the Testament of Abraham (see Abraham, Testament of). The same work gives a touching picture of his love for man, while Ab. R. N. (xxxiii.) offers illustrations of his spirit of righteousness and equity. Abba Arika (Rab) even professed to know how the men of Abraham's time expressed their grief at his bier: "Alas for the ship that hath lost its captain! Alas for humanity that hath lost its leader!" (B. B. 91*a*, *b*.)

Besides the discovery of astronomy, we find ascribed to Abraham the invention of the alphabet, the knowledge of magic, and of all secret lore ('Ab. Zarah, 14*b*; Eusebius, "Præp. Ev."; D'Herbelot, "Bibliothèque Orientale," *s.v.* "Abraham"; "Sefer Yeẓirah," toward the end). All this is based on Gen. R. to Gen. xv. 5: "God lifted him above the vault of heaven to cause him to see all the mysteries of life." It is related (Tosef., Ḳid., at end) that he wore a pearl or precious stone of magic power on his neck, wherewith he healed the sick; and that all the secrets of the Law were disclosed to him, while he observed even the most minute provisions of the rabbis (Mishnah Ḳid., at end; Gen. R. lxiv.). Even in physical size he towered above the rest of men, according to Gen. R. xlix. and Soferim, xxi. 9.

True Type of Humanity.

There is a deep undercurrent of his true humanity in all the legends about Abraham. "Until Abraham's time the Lord was known only as the God of heaven. When He appeared to Abraham, He became the God of the earth as well as of heaven, for He brought Him nigh to man" (Midr. R. to Gen. xxiv. 3). Abraham, called "the One" (Isa. li. 2, *Heb.*, and Ezek. xxxiii.), rendered the whole human family one (Gen. R. xxxix) Whosoever has a benign eye, a simple heart, and a humble spirit, or who is humble and pious, is a disciple of Abraham (Ab. v. 29, and Ber. 6*b*), and he who lacks kindness of heart is no true son of Abraham (Beẓah, 32*a*). But it is particularly Abraham, the man of faith, the "friend of God" (Isa. xli. 8), upon whom are founded alike the Synagogue (see Pes. 117*b*; Mek., Beshallaḥ, § 3; I Macc. ii. 52; Philo, "Who is the Heir?" xviii.–xix.), the Church (see Rom. iv. 1; Gal. iii. 6; James, ii. 23), and the Mosque (Koran, sura iii. 58–60). "Abraham was not a Jew nor a Christian, but a believer in one God [a Moslem], a hater of idolatry, a man of perfect faith" (*ib.* suras ii. 118, iv. 124, vi. 162, xvi. 121). When God said, "Let there be light!" He had Abraham in view (Gen. R. ii.).

Many Arabic legends concerning Abraham based on the Koran found their way back to Jewish works (see Jellinek, "B. H." i. 25, and introduction, xv.).

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K.

——**In Mohammedan Legend:** Of all the Biblical personages mentioned in the Koran, Abraham is undoubtedly the most important. As is the case with all the Biblical material contained in the Koran, its source must be looked for not in any written documents, but in the stories, more or less tinged by midrashic additions, which Mohammed heard from his Jewish or Christian teachers and friends. Care must also be taken to distinguish the various periods in the preaching of the Arabian prophet; for in these matters Mohammed lived from hand to mouth, and his views as to the importance of Biblical personages varied with changing circumstances and changing needs. In his early preachings Mohammed shows very little knowledge of the patriarch. The only mention of him during the early Meccan period is found in sura lxxxvii. 19 (compare sura liii. 37), where Mohammed makes a passing reference to the "Suḥuf Ibrahim" (the Rolls of Abraham); these can not have reference, as Sprenger thinks ("Leben u. Lehre Mohammeds," ii. 348, 363 *et seq.*), to any real apocryphal books, but merely to a reminiscence of what Mohammed had heard about the mention of Abraham in the sacred books of the Jews and Christians (Kuenen, "National and Universal Religions," p. 297, note 1, and pp. 317–323, New York, 1882). Similarly in sura liii. 37—a passage certainly not older than the end of the first Meccan period (Nöldeke, "Gesch. des Korans," p. 79)—he speaks of Abraham as of one that had fulfilled his word, giving as his reference the same Rolls of Abraham (Hirschfeld, "Beiträge zur Erklärung des Korans," p. 12; compare Gen. xxii. 16). To this later Meccan period may also belong what Mohammed has to say of Abraham as one who was oppressed for preaching the true religion and for championing his God. This part of Abraham's career appealed very strongly to Mohammed; for he saw in it a certain prototype of his own early and severe struggles with the patricians of his native city. As Mohammed is the last of the prophets, so Abraham is among the first. Abraham is evidently—though this is not directly stated—one of the seven bearers of Maṭani, the messages repeated from out of the heavenly book (sura xv. 87; compare xxxix. 24). The other six are the prophets of Ad, Thamud, and Midian, and Noah, Lot, and Moses. Abraham is a righteous man (צדיק) and prophet (sura xix. 42).

"Great, Greater, Greatest."

In the later suras Mohammed seems to have learned more about Abraham. In sura vi. 75 he relates how the prophet came to worship God by watching physical phenomena: "Thus did we show Abraham the kingdom of heaven and of the earth, that he should be of those who are sure. And when the night overshadowed him he saw a star and said, 'This is my Lord'; but when it set he said, 'I love not those that set.' And when he saw the moon beginning to rise he said, 'This is my Lord'; but when it set he said, 'If my Lord guides me not I shall surely be of the people who err.' And when he saw the sun beginning to rise he said, 'This is my Lord, this is the greatest of all'; but when it set he said, 'O my people, verily, I am clear of what ye associate with God; verily, I have turned my face to Him who created the heaven and the earth.'"

The name of Abraham's father is said to have been Azar, though some of the later Arab writers give the name correctly as Teraḥ. Others claim that Azar was his real name, while Teraḥ was his surname (Nawawi, "Biographical Dict. of Illustrious Men," p. 128; but see Jawaliḳi, "Al-Mu'arrab," ed. Sachau, p. 21; "Z. D. M. G." xxxiii. 214). Still a third class of authorities say that Azar means either "the old man" or "the perverse one." Modern scholars have suggested that the word is a mistake for האזרחי (B. B. 15*a*; see Pautz, "Mohammed's Lehre von der Offenbarung," p. 242). This Azar was a great worshiper of idols, and Abraham had hard work in dissuading him from worshiping them. The story is told in sura xxi. 53 *et seq.*: "And we gave Abraham a right direction before; for about him we knew. When he said to his father and to his people, 'What are these images to which ye pay devotion?' said they, 'We found our fathers serving them.' Said he, 'Both ye and your fathers have been in obvious error.' They said, 'Dost thou come to us with the truth, or art thou of those that sport?' He said, 'Nay, but your Lord is Lord of the heavens and of the earth, which He created; and I am of those who testify to this, and, by God, I will plot against your idols after ye have turned and shown me your backs.' So he brake them all in pieces, except a large one that haply they might refer it to [lay the blame upon] him. Said they, 'Who has done this with our gods? Verily, he is of the wrong-doers.' They said, 'We heard a youth speak of them, who is called Abraham.' Said they, 'Then bring him before the eyes of men; haply they will bear witness.' Said they, 'Was it thou who did this to our gods, O Abraham?' Said he, 'Nay, it was this largest of them; but ask them if they can speak. . . .' Said they, 'Burn him and help your gods if ye are going to do so.' We said, 'O fire! be thou cool and a safety for Abraham.'" In suras xxvii. and xxxix. Mohammed returns to this story, and adds the account of the messengers that came to Abraham, of the promise of a son named Isaac, and of the coming destruction of Sodom and Gomorrah. "We turned these cities upside down and rained on them stones of baked clay" (compare sura li. 34). The destruction of the two cities served Mohammed as a warning, taken from history, which he desired to impress upon his opponents in Mecca.

The *'Aḳedah*, or sacrifice of Isaac, is mentioned in several places in the Koran. The following account is found in sura xxxvii. 100 *et seq.*: "And when he reached the age to work with him he said: 'O my boy! verily I have seen in a dream that I should sacrifice thee; look, then, that thou seest right.' Said he, 'O my sire! do what thou art bidden; thou wilt find me, if it please God, one of the patient.' And when they were resigned and Abraham had thrown him down upon his forehead, we called to him, 'O Abraham! thou hast verified the vision; verily, thus do we reward those who do good. This is surely an obvious trial.' And we rewarded him with a mighty victim."

Prominence Given to Abraham.

Mohammed, however, went further than this, and, in order to strengthen his position against his Jewish opponents in Medina, made out of Abraham the most prominent figure in premohammedan religious history. He alleges that Abraham was the real founder of the religion that he himself was preaching; that Islam was merely a restatement of the old religion of Abraham and not a new faith now preached for the first time. Abraham is the "friend of God" (sura iv. 124), an appellation that the followers of Islam now usually apply to him, and on account of which to-day the city of Hebron is called Al-Halil (compare Isa. xli. 8; Ab. R. N. 61*a*). He is also said to have been an imam, or religious leader (compare suras ii. 118, xvi. 121), and perhaps also a "ḥanif"; "he was not one of the idolaters. . . . [God] chose him, and He guided him unto the right way. . . . Then we inspired thee, Follow the faith of Abraham, a ḥanif, for he was not of the idolaters." The exact meaning of "ḥanif" is uncertain; but it seems in general to designate a man who searched after the truth and despised idolatry (Kuenen, *l.c.* note 2, pp. 323–326; Wellhausen, "Skizzen," iii. 207).

Characteristic is the following saying: "Abraham was not a Jew nor yet a Christian, but he was a ḥanif resigned, and not of the idolaters. Verily, the people most worthy of Abraham are those that follow him and his prophets, and those that believe" (sura iii. 60). With the same theological intent Mohammed makes various references to the *Millat Ibrahim* ("Religion of Abraham") as the one he desires his people to follow (suras xvi. 124, ii. 124, xxii. 77).

During the latest period of Mohammed's activity in Medina he became still bolder, and, in developing his theory in regard to Abraham, left entirely the beaten track of Jewish and Christian Midrash. It had become necessary for him to break entirely with the Jews, who refused to acknowledge him as prophet. The *ḳiblah*, or direction of prayer, was still toward Jerusalem. As the Jews had refused to follow Mohammed it was necessary to dissociate his religion from theirs, and to turn the faces and thoughts of his followers from Jerusalem to Mecca. In order that the change might be effected with as little friction as possible, Mohammed connected Mecca and its holy house, the Kaaba, with the history of Abraham, the real founder of his Islam. It is here that Ishmael comes for the first time prominently forward. In one of the latest suras (ii. 118 *et seq.*) a passage reads: "And when we made the house a place of resort unto men, and a sanctuary, and (said) take the station of Abraham for a place of prayer; and covenanted with Abraham and Ishmael, saying, 'Do ye two cleanse my house for those who make the circuit, for those who pay devotions there, for those who bow down, and for those, too, who adore. . . .' And when Abraham raised up the foundations of the house with Ishmael, 'Lord, receive it from us. Verily, Thou art hearing and Thou dost know. Lord, and make us, too, resigned unto Thee and of our seed also a nation resigned unto Thee, and show us our rites, and turn toward us; verily, Thou art easy to be turned and merciful. Lord, and send them an apostle from amongst themselves, to read to them Thy signs and teach them the Book and wisdom, and to purify them; verily, Thou art the mighty and the wise'" (compare suras iii. 90–93, xxii. 27–31).

There is no local tradition connecting Abraham with Mecca; and we are forced to put this down as a pure invention on the part of the prophet, based on political as well as on theological reasons. According to Shahrastani (Arabic text, p. 430), this Kaaba was the reproduction of the one in heaven. The "Makam Ibrahim," or Station of Abraham, is still pointed out within the sacred enclosure at Mecca; and the footsteps of the patriarch are believed by the worshipers still to be there (Snouck Hurgronje, "Het Mekkaansche Feest," p. 40; Mekka, i. 11).

Mohammedan Midrash on Abraham.

The stories in regard to Abraham, told in a few words in the Koran, naturally form the basis for further midrashic expansion among the Arabs. The likeness of the history of Abraham to certain features in the life of their own prophet made him a favorite subject in the hands of commentators and historians. Mohammedan writers had two sources from which they drew their knowledge of the Bible and of its midrashic interpretation: verbal information from the *akhbar* ("rabbis"), and a study of the text of the Bible itself, and occasionally of comments upon it. The former source was undoubtedly the more prolific of the two. The material is to be found in the standard commentators on the Koran—Zamakhshari, Baidawi, Tabari; but more have been incorporated in the works of Arabic historians, who commenced their histories with the earliest accounts of man, and were thus bound to have a more or less close acquaintance with the Taurat (Torah) and the Midrash upon it. Some of the historians are quite exact, as Ibn Ḳutaibah, and the first philosopher of history, Ibn Khaldun; others, however, are less critical, as Tabari, Masudi, Ḥamza, Biruni, Maḳrizi, Ibn al-Athir, Abu al-Fida (compare Goldziher, "Über Mohammedanische Polemik gegen die Ahl al-Kitab," in "Z.D.M.G." xxxii. 357). They have much to say about the trials that Abraham underwent in fighting idolatry. They dilate upon the great furnace that Nimrod had built in Kutha for this purpose, and how the furnace was changed into a garden. A Kurd named Hayun, Haizar, or Haizan, is said to have advised Nimrod to have Abraham burnt. Abraham's father is said to have been a carver of images; and Abraham, in selling his father's wares, attempted to convert the people by crying out, "Who wishes to buy that which neither hurts nor betters?" Large midrashic additions are made in order to bring Nimrod into connection with Abraham. It is said that the stargazers warned him that a boy would be born that would in the future break all the idols; that Nimrod gave orders to put to death all children born; but that when Abraham was born his mother hid him in a cave in which, during a few days, he grew to man's estate, and thus foiled the purpose of the king.

The incongruity of Mohammed's connecting Abraham with the building of the Kaaba was evidently clearly felt, and it is therefore added that his going to Mecca was due to the rupture between Sarah and Hagar. God told Abraham to take the bondmaid and her child, Ishmael, into Arabia; and it was at the Zemzem well within the sacred enclosure that the water rose up which slaked the thirst of the boy. On two occasions Abraham is said to have paid a visit to Ishmael's house in his absence; and, by the answers which each wife gave to her father-in-law, Abraham advises his son, in the one case, to send his first wife away, and in the other to keep his second wife. In the building of the Kaaba, Abraham was assisted by the Shekinah (שכינה); others say by a cloud or by the angel Gabriel. Abraham acted as muezzin, delivered all the necessary prayers, and made the various circuits demanded by the later ritual. It was he also who first threw stones at Iblis (the devil) in the valley of Mina, a procedure which still forms part of the ceremonies connected with the *ḥajj*. It is natural that in these later accretions Ishmael should take the place of Isaac. Some authors even state that it was Ishmael who was to have been offered up; and that he therefore bears the name Al-Dhabiḥ ("Slaughtered One"). The place of the 'Aḳedah is also transferred to Mina, near Mecca. The ram offered up in lieu of the son is said to have been the same as the one offered by Abel. The slaughtering of Isaac is dwelt upon at length, as well as the firmness of Abraham in resisting the enticement of Iblis, who placed himself directly in his path. This is said to have been one of the trials (sura ii. 118) which Abraham underwent. Arabic commentators, however, speak of three trials only, and not of ten, as does the Jewish Haggadah.

Many of the religious observances that are now found in Islam are referred to Abraham; parallels to which, as far as the institution of certain prayers is concerned, can be found in rabbinical literature.

Abraham is often called by Arabic authors the "father of hospitality"; and long accounts are given of the visit of the angels. He is also said to have been the first whose hair grew white. Of his death an Arabic Midrash has the following: When God wished to take the soul of Abraham He sent the Angel of Death to him in the form of a decrepit old man. Abraham was at table with some guests, when he saw an old man walking in the heat of the sun. He sent an ass to carry the man to his tent. The old man, however, had hardly sufficient strength to put the food set before him to his mouth; and even then he had the greatest difficulty in swallowing it. Now, a long time before this, Abraham had asked God not to take away his soul until he (Abraham) should make the request. When he saw the actions of this old man he asked him what ailed him. "It is the result of old age, O Abraham!" he answered. "How old are you, then?" asked Abraham. The old man gave his age as two years more than that of Abraham, upon which the patriarch exclaimed, "In two years' time I shall be like him! O God! take me to Thyself." The old man, who was no other than the Angel of Death, then took away Abraham's soul.

Rabbinical midrashic parallels can easily be found to most of the legends referred to above: a large number are given in Grünbaum ("Neue Beiträge zur Semitischen Sagenkunde"). It is of interest to observe that these Mohammedan additions have also, in some cases, found their way into Jewish literature. They are met with in works that have been written under Arabic influence in one form or another. Abraham's visit to Ishmael is found in the Pirḳe R. El. xxx. and in the "Sefer ha-Yashar." In the "Shebeṭ Musar" of Elijah ha-Kohen there is an appendix entitled "Tale of That Which Happened to Our Father Abraham in Connection with Nimrod." Elijah lived in Smyrna at the beginning of the eighteenth century, which fact will explain the Arabic influence.

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G.

Etymology.

——**Critical View:** The original and proper form of this name seems to be either "Abram" or "Abiram" (I Kings, xvi. 34; Deut. xi. 6), with the meaning, "my Father [or my God] is exalted." The form "Abraham" yields no sense in Hebrew, and is probably only a graphic variation of "Abram," the *h* being simply a letter, indicating a preceding vowel, *a*; but popular tradition explains it "father of a multitude" (*ab hamon*), given as a new name on the occasion of a turning-point in the patriarch's career (Gen. xvii. 5). The name is personal, not tribal; it appears as a personal name in Babylonia in the time of Apil-Sin (about 2320 B.C.; Meissner, "Beiträge zum Altbabylonischen Privatrecht," No. 111), and is not employed in the Old Testament in an ethnical sense (for example, it is not so employed in Micah, vii. 20, nor in Isa. xli. 8).

National Significance.

In the earlier so-called Jahvistic narrative, Abraham embodies particularly the conception of Israel's title to the land of Canaan. He comes from the East to Canaan, receives the promise of the land, separates from Lot (Moab and Ammon), from Ishmael (Arabian tribes), and from the sons of Keturah (other Arabian tribes), thus eliminating any possible future contention as to the title to the country. A continuous process of selection and exclusion is here exemplified, the result of which is to identify Abraham with Canaan; such was the popular conception of him as late as the time of Ezekiel (Ezek. xxxiii. 24). In the narrative which the critics regard as postexilian, or the Priestly Code, Abraham further represents the formal covenant of God (El Shaddai) with the nation, sealed by the rite of circumcision (Covenant). He stands, in a word, for the premosaic religious constitution of the people.

Character.

Abraham's singularly majestic and attractive personality, as it appears in Genesis, is in this view the outcome of generations of thought. Each age contributed to the portrait of what it held to be purest and noblest and worthiest of the first forefather. The result is a figure, solitary, calm, strong, resting unswervingly on God, and moving unscathed among men. Later he was thought of as "the friend of God" (Isa. xli. 8). Paul calls him the father of all who believe (Rom. iv.). Mohammed takes him as the representative of the absolute primitive religion, from which Judaism and Christianity have diverged, and to which Islam has returned. The character shows, however, a commingling of high and low. There are generosity (Gen. xiii.), bravery (Gen. xiv.), a fine sense of justice (Gen. xviii.). But tradition, in order to bring out God's special care of the hero, twice makes him guilty of falsehood (Gen. xii., xx.); this last fact throws light on the ethical ideas of the eighth century.

Relation to History.

Is there any historical kernel embedded in the narrative? Obviously it contains much legendary matter. The stories of Lot, Hagar, and Keturah are ethnological myths; the theophanies and the story of the destruction of the cities are legends; circumcision was not adopted by the Israelites in the way here represented; and the story of the attempted sacrifice of Isaac is a product of the regal period. Abraham's kinsfolk (Gen. xxii. 20-24) are personifications of tribes, and his predecessors and successors, from Noah to Jacob, are mythical or legendary. What is to be said of the much debated fourteenth chapter? First, it must be divided into two parts: the history of the Elamite invasion, and Abraham's connection with it. The first part may be historical, but it no more follows that the second part is historical than the reality of the miraculous rôle assigned to Moses follows from the reality of the Exodus. On the contrary, the mention of Salem and of tithes points to a postexilian origin for the paragraph. The invasion may be historical —כדרלעמר (Chedorlaomer) and אריוך (Arioch) are Elamite, and a march from Babylonia to Canaan is conceivable—but no mention of it has been found in inscriptions, and it is not easy to reconcile it with known facts. If אמרפל (Amraphel) be Hammurabi, Abraham's date is about 2300 B.C.

The biography of Abraham in Genesis is probably to be regarded as legendary; it has grown up around sacred places, ideas, and institutions. Yet there can be little doubt that the name involves some historical fact, and that this fact has to do with tribal migration: the name, though personal, not tribal, may represent a migration. By reason of the paucity of information the whole question is obscure, and any conclusions must be largely conjectural.

The text represents Abraham as coming to Canaan from the Tigris-Euphrates valley. A migration of Hebrew ancestors from that region is not necessary for the explanation of what we know of Hebrew history. But weight must be attached to the well-formed and persistent tradition, and a migration of this sort, as the Tell-el-Amarna inscriptions indicate, must be regarded as possible. If a motive for the movement be sought, it may be found in the wars which were constantly going on between the thickly settled and feebly organized inhabitants of the valley between the rivers. Distinct indications of an Abrahamic migration from Babylonia are found by some scholars in the similarity between Babylonian and Hebrew institutions (as the Sabbath) and myths (Creation, Flood, etc.); by others this similarity is referred to Canaanite intermediation, or to later borrowing from Assyria or Babylonia.

The supposed relation of the names "Sin" (the wilderness) and "Sinai" (the mountain, and a Canaanite tribe) to the Babylonian moon-god, Sin, is doubtful. The migrating tribes would speak Babylonian or Aramaic, but would speedily become absorbed in their new surroundings and adopt the language of the region. If such a body settled in northern Arabia, this might account for the connection of Abraham with Hagar and Keturah. The Hebrew tribes proper, coming to dwell in that region, may have found his name as that of a local hero, and may gradually have adopted it. But of the condition of things in Canaan from 2300 to 2000 B.C. nothing is known, and between Abraham and Moses there is almost an absolute blank in the history.

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T.

ABRAHAM, APOCALYPSE OF: An apocryphon that has been preserved in Old Slavonic literature. Its title does not fully explain its contents, for about one-third of it might more appropriately be called "The Legend of Abraham," as this contains an account of Abraham's conversion from idolatry to monotheism quite apart from the Apocalypse which follows.

Abraham the Iconoclast.

Abraham, the son of the idol-maker TERAH (Gen. R. xxxviii. 13), was, like his father, a thoroughgoing idolater, being chiefly devoted to the worship of the stone idol called Merumat ("Eben Marumah," stone of deceit and corruption). But on a journey to a place near Fandana (Padan-aram), some of his idols were smashed, and having long felt misgivings as to their power, he became convinced of the unreality of such deities. Henceforth he fearlessly propagated this new truth, defending it even against his own father, whom he in vain endeavored to convert. He threw the wooden idol Barisat—בר אשת(א) ("Son of the Fire")—into the flames, and when remonstrated with declared that it must have thrown itself in, in order to hurry the boiling of the food (compare a similar anecdote related of Abraham in Gen. R. xxxviii. 13). But not even this argument influenced his father; and his more elaborate ones in favor of monotheism, which almost to the very letter are identical with those found in the Midrash (Gen. R. *l.c.*), also proved futile. Finally God told Abraham to leave his father's house, which, no sooner had he done, than it was consumed by fire, as was also his father. The Biblical "Ur of the Chaldees" (Gen. xi. 31, xv. 7) is here interpreted as the fire of the Chaldees, and later in fuller detail in the Book of Jubilees, and still more fully in the Midrash, Gen. R., and in Pes. 118*a*. In the last passage the account of the death of Haran and of the miraculous escape of Abraham from the fire of the Chaldees is based on a combination of this Apocalypse with the Book of Jubilees. The relative age of these works can be determined by comparing the legend of Abraham as contained in the Apocalypse with those in the Talmud and in the Book of Jubilees. The legend of the raven in the Book of Jubilees (xi. 18) and the account of the conversion of Abraham in his boyhood are still unknown to the Apocalypse, while the legend of the fire of the Chaldees is found there still in its incipient stage. The mockery of the idol Barisat is more extended in the Midrash than in the Apocalypse; also the condemnation of Terah as an idolater, as related in the Apocalypse, discloses the older Haggadah (Gen. R. xxxix. 7), whereas the Book of Jubilees presents the later one (compare Gen. R. xxx. 4, xxxix. 7, where Terah is treated quite mildly). As the Book of Jubilees can not have been written later than 70 (see JUBILEES, BOOK OF), the date of the composition should be set before the middle of the first century.

Date of Its Composition.

Its Original Language.

It is by no means difficult to ascertain with some degree of certainty the language in which this legend was originally written. The sarcastic names given to the idols presuppose a familiarity with a Semitic dialect which a Greco-Jewish writer would scarcely have expected of his readers. It is not certain whether the book was written in Hebrew or Aramaic. The frequent phrase, "And I said, Behold me," suggests the Hebrew idiom הנני, while the expression "silver" for "money" is common to both languages.

Abraham and the Angels.

The second part of the book, the main Apocalypse, is a commentary on Gen. xv., which is not only interpreted by the Haggadah as a revelation of the future destinies of Israel up to their final redemption (Gen. R. xliv. 15), but also as implying the fact that "God lifted Abraham above the firmament" and told him to "look down upon the world beneath." The Apocalypse relates minutely the circumstances under which this ascension, mentioned in the Midrash, took place. According to this, Abraham's sacrifice of the animals (Gen. xv.) took place, by God's command, on the holy Mount Horeb, whither Abraham was led by the angel יהואל (Yahoel) after a journey of forty days. The angel introduces himself to Abraham, the "friend of God" (Book of Jubilees, 19; Men. 53*b*), as a being possessed of the power of the Ineffable Name שם הויה (Name of the Existing), a quality assigned elsewhere by the rabbis to METAṬRON, "whose name is like unto that of God Himself" (Sanh. 38*b*). This also explains why, in the Apocalypse, the name Yahoel is evidently a substitute for the Ineffable Name (יהוה), of which even the writing out in full was forbidden. Yahoel is also the heavenly choirmaster, who teaches the angels their hymn (שירה), a function which, according to Yalḳuṭ, i. § 133, is assigned to Michael. Similarly, the control over "the threats and attacks of the reptiles" ascribed here to Yahoel is assigned to Michael (see Schwab, "Vocabulaire," p. 283). Even Michael's chief task of protecting and watching over Israel (Dan. xii. 1) is assumed by Yahoel, who says to Abraham: "I am . . . with the generation prepared from of old to come from thee, and with me is Michael." These are the oldest instances of the gradual transformation of Michael, originally the guardian angel of Israel, into Meṭaṭron—that is, unto the one who concentrates in himself all that is great, a development in Jewish angelology of the greatest influence upon the Christian doctrine of the Logos (see ABRAHAM, TESTAMENT OF). Under the guidance of Yahoel, and assisted by many other angels, Abraham offers up his sacrifice (Gen. xv.), but not without being disturbed by Azazel, the fallen archangel and seducer of mankind, as he is characterized in the Apocalypse (in agreement with the Midr. Abkir, Yalḳ., Gen., § 44). In the form of an unclean bird he swoops down "upon the carcasses" (Gen. xv. 11), and, speaking with a human voice, tries to persuade Abraham to leave the holy place. But Abraham was not the man to be seduced by Satan (Sanh. 89*b*). Yahoel spoke to Azazel, saying. "Listen, thou [evil] adviser, leave this man alone, thou canst not lead him astray; thou canst not tempt the righteous." According to Baba Batra, 17*a*, Abraham was one of the three righteous ones, over whom Satan (יצר הרע the Evil Spirit) had no power. Yahoel then adds that the celestial garments which Satan had worn now belong to Abraham; which is also expressed in Pirḳe de-Rabbi Eliezer, xx. and in Targum Yer. Gen. iii. 21, where it is said that the garments of light (כתנות אור for כתנות עור, Gen. R. xx. 29) of the first two human beings were made out of the skin of the primeval serpent. The Apocalypse understands Azazel's sin to have consisted in "scattering the secrets of heaven upon earth" (compare Book of Enoch, viii. 1) and in devising rebellion against the Mighty One (אביר); compare also Gen. R. xix. and Pirḳe R. El. xiii.

Abraham's Ascension.

After this interview with Satan, Abraham, borne by a dove (compare Matt. iii. 16), ascended to heaven, the splendor and glory of which are described at great length, and particularly the rivalry of the living creatures about the heavenly throne (חיות הכסא; see Tan., ed. Buber; Gen. x.). He also saw there the angels that are born daily, and disappear as soon as they have sung their hymn (Gen. R. lxxviii. 1.) He repeats the prayer spoken for him by the angel, especially the following passage: "Thou, O Light, didst shine before the primeval morning [the Slavonic text has "morning-light," a mistranslation of the original אור ראשון or נהורא קדמייא] upon Thy creatures, to cause the day to illumine the earth by the light of Thy countenance," which is also found in the ritual. This view rests upon an ancient conception known to the students of the Merkabah mysteries, and is rendered in Gen. R. iii. 4: "God wrapped Himself in a garment of light, with which He illuminated the earth from one end to the other."

Ascending higher, Abraham reaches the seventh heaven, where he sees the throne, but he does not see God, as He is invisible. Here he is shown by God everything that exists in the heavens: the angels, the celestial bodies, also the earth, and everything that is moving upon it. He sees, in addition, the Leviathan and its possessions in the nethermost waters (compare Cant. R. on i. 4), and the world founded upon its fins (compare Pirḳe R. El. ix.). Furthermore, he sees the rivers and their origin, and paradise (Syriac Apoc. of Baruch, iv. 4). The fall of mankind is explained to him, just as in the Slavonic Book of Baruch and Pirḳe R. El. xxi. Adam and Eve are led to commit (sexual) sin by Azazel (Satana-El in the Book of Baruch; Sama-El in Pirḳe R. El.) through his causing them to eat from the forbidden fruit, a grape from the vine (compare Slavonic Book of Baruch and Ber. 40*a*). God informs Abraham that, notwithstanding *yeẓer ha-ra'* ("the lustful desire"), and זוהמא של נחש ("the pollution of the serpent"), with which man from that time has been possessed, he has a free will of his own and may choose to abstain from sin. Abraham then obtains an insight into the future of both individuals and nations, and especially is he forewarned of the sufferings of the people of Israel and their final redemption in the Messianic time. The destruction of the Temple, which sorely grieves Abraham, is declared by God to be a necessary punishment for the sins of the people of Israel; and, as in Pirḳe R. El. xxviii., a time is hinted for the end of their sufferings under the four empires. The description of the period preceding the Messianic time is the only part containing Christian interpolations, which are easily separated from the main part, all of which has a decidedly Jewish character. This is evidenced by the mention of the ten plagues which shall befall the heathen nations, a constantly recurring feature in the description of the Messianic time (see Tan., ed. Buber, ii. 30; Ex. R. ix. 13), and by the concluding part of the Apocalypse, which contains the prophecy of the gathering of Israel in the Promised Land, to be ushered in by a trumpet-blast from God (Jellinek, "B. H." vi. 58), and by the judgment to be passed upon the heathen and the wicked.

Date of Composition.

Concerning the date of the composition of the Apocalypse proper, it clearly can not have been written before the destruction of the First Temple, as it contains Abraham's lamentations over that catastrophe. The emphasis laid on the freedom of will, notwithstanding the fall of man, presupposes a knowledge of the Christian doctrine of sin, against which this passage seems to be directed. But this very opposition to the Christian dogma shows that at the time the Apocalypse was written Christianity was not far removed from Judaism, at least not in Palestine, where, since he used a Semitic language, the author must have lived. The last decades of the first century appear to be the period in which the Apocalypse was written. This remark, however, applies to the main part of the book, and not to its Christian and Gnostic interpolations. In connection with these must be considered the statement found in the Apocalypse that Azazel, who is described as being endowed with twelve wings (which description coincides exactly with that given in the Ḥaggadah, Pirḳe R. El. xiii.), shares with God the power over Israel. This is, no doubt, the Gnostic doctrine of the God of the Jews as Kakodaimon; and in this connection Irenæus may be quoted, who says of the Ophitic Gnostics ("Contra Ἔλεγχος," i. 30, 9), "et projectibilem serpentem duo habere nomina, Michael et Samael, dicunt" (and they called the wretched serpent two names, Michael and Samael). Thus, in the mind of these Gnostics, Samael (נחש עקלתון "the entwined serpent") and Michael were fused into one being. Therefore, it is quite probable that certain parts of the heretical Apocalypse of Abraham, which was in circulation among the Gnostics (Epiphanius, Πανάριον 39, 5), were incorporated in the present text. Subtracting, then, the first part, which does not belong to the Apocalypse, and the Gnostic and Christian interpolations, only about three hundred lines remain, and this number would exactly correspond with the number which, according to the stichometry of Nicephorus, the Apocalypse of Abraham contained. Outside of this, no trace of the Apocalypse is found in ancient writings. The quotation by Origen ("In Lucam," hom. 35) from an apocalypse of Abraham certainly does not refer to the present text. Compare also AZAZEL and ABRAHAM, TESTAMENT OF.

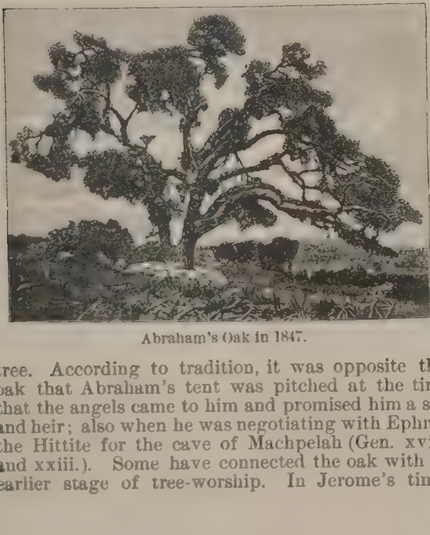
BIBLIOGRAPHY: *Die Apokalypse Abrahams*, ed. G. Nathanael Bonwetsch in *Studien zur Gesch. der Theol. und Kirche*, ed. G. Nathanael Bonwetsch and R. Seeberg, i. 1, Leipsic, 1897; Schürer, *Gesch.* iii. 250-253; Ginzberg, *Die Haggadah b. d. Kirchenvätern*, in *Monatsschrift*, 1898, pp. 537-549, and 1899, pp. 17-22, 61-75, etc.

L. G̣.

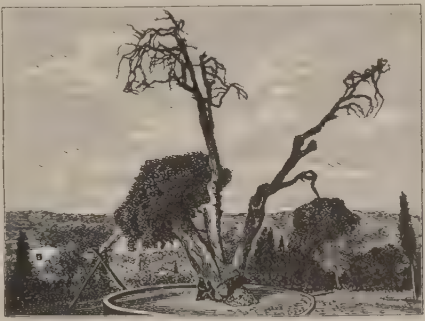
ABRAHAM'S BOSOM: In the New Testament and in Jewish writings a term signifying the abode of bliss in the other world. According to IV Macc. xiii. 17, the righteous who die for their faith are received by Abraham, Isaac, and Jacob in paradise (compare Matt. viii. 11: "Many shall come from the east and the west and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven"). In Kid. 72*b*, Adda bar Ahaba, a rabbi of the third century, is said to be "sitting in the bosom of Abraham," which means that he has entered paradise. With this should be compared the statement of R. Levi (Gen. R. xlviii.): "In the world to come Abraham sits at the gate of Gehenna, permitting none to enter who bears the seal of the covenant" (see Circumcision).

In the Hellenistic Testament of Abraham it is Adam, the representative of humanity, who sits at the gate of hell and paradise; the Jewish view of later times placed Abraham, the progenitor of Israel, in Adam's place. This was also the view of the New Testament writers as presented in Luke, xvi. 19–31, the story of Lazarus and the rich man. Lazarus, the beggar, died and was carried by the angels into Abraham's Bosom; the rich man died and was put into Gehenna, where he saw Lazarus in the Bosom of Abraham, full of joy, whereas he suffered great torment. Thereat he cried: "Father Abraham, have mercy on me!" and finally he asked Abraham to send Lazarus to his father's house to admonish his five brothers to lead lives characterized by repentance, in order not to meet the same fate as his own. Whereupon Abraham said: "They have the law of Moses and the teachings of the prophets; let them be mindful of these, and they will enter paradise as well as Lazarus." On Lazarus (Eliezer) and Abraham see Geiger's "Jüdische Zeitschrift für Wissenschaft und Leben," vii. 200. It is plain that Abraham is here viewed as the warden of paradise, like Michael in Jewish and St. Peter in Christian folk-lore ("Texts and Studies," v. 55, 69, Cambridge). Of Abraham as attorney pleading for Israel, R. Jonathan also speaks (Shab. 89*b*). K.

ABRAHAM'S OAK: A famous and venerable oak (*Quercus pseudo-coccifera*) which still stands at Mamre, half an hour's journey west of Hebron, and is surrounded by a wall over which it projects. Josephus probably refers to it ("Ant." i. 10, § 4), or a predecessor on the same spot, when he mentions that Abraham dwelt by an "ogygian" (prehistoric) tree. According to tradition, it was opposite this oak that Abraham's tent was pitched at the time that the angels came to him and promised him a son and heir; also when he was negotiating with Ephron the Hittite for the cave of Machpelah (Gen. xviii. and xxiii.). Some have connected the oak with an earlier stage of tree-worship. In Jerome's time, fairs were held under it. During the Crusades Abraham's Oak was visited frequently by the pilgrims; and it became customary to hold the Feast of the Trinity under its shadow, connecting the subject of the feast with the three angels of the Biblical narrative. The inventive traveler Odoricus (1286–1331) connects the oak with the legend of the Cross ("Itinerarium," chap. xlvi.). Josippon states that it lasted until the days of the Emperor Theodosius, when it withered. Its wood was used for medicinal purposes, the belief being that such a use prevented any illness up to the day of death (Chronicle of Jerahmeel, pp. lxxi. and 78).



Abraham's Oak in 1847.



Abraham's Oak as it appeared in 1897.

Near the oak in former times, on its north side, stood a terebinth, which, according to Josephus ("B. J." iv. 9, § 7), had existed since the beginning of the world. It was under this tree that, in Hadrian's time, the great sales of Jewish slaves, numbering, it is said, no less than 135,000, took place.

Abraham's Oak has become considerably weakened in recent years, as is shown by the accompanying illustrations, taken in the years 1847 and 1897 respectively. In 1852 a large branch was broken off by lightning; and the wood from it formed eight camel-loads.

Bibliography: Sepp, *Jerusalem und das Heilige Land*, i. 611–626; Palestine Exploration Fund, *Quarterly Statement*, 1899, pp. 39, 40.

F. H. K.—J.

ABRAHAM, TESTAMENT OF: An apocryphal book, published for the first time by Montague Rhodes James, in two different recensions, in Robinson's "Texts and Studies," ii. No. 2 (Cambridge, 1892), and translated from the Greek original by W. A. Craigie in the "Ante-Nicene Library," ix. 182–201. Ethiopic, Slavonic, and Rumanian versions also have been found, and some of them published.

Recent Discovery of Book.

The book contains the story of the death of Abraham, told in exactly the same form as that in which the death of Moses is described by the ancient Haggadah; with the view of portraying in poetic style the pious man, on the one hand, struggling against the fate of mortality, and yet, on the other, enjoying, while still in mortal garb, the privilege of surveying the whole world with the eyes of an immortal being (see Moses, Ascension of, and Abraham, Apocalypse of). Abraham, the model of a beneficent, hospitable, and just man, having reached the full measure of life, God sends Michael, his chief general (compare Slavonic Book of Enoch, xx. 6, and Buber's "Midrash Agadah," p. 162, interpreting Josh. v. 14), to prepare him for the approaching end. The archangel appears as a common traveler to Abraham in the field, and is received with customary hospitality and invited to Abraham's house. On their way home, Abraham, who understands the language of trees) as did Johanan ben Zakkai, Sukka, 28*a*), hears the huge tamarisk-tree with its three hundred and thirty-one branches (= אש״ל; Gen. xxi. 33) singing a song which seems to be the foreboding of some misfortune (Zohar, Wayera, Gen. xviii. 1, end). Tears spring to his eyes as he washes the feet of the archangel; and Michael weeps also, his tears turning into pearls which Abraham catches quickly, hiding them under his cloak. Michael, before sitting down at the table, departs for a few moments, as it is sunset, the time when the ministering angels sing the praise of the Lord in heaven, and Michael, their chief, must lead them (Yalḳ., Gen. § 133). But, in addition to this, Michael shrinks from bringing the tidings of approaching death to Abraham, whose equal for goodness of heart is not to be found in the world. When God reassures him by the promise that He will send a prophetic dream to Isaac, announcing to him the death of his father, another difficulty presents itself in reentering Abraham's house: How can he, a celestial being, partake of the meal spread before him? God tells him to sit down at the table, and that He will send over him "a devouring spirit that shall eat up everything out of his hands and mouth." Compare Justin Martyr, "Dial. cum Tryph." lvii., where the eating of the angels is compared with the eating of fire, a view which differs from the Docetic one, which regards the eating of the angels as merely apparent, not real (Tobit, xii. 19; Josephus, "Ant." i. 11, § 2; Philo, "De Abrahamo," § 23, ed. Mangey, ii. 18; B. M. 86*b*; Gen. R. xlviii. 14, and most of the Church Fathers), and differs also from the ingenuous one in the Targum on Gen. xviii. 8, and Tanna debe Eliyahu R. 12.

Immediately after midnight (the time of divine favor, Ber. 3*b*) Isaac dreams of his father's death. Having related the dream to Abraham, son and father begin to weep, thus rousing Sarah, who recognizes Michael as one of the three angels (Gen. xviii. 1–10). According to recension *A*, Michael had been the speaker of the three; while, according to recension *B*, he had gone to rescue Lot (see Gen. R. l. 2, and B. M. 86*b*). Abraham confirms Sarah's observation; saying that, when washing Michael's feet, he saw that the stranger was one of the angels ("for their feet were straight feet; and the sole of their foot like the sole of a calf's foot," Ezek. i. 7; compare Gen. R. lxv. 21). Michael had also appeared to Isaac, in his dream, as a man of gigantic size, shining more than seven suns (see Isa. xxx. 26), or, according to *B*, "like the father of light" (see also Apoc. Mosis, § 36: "father of lights"). He introduces himself to Abraham as the archangel who stands before the face of the Lord (Sar ha-Panim, "Prince of the Presence," is Michael's original title before he is transformed into the Meṭaṭron—Tanḥuma, Genesis, ed. Buber, p. 17, and Slavonic Book of Enoch, xxii. 6), and reveals to him the meaning of the dream. But Abraham refuses to give him his soul. Michael returns to the Lord, who orders him to plead with Abraham, and to tell him that all the descendants of Adam and Eve must die, but that, as an especial token of divine favor, he will be transferred to a better world without pain or the pangs of death.

Abraham's Visit to Heaven.

Finally Abraham yields; but at the same time he requests Michael to intercede with the Lord and to ask that he (Abraham) may be permitted to see the whole world created by one word (the "ten creative words"—Ab. v. 1—is a later rabbinical view; see Mek., Shirah, x., ed. Weiss, 52*b*, end) before his death. The Lord consents, and orders Michael to take a cloud of light, *'anan kabod* (the rabbinical *'amuda de-nura*, Ket. 17*a*, 62*b*), and angels of the chariot (*merkabah*), and to place Abraham in the chariot of the cherubim and to carry him (compare II Kings, ii. 11, and Tanna debe Eliyahu R. v.) to heaven, whence he would be able to survey the whole universe. His ride begins with the Great Sea (mistranslated in the Apocr. "ocean"; but compare Slavonic Book of Enoch, iii. 3, and "the waters above the firmament," Gen. i. 6). While surveying all the world with its joys and woes, its beautiful and evil things, he is filled with indignation at the sight of the awful crimes committed; and he asks the archangel to smite all malefactors with instant death—which he did. But a voice resounds from heaven, crying: "O Archangel Michael, order the chariot to stop, and turn Abraham away, lest, seeing that all live in wickedness, he destroy all creation. For behold Abraham, not having sinned himself, has no pity for sinners; but I, who made the world, take no delight in destroying any, but await the death of the sinner, that he may be converted and live." Michael directs the heavenly chariot eastward toward paradise (B. B. 84*a*; Ethiopic Book of Enoch, xxxii.; and Slavonic Book of Enoch, xlii. 3), near which Gehenna lies, separated only by a handbreadth (Yalḳ., Eccl. § 976). At this point an interesting picture of the Judgment of the Souls is presented: Two gates, one narrow and one wide, lead into heaven; and before them sits upon a golden throne a man whose appearance is terrible like that of the Lord. It is Adam, the image of the Lord (B. B. 58*a*); and all the souls pass by him—the just through the narrow gate and the wicked through the wide gate, each by his own merit or demerit, but none encumbered by Adam's sin (Tan., Num., ed. Buber, p. 124; Zohar, Gen. vii. 6). Abraham is allowed to watch the procedure of judgment within the wide gate. He sees the scourging angels called *malake ḥabbalah* (Eccl. R. iv. 3), *malake saṭan* (Tosef., Shab. xvii. 3), "fierce of appearance, pitiless of mind, lashing the souls with fiery tongues." On a table is spread a book ten cubits in breadth and five cubits in thickness (a combination of Ezekiel, ii. 9, and Zechariah, v. 1, 2; see 'Erubin, 21*a*), in which all the good and all the bad actions of man are recorded by two angels. As to the many parallels in the apocryphal literature, compare Harnack's notes to his edition of "Hermæ Pastor" i. 3, § 2, and Baraita, R. H. 16*b*; also Slavonic Book of Enoch, xix. 5. While the two angels officiate temporarily as recorders during the judgment (Ḥag. 16*a*), the permanent recorder is Enoch (see Book of Enoch and Targ. Yer. Gen. v. 24), "the teacher of heaven and earth, the scribe of righteousness." But the actions of the man are also weighed in the scales, to find out whether the good outweigh the bad, enabling the soul to enter paradise, or whether the bad prevail, resulting in the consignment of the soul to Gehenna. In case, however, his good and evil deeds are equal in weight, the soul has to undergo the process of purification by fire, remaining in an intermediate state (Benoni) corresponding to the purgatory of the Church (compare Tosef., Sanh. xiii. 3; 'Er. 19*a*; Ḥag. 27*a*; Origen, in Psalm xxxvii. hom. 3; Ambrose, *enarratio* in Psalm xxxvii. No. 26). But the weighing of the sins is also done for the purpose of ascertaining their quality, since there are light and heavy ones, sins such as adultery being compensated for only by many good actions (R. H. 17*a*). The name of the weighing angel is very significant—Dokiel (compare Isa. xl. 15, 21, "by the dust [דק] in the balance"; see Jerome on this passage), while the angel who probes the soul is called Puriel, from the Greek word for fire, *πῦρ*. This apocrypha contains an utterance of God which is peculiar to it: "I shall not judge man [see Gen. vi. 3]; therefore shall Abel, the first man born of woman, be judge."

Abraham is then represented in a touching way as pitying a soul that is just being weighed, and that lacks but one meritorious act to outbalance its evil doings. He intercedes on its behalf; the angels join in; and the soul is at last admitted into paradise. The merit of the pious helping the sinner is often mentioned in rabbinical and apocryphal literature (compare Slavonic Book of Enoch, vii. 4, and Apoc. Mosis, 33; Soṭah, 10*b*). Abraham now reproaches himself for having previously caused the death of the malefactors by his excessive zeal, but is assured by God that "an uncommon mode of death works pardon for all sins," and that, consequently, his act was beneficial (compare Sanh. 43*b*).

Abraham Refuses to Yield His Soul.

Abraham, having seen the entire world above and below, is carried back to his own house by the archangel, who for the third time is commanded by God to take Abraham's soul; but (as is the case with Moses in the legend) Abraham persistently refuses to surrender it to him. Michael returns to the Lord, saying: "I care not to lay hand upon Abraham, who was Thy friend from the beginning and has none like him on earth, not even Job, the marvelous man"; meaning that Abraham had learned to worship the One God as a child of three (or thirteen) years (see ABRAHAM, where the different traditions of the rabbis are given), whereas Job became a worshiper of the Lord only when he was king (see JOB, TESTAMENT OF). Furthermore, Abraham worshiped God from love, while Job only feared the Lord (compare Mishnah Soṭah, v. 5 [27*b*]).

Another plan for obtaining the soul of Abraham is resorted to. Death (Azazel), the angel of the dauntless countenance and of the pitiless look, who spares neither young nor old, is commanded to appear in the guise of a bright and beautiful angel before Abraham. This disguise is considered necessary lest Abraham, as Moses did after him, might drive Death off at once by using the power of the Holy Name (שם המפורש), but when the angel tells him that he, "the bitter cup of death" (Samael), has come to take his soul, Abraham refuses to go with him. The Angel of Death thereupon arouses Abraham's curiosity by saying that the form in which he appears is not his real one; the very sight of which would, by its terrors, bring death to the sinner. Abraham naturally expresses the wish to see him in his true form, and the angel then appears with his seven serpent-heads and fourteen faces; and the very sight kills seven thousand male and female slaves of Abraham's household, Abraham himself becoming sick unto death (compare M. Ḳ. 28*a*, concerning the "terrors of the Angel of Death," and the description in 'Ab. Zarah, 20*b* of his face full of many terrible eyes and of the bitter cup of poison which he carries with him to cast into the mouths of mortals as they open them at the ghastly sight, so as to kill them; see also Jellinek, "B. H." i. 150). Abraham restores the lives of the seven thousand slaves by his prayer, and then causes the Angel of Death to explain to him all the terrible faces which he has shown to him, as well as the seventy-two kinds of death, timely and untimely, that men may meet.*

Abraham, however, does not fully recover from the shock; and God (according to recension *B*, which is here more consistent than *A*) removes his soul "as in a dream"—for which the more poetic expression of the rabbis is "by a kiss" (B. B. 17*a*).

God Takes Abraham's Soul.

Then Michael, the heavenly caretaker of souls (Apoc. Mosis, ed. Tischendorf, 20*f*, and "Peṭirat Mosheh"), with a host of angels, comes and wraps Abraham in heaven-spun linen and anoints him with paradisiacal incense (comp. ADAM, BOOK OF), and after the lapse of three days they bury him under the tree of Mamre (compare Gen. R. c.). Then, amid hymns and praises of the saints, they carry his soul up to heaven, and having prostrated himself before God the Father, Abraham, the friend of God, is brought into paradise to the pavilions of the righteous (compare B. B. 75*b*: "The Lord shall build pavilions for the righteous ones, for each according to his merit," "where there is neither trouble nor grief nor anything but peace and rejoicing and life unending"—Ber. 17*a*).

Jewish Origin of the Book.

The above description of the contents of the apocrypha, with the numerous parallels given from rabbinical literature, which extend to the smallest detail, leaves not the least room for doubt as to its Jewish origin. In fact, apart from some late Christological additions made in a few manuscripts by copyists, there is not a single Christian interpolation found in the whole book. In claiming a Christian origin for the Testament of Abraham, James erroneously points (p. 50) to Luke, i. 19, where the position of chief angel that stands "in the presence of God" is intentionally assigned to Gabriel; while ancient Jewish angelology ascribes it to Michael, the heavenly chieftain of Israel. Neither is the idea of the "two ways" and the "two gates" taken from Matt. vii. 13. Aside from the fact that the "Two Ways" is originally a Jewish work (see DIDACHE), the conception is known to Johanan b. Zakkai (Ber. 28*b*), and is found also in the Greek allegorical work, "Tabula Cebetis," by the Theban philosopher Cebes, a pupil of Socrates. Dr. James has failed to observe that Luke, xxii. 30, presents the Christianized view of the Jewish doctrine concerning "the future judgment of the world by the twelve tribes of Israel," referred to in chap. xiii. of the Testament of Abraham, and also expressed in Yalḳ., Dan. § 1065, thus: "In the time to come the Lord will sit in judgment, and the great of Israel will sit on thrones prepared by the angels and judge the heathen nations alongside of the Lord." Luke, as a Pauline writer, transformed the twelve tribal representative judges of Israel into the twelve tribes of Israel being judged. The very spirit of this passage is decidedly non-Christian. It does not contain so much as an allusion to the Messiah as the judge. The very belief in a personal Messiah seems to be unknown; nor is Adam's fall anywhere referred to in chap. xi. *A*, or viii. *B*, where there was ample occasion for mentioning it. Death does not show any relation to Satan. All these facts, together with the view of the world's creation by one word instead of ten words (see Ginzberg, "Die Haggada bei den Kirchenvätern" in "Monatsschrift," 1899, p. 410), point to a very early date for the Testament of Abraham. But there are also clear indications of the existence of a Hebrew original; as, for example, the name of the angel Dokiel (chap. xiii. *A*); the allusion to the names Azazel, עז פנים and Samael, סמא רמותא ("Poison of Death"); and particularly the misunderstanding of the Greek translator (chap viii. *B*), who mistook the heavenly "Great Sea" (ים הגדול) for "the ocean beneath," which is the usual neo-Hebrew designation for "ocean." The expression "thrice holy" (chap. xx.) has nothing to do with the Christian Trinity, as Dr. James thinks (p. 50), but is the translation of the rabbinical term, *shillush ḳedushah*, for the angelic song (Isa. vi. 3, Tanna debe Eliyahu R. vi.).

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* This number seventy-two has nothing to do with the seventy-two nations (M. R. James), but is the same as the seventy-two plagues which visit the body of Adam in consequence of his sin in paradise (Vita Adæ et Evæ, 34), and is found in Tanna debe Eliyahu R. v. and originally as a rabbinical tradition of 'Akabia b. Mehalalel (Sifra, Tazri'a, 2).

Whether the author of the book was a Pharisee or, as Kohler asserts, an Essene, can not be determined here, though it is significant that the Law is not once mentioned. The view of retribution, as presented in the Testament, certainly precludes Sadducean authorship. As regards the two recensions, *A* and *B*, neither is probably a faithful translation of the Hebrew original; and the reconstruction, here attempted for the first time, depends sometimes upon one and sometimes upon the other.

BIBLIOGRAPHY: See the valuable preface and notes by M. R. James to his ed. of the *Testament of Abraham*, 1892; Schürer, *Gesch.*, 3d ed., iii. 252; and especially on the Jewish origin and character of the book: K. Kohler, *The Pre-Talmudic Haggadah*, in *Jew. Quart. Rev.* 1895, vii. 581-606.

L. G.

ABRAHAM, TOWER OF: Often mentioned in the Book of Jubilees as a mansion of great importance, said to have been built on the height of Hebron by Abraham, who bequeathed it to Jacob, his grandson (xxii. 24; xxix. 16, 19; xxxvi. 12-20; xxxvii. 14; xxxviii. 4, 8).

A midrashic fragment at the close of Masseket Soferim IX. mentions an iron citadel built by Abraham, of such a height that the sun's rays could not penetrate it: it received its light from a disk made of precious stones. Abraham gave it to the sons of Keturah, and when at the last days sun and moon shall pale before the full light of God's glory, this tower will be opened in order to shelter God's own.

BIBLIOGRAPHY: J. Müller, *Masseket Soferim*, 1878, p. 301.

K.

ABRAHAM BEN AARON DE BOTON. See BOTON, ABRAHAM BEN AARON DE

ABRAHAM AARON BEN SHALOM BRODY. See BRODY, ABRAHAM AARON BEN SHALOM

ABRAHAM BEN AARON TROKI. See TROKI, ABRAHAM BEN AARON.

ABRAHAM ABELE BEN ABRAHAM SOLOMON: Known as Abele Posveller (from Poswol in the government of Kovno); acting rabbi of Wilna; died July 29, 1836. He was considered one of the leading Talmudists of his age. Although he has left no independent literary work, he contributed to the rabbinical compositions of many of his contemporaries. Among these were the novellæ of Zebi Hirsch Katzenellenbogen, "Netibot 'Olam" (Wilna, 1822); the responsa of Simon of Slonim, "Minḥah Belulah" (Wilna, 1832); the novellæ of Dob Baer Ḳadisch, "Yehegeh Ḥokmah" (Wilna, 1836); and the responsa of Samuel of Byelostok, "Bigde Yesha'" (Wilna, 1844). Solomon ben Judah Loeb of Wilna pronounced a eulogy on him, which was published under the title "'Emek ha-Bakah" (Vale of Tears), Wilna, 1836. With Akiba Eger and Moses Sofer he exercised a powerful influence on the religious practises of the Russian Jews. He was distinguished as the only conservative rabbi of his time who gave his approbation to a work by I. B. Levinsohn, "Te'udah be-Yisrael," which initiated the HASKALAH movement in Russia. His charity and kindness became proverbial at Wilna.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 9, Warsaw, 1886; idem, *Ḳiryah Neemanah*, pp. 244-246.

L. G.—D.

ABRAHAM ABELE GOMBINER: Polish Talmudist; born about 1635 at Gombin, in Russian Poland; died at Kalisz about 1683. He was a son of Ḥayyim ha-Levi, who was killed by the Cossacks in 1655. Abraham was one of the most eminent Talmudists of his time; a fact clearly shown by his commentary on the "Shulḥan 'Aruk, Oraḥ Ḥayyim," entitled "Magen Abraham" (Shield of Abraham), written by him at the age of thirty, and which was published in 1692 at Dyhernfurth. This work has exercised a remarkable influence on the religious practises of the Jews, and still continues to do so. German and Polish Jews generally were guided by its decisions; consequently the work was frequently commented upon by the later rabbis. Besides this book, he wrote the "Zayit Ra'anan" (Green Olive Tree), Dessau, 1704, containing cabalistic and pilpulistic dissertations, to which he appended a part of his Pentateuchal commentary, "Shemen Sason" (Oil of Gladness), printed as far as the weekly portion Ḥayye Sarah, and a commentary on the Order Neziḳin of the Tosefta, Amsterdam, 1732. In addition, he wrote a commentary on the "Shulḥan 'Aruk, Eben ha-'Ezer," with a special essay on the correct spelling of Jewish names in official documents, and scholia to the treatises Zebaḥim and Menaḥot. Neither of these works is now extant. He also attempted to write *piyuṭim*; but the result showed that he lacked all poetic instinct. Abraham spent nearly all his life at Kalisz, Poland, where he held the position of assistant rabbi, or dayyan. His last wish was that his name and the titles of his works should be his only epitaph.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 94; Landshuth, *'Ammude ha-'Abodah*, p. 2; *Ha-Shaḥar*, ix. 16; Freudenthal, *Aus der Heimath Mendelssohn's*, p. 20.

L. G.

ABRAHAM ABELE BEN JEREMIAH: Interpreter of the Masora; flourished in the middle of the eighteenth century at Kalwaria, in the government of Suwalki, Russian Poland. He wrote "Seder Abraham" (Order of Abraham), Frankfort-on-the-Oder, 1752, containing interpretations of the Masoretic notes on the Pentateuch, arranged in alphabetical order, and he edited and annotated מדבר סין (Frankfort on the Oder 1769), a poem made up of all the Hebrew words commencing with the letter Sin (ש).

BIBLIOGRAPHY: Roest, *Cat. d. Rosenthalschen Bibl.* ii. appendix, No. 960; Zedner, *Cat. Heb. Books Brit. Mus.* p. 18; Benjacob, *Oẓar ha-Sefarim*, p. 409; Fuenn, *Keneset Yisrael*, p. 31.

D.

ABRAHAM ABELE BEN NAPHTALI: Rabbi in Kherson in the first half of the nineteenth century; author of "Bet Abraham" (House of Abraham), Szydlkow, 1837, containing (1) notes on the ritual codes, chiefly excerpted from the literature of the responsa; and (2) various novellæ and homilies and three responsa.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 28.

D.

ABRAHAM BEN ABIGDOR: Bohemian rabbi; born in the latter part of the fifteenth century; died at Prague, Oct. 7, 1542. For the last twenty years of his life he was rabbi of Prague and as such had many pupils, among whom was Abraham Jaffe.

father of Mordecai Jaffe. Abraham wrote glosses on the "Tur Oraḥ Ḥayyim" of R. Jacob b Asher, some of which were published at Augsburg in the year 1540. They are characterized by clearness and vigor, and are mainly restricted to simple verbal explanations, in opposition to the more elaborate system of the *pilpul*, which was then coming into use in the schools of Poland and Germany. Abraham was trained in secular learning, and legend ascribes to him a knowledge of the "seven sciences." It is probable that Mordecai Jaffe's predilection, both for secular scholarship and for literal explanation (*peshaṭ*), then very rare, was due to the influence of Abraham ben Abigdor, whose pupil, Abraham Jaffe, was Mordecai's father and teacher.

According to David Gans, Abraham also wrote a supercommentary on Rashi. This is probably no longer extant; but a *seliḥah* (penitential prayer), which he wrote on the threatened expulsion of the Jews from Bohemia in 1542, still forms part of the Polish liturgy, and is found in some of the prayer-books of Germany. It is recited on Yom Kippur Ḳaṭan.

BIBLIOGRAPHY: D. Gans, *Ẓemaḥ David*, p. 56, Warsaw edition, 1890; Landshuth, *'Ammude ha-'Abodah*, p. 2; Michael, *Or ha-Ḥayyim*, No. 32; Zunz, *Literaturgesch.* p. 390. The inscription on Abraham's tombstone is given in גל עד, No. 121.

L. G.

ABRAHAM BEN ABIGDOR ḲARA. See ḲANAH, ABRAHAM BEN ABIGDOR.

ABRAHAM ABOAB. See under ABOAB.

ABRAHAM, ABRAHAM: English author and communal worker; died March 31, 1863, at Liverpool. He resided at Liverpool for forty years, during thirty of which he took a leading part in the Jewish affairs of that city; holding various honorary offices in the synagogue, the presidency of the Philanthropic Institution, as well as of the Jewish school. Though actively engaged in commerce, he found leisure for scientific and literary studies.

Abraham is chiefly noteworthy for his efforts toward the introduction of regular vernacular sermons in the synagogue services of England. Through his exertions pulpit instruction was established in 1827 at Liverpool, whence it extended to the provincial synagogues. At a later date it was adopted in London. In 1827 a pulpit was erected in the synagogue at Liverpool. The innovation was hailed with derision, and not until Prof. D. M. Isaacs was formally installed in office was pulpit instruction successful.

Abraham was the author of several publications designed to benefit the young. He translated, from the French, Cahen's "Catèchisme" and Ben Levi's "Matinées du Samedi"; the latter is known under the title of "Moral and Religious Tales for the Young of the Hebrew Faith."

BIBLIOGRAPHY: *Jew. Chron.* April, 1863.

G. L.

ABRAHAM (ABRAM), JACOB: German medalist and lapidary; born at Strelitz in 1723; died at Berlin, June 17, 1800. He learned the art of engraving from a workman in the Polish town of Lissa. For nearly half a century he worked in the royal mints of Stettin (1752), Königsberg (1757), and Berlin. He began his career as a heraldic engraver, and although he could neither design nor model, he brought his art to a surprising state of perfection.

The more noteworthy of his medals are those that commemorate the victories of Frederick the Great during the Seven Years' War, such as the one commemorating the victory at Torgau, in 1760, cut from Ramler's model and Meil's design. In addition may be mentioned the medal containing the effigy of Prince Potemkin and the fortress of Otchakov: "Otschakovia Expugnata"; and that struck in commemoration of the Jubilee festival of the French community in Berlin, June 10, 1772, from the design of D. Chodowiecki. Another of his successful medals was one representing Sigmund van der Heyde, the defender of Kolberg, 1760.

Jacob Abraham was reputed the foremost medalist of his time in Germany, and his three sons, of whom Abraham and Jacob are known, inherited his talent (see ABRAHAMSON, ABRAHAM). The similarity of the names has led to the confusion of father and son by historians.

BIBLIOGRAPHY: Füssli, *Künstlerlexikon*, 2d edition, part ii. 2, Zürich, 1806; Schlickeysen, *Erklärungen der Abkürzungen auf Münzen*, 1857, p. 144; Julius Meyer, *Allg. Künstlerlexikon*, i. 32, Leipsic, 1872.

H. R.

ABRAHAM ABUSH BEN LEVI HIRSCH KATZENELLENBOGEN. See KATZENELLENBOGEN, ABRAHAM ABUSH BEN LEVI HIRSCH.

ABRAHAM, ADOLPHE: French colonel; born at Thionville, France, March 21, 1814. When eighteen he enlisted as a volunteer, and was assigned to the 52d Regiment of the line, which started immediately afterward for the siege of Antwerp. He is one of the last survivors of that siege. From the ranks he advanced step by step to the grade of lieutenant, which he attained on April 27, 1846. After the Paris rising of June, 1848, he received the Cross of the Legion of Honor as a reward for organizing and conducting to the front the 2d battalion of the National Guard of the Seine, which captured the Panthéon from the mob. Promoted captain in 1851, he fought through the Crimean war, and took part in the assault on Sebastopol.

During the war against Austria in Italy in 1859 he was present at the battle of Magenta, June 4, and at the capture of the railway-station there, where he was wounded at the side of General Lespinasse. He was appointed major (commandant) at Solferino on the very morning of the battle (June 24). He stormed and captured Casa Nuova and four guns. For this he was mentioned in the "orders of the day" of the 85th Regiment. After having passed three years with the army of occupation in Rome, Abraham asked, in 1866, to be retired on account of ill health. But a life of inactivity weighed upon him, so in 1868 he was entrusted with the reorganization of the Garde Mobile, in the department of the Seine. Recalled to active service in 1870, he was promoted lieutenant-colonel of the 51st Infantry, which at that time formed a part of the army of Paris, and fought in two battles at Champigny, Nov. 30 and Dec. 2.

In the days of the Commune, Abraham rendered efficient service to the national government.

At the request of General Berteaux, in 1875, Colonel Abraham assumed the command of the 19th Infantry (reserve), which he retained till 1879, when, attaining the age limit, he was permanently retired. Colonel Abraham, who received the military medal of Sardinia and the cross of the Order of Pius IX., was created officer of the Legion of Honor in 1864. From Queen Victoria he received the Crimean medal.

Abraham remained steadfast to the Jewish faith, and was elected president of the congregation of Versailles. He discharged the functions of this office till 1891, when he withdrew to Granville. I. B.

ABRAHAM IBN AKRA BEN SOLOMON. See ABRAHAM BEN SOLOMON AKRA.

ABRAHAM ALASHKAR. See ALASHKAR, ABRAHAM.

ABRAHAM IBN ALFAKAR. See Alfakar, Abraham ibn.

ABRAHAM ALFAQUIN. See Alfaquin, Abraham.

ABRAHAM ALGAZI. See Algazi, Abraham.

ABRAHAM AL-TABIB. See Al-Tabib, Abraham.

ABRAHAM AMIGO. See Amigo, Abraham.

ABRAHAM OF ARAGON: A skilful oculist, who flourished in the middle of the thirteenth century. Shortly after the Council of Béziers, in 1246, had forbidden Jewish physicians to practise, Abraham was requested by Alphonse, count of Poitou and Toulouse, and brother of Louis IX. of France, to treat him for an affection of the eye. The count at first implored Abraham's help in vain; for he, being a man of independent spirit, held stoutly to the opinion that even the brother of a king was not exempt from the decree of a council. It was only after the seigneur of Lunel, with the assistance of his Jewish agent, had persistently pleaded with Abraham that the latter consented to cure the count.

Bibliography: Grätz, *Gesch. der Juden*, 2d ed., vii. 114.

L. G.

ABRAHAM ARYEH LOEB B. JUDAH HA-LEVI: A Talmudic author and rabbi, who lived at Stryzhow (Galicia, Austria) at the close of the eighteenth century and the beginning of the nineteenth. His works, bearing the general title "Derishat Ari" (A Lion's Comment), contain: (1) "Eben Pinnah" (The Corner-Stone), dealing with the Jewish laws concerning family life; (2) "Otot ha-Shamayim" (The Signs of Heaven), on circumcision, phylacteries, Sabbath, and festivals; (3) "Ḥoḳ u-Mishpaṭ" (Law and Justice), on civil law (Lemberg, 1804; Jitomir, 1805).

Bibliography: Walden, *Shem ha-Gedolim he-Ḥadash*, p. 17; Benjacob, *Oẓar ha-Sefarim*, p. 115.

M. B.

ABRAHAM (ASHER JACOB) BEN ARYEH LOEB ḲALMANḲES. See Asher, Jacob Abraham ben Aryeh Loeb Ḳalmanḳes.

ABRAHAM (BEN GEDALIAH) BEN ASHER (= ABA): A commentator; native of Safed, Syria; held rabbinical office at Aleppo in the second half of the sixteenth century. He was a pupil of Joseph Caro (1488–1575), with whom in later years he maintained a learned correspondence. Abraham wrote a commentary on the Midrash Rabbot, entitled אור השכל ("The Light of Reason"), only a part of which—that on Genesis Rabbah—has been published under the subtitle "Ma'adanne Melek" (Royal Delicacies), Venice, 1567, by his brother-in-law, Senior ben Judah Falcon of Venice. The other parts of the commentary are still extant in manuscript, and include also a midrashic commentary attributed to Rashi.

Bibliography: Roest, *Catalog der Rosenthal'schen Bibliothek*, i. 24; Benjacob, *Oẓar ha-Sefarim*, p. 28.

W. B.

ABRAHAM BEN ASUS DE BOURGUEIL. See Burgil Family.

ABRAHAM AUERBACH. See Auerbach, Abraham.

ABRAHAM OF AUGSBURG: Proselyte to Judaism; died a martyr's death Nov. 21, 1265. He seems to have adopted his new faith with such enthusiasm that he publicly assailed Christianity and attacked images of the saints, for which he was sentenced to torture and death. The incident attracted considerable attention, and it forms the subject of elegies by Mordecai ben Hillel (who himself suffered martyrdom in 1298) and by the liturgical poet Moses ben Jacob.

Bibliography: Zunz, *S. P.* pp. 350, 364; S. Kohn, *Mordecai ben Hillel*, pp. 46–49 and appendix I.; Perles, in *Monatsschrift*, 1873, pp. 513, 514; Salfeld, *Martyrologium des Nürnberger Memorbuches*, pp. 22, 149, 150.

L. G.

ABRAHAM OF AVILA: A pseudo-Messiah and wonder-worker, who lived at the end of the thirteenth century. There seems to be some doubt concerning the name of this man, though the facts are well attested by Solomon ben Adret and the apostate Abner of Burgos. The mystic propaganda carried on in Spain by Abraham Abulafia influenced at least two men to turn to their own advantage the credulous excitability of the people. Nothing is known of the private life of this pseudo-Messiah other than that he was an ignorant man, unable either to read or to write, and that he made the acquaintance of Abulafia in Messina. He claimed that by the intervention of an angel he had written a voluminous work, פלאות החכמה ("Wonders of Wisdom"), and a commentary upon it.

Abraham came to the community of Avila, Spain, with a forged letter from David Ashkenazi, calling first upon Solomon ben Adret. In perplexity the community turned to Adret, the greatest rabbinical authority of that day, for advice as to the attitude to be maintained toward the new prophet. Adret, without directly condemning him, expressed strong doubts as to his prophetic gifts. Prophecy, he said, did not rest upon an ignorant man, nor was it a time for prophetic inspiration; furthermore, the prophetic gift was given by God in Palestine exclusively. For these reasons Adret urged care and further investigation into the reputed miracles. The community took him at his word, and awaited with curiosity the last day of the fourth month of the year 1295—the day on which the Messianic time was to begin. The people assembled in the synagogue in the white burial garments used on the Day of Atonement; and the story goes that on these garments small crosses appeared. Such an impression was made upon Abner of Burgos by this "miracle," that it helped toward his conversion about twenty-five years later.

Bibliography: Solomon ben Adret, *Responsa*, No. 548, which has been wrongly taken by Landauer and Jellinek to refer to Abulafia (Steinschneider, *Jew. Lit.* p. 306, § 47). From the responsum in question it is impossible to tell whether the name of the false prophet was Nissim ben Abraham, as Perles (*Salomo ben Adereth*, p. 5) supposes, or whether Nissim was the bearer of a letter to Adret on the subject, as Kaufmann, in *Rev. Ét. Juives*, xxxvi. 288, thinks. For Alfonso (Abner) of Burgos, see *Rev. Ét. Juives*, xviii. 57, 58; compare also Grätz, *Gesch. der Juden*, 2d ed., vii. 318–321; *Monatsschrift*, 1887, p. 557.

G.

ABRAHAM BEN AZRIEL OF BOHEMIA: A Bohemian Talmudist and grammarian, who flourished in the first half of the thirteenth century and probably lived at Prague. Among his works, yet unpublished, is a commentary on the Maḥzor, entitled "Arugat ha-Bosem" (Bed of Spices), probably the most ancient Jewish literary effort in any Slavonic country. In this Abraham shows himself to have been a faithful follower of the scholars of northern France, who, uninfluenced by Arabo-Spanish philosophy, devoted their attention solely to the Bible and the Talmud. As a Talmudist Abraham exhibited a strong tendency to casuistry, while as a Bible exegete he was simple and sound, working chiefly after the method of RaSHBaM, whose commentary he often quotes. It is not certain that he enjoyed actual personal intercourse with his French brethren; he may have been influenced only by their literary productions.

The explanation of many obscure Hebrew words by their Bohemian equivalents in Abraham's work shows that the Jews of Bohemia at that time made use of the vernacular; and some of the Bohemian expressions there adduced are among the oldest in the language.

Bibliography: Berliner's *Magazin*, i, 2, 3; Perles, in *Monatsschrift*, 1877, pp. 360–373; Kaufmann, *ibid.* 1882, pp. 316–324, 360–370, 410–422; 1886, pp. 129 *et seq.*

L. G.

ABRAHAM BALI BEN JACOB. See Bali, Abraham.

ABRAHAM DE BALMES (or **DE PALMIS**) **BEN MEIR:** Italian physician and translator of the early sixteenth century; born at Lecce, in the old kingdom of Naples; died at Venice, 1523. A short time before his death he was physician in ordinary to the cardinal Dominico Grimani at Padua. See Steinschneider, "Hebr. Bibl." xxi. 7 and 67; "Hebr. Uebers." p. 62; Perles, "Beiträge," pp. 193, 197, etc. Through his Latin translations of many Hebrew works on philosophy and astronomy he attained a great reputation in the Christian world. He dedicated to Cardinal Grimani two of these translations: (1) of an astronomical work in Arabic by Ibn al-Heitham (died 1038), which had been translated into Hebrew by Jacob ben Machir, in 1372, under the title "Liber de Mundo"; (2) of the "Farewell Letter" of the Arabic philosopher Ibn Baga (Avempace), which he translated from the Hebrew under the title "Epistolæ Expeditionis" (MS. Vat. No. 3897. The dedication is published in "Revue des Études Juives," v. 145). In Padua Abraham delivered philosophical addresses to Christian audiences. He also compiled a Hebrew grammar, in which he attempted to treat philosophically the construction of the Hebrew language and to refute the opinions of the eminent grammarian David Ḳimhi. In this work Abraham was the first to treat the syntax (which he called in Hebrew *harkabah*) as a special part of the grammar. The book was published, with a Latin translation and a supplementary treatise on the Hebrew accents, under the title "Miḳneh Abram," by Maestro (Calo) Ḳalonymos ben David, a well-known translator. Grätz ("Gesch. der Juden," ix. 215) suggests, without evidence, that the printer Daniel Bomberg (who is supposed to have learned Hebrew from Balmes) translated this grammar. At his death, honors were paid to his memory by his Christian pupils.

Bibliography: Steinschneider, *Cat. Bodl.* col. 667; idem, *Hebr. Uebers.* §§ 206, 348, 581; idem, *Bibliographisches Handbuch*, No. 164, Leipsic, 1859; T. Willesz's dissertation, Budapest, 1895.

H. M.

ABRAHAM BEN BARUCH: Writer on ritual; brother of Meir of Rothenburg; lived in southern Germany about the end of the thirteenth century. He wrote "Sefer Sinai" (The Book of Sinai), a collection of legal and ritualistic decisions, compiled from different rabbinical authorities. The work is still extant in manuscript at Wittenberg. According to the copyist, the word סיני was chosen by the author as the title on account of its having the numerical value of ענוה ("humility"); but it is really one less; the copyist evidently counted the word itself as an additional unit. Abraham is mentioned by his contemporary R. Mordecai b. Hillel Ashkenazi, the author of the "Mordecai" (on Giṭ. § 404).

Bibliography: Michael, *Or ha-Ḥayyim*, No. 68; Zunz, *Z. G.* p. 162; Benjacob, *Oẓar ha-Sefarim*, p. 419.

M. B.

ABRAHAM BEN BARUCH MIZRAḤI. See Mizraḥi, Abraham ben Baruch.

ABRAHAM OF BEJA: A learned Jew who lived in Alemtejo, Portugal, during the latter half of the fifteenth century. Being an extensive traveler, he knew many languages, and for that reason King John II. ordered him to accompany Joseph Zapateiro of Lamego upon the latter's expedition to discover Covilham, who had himself been sent in search of the mythical Christian king, Prester John. They discovered Covilham in Lower Egypt, and brought back news of his welfare, together with information that led to the epoch-making voyage of Vasco da Gama.

Bibliography: Grätz, *Gesch. d. Juden*, viii. 380 (in the English translation this name is erroneously given as Abraham de Beya); Kayserling, *Columbus*, pp. 19, 20; Jacobs, *Story of Geographical Discovery*, p. 89.

W. M.

ABRAHAM BENDIG. See Bendig, Abraham.

ABRAHAM BEN BENJAMIN AARON: A Polish Talmudist of the first half of the seventeenth century, died at Brest, Lithuania, in 1642. He was rabbi at Tarnopol in 1636, and officiated in other Polish towns. In the latter year he was called to the rabbinate of Brest, then the largest community in Poland, and remained there till his death. The leading rabbis of that time—Joel Sirkes, Meir Kohen-Ẓedeḳ, and Rabbi Heschel, of Cracow—treat him in their writings with the greatest respect and veneration. Besides his responsa, contained in the works of the above-mentioned rabbis, he also left scholia to the "Ṭur Oraḥ Ḥayyim," which are appended to his father's work.

His father, Benjamin Aaron (died 1620), was the author of "Masat Binyamin," a collection of responsa.

Bibliography: Feinstein, *'Ir Tehillah*, pp. 26, 118, 136, 154, 170, 202, Warsaw, 1886; Michael, *Or ha-Ḥayyim*, No. 64.

L. G.

ABRAHAM BEN BENJAMIN ZE'EB BRISKER: Polish author of the seventeenth century; went to Vienna, and, on the expulsion of the Jews from that city in 1670, went to Brest, Lithuania, where he married a daughter of Elijah Lipschütz. He was the author of "'Asarah Maamarot" (Ten Words), a work treating of the ten divine words which, according to Pirḳe Abot (v. 1), were used in the creation of the world; also of the Decalogue, published in 1680 at Hamburg or Frankfort-on-the-Oder. In 1685 he published "Zera' Abraham" (Abraham's Seed), on the connection of the weekly lessons in their Pentateuchal order. In 1698 he wrote the cabalistic treatise, "Perush 'al 'Eser 'Aṭarot" (Commentary on the Ten Crowns), on the Decalogue, in which Abraham mentions his intention to emigrate to Palestine. The additions to the "Yefeh Mareh" (Fair of Countenance) of Samuel Jaffe (Amsterdam, 1727), attributed to Abraham by Steinschneider ("Cat. Bodl." col. 2427), are not his, but were written by Abraham Hellen, rabbi in Glogau, and author of a commentary on Midrash Rabbah.

Bibliography: Kaufmann, *Die Letzte Vertreibung der Juden aus Wien*, p. 223; Feinstein, *'Ir Tehillah*, pp. 32, 158, 191.

P. B.

ABRAHAM BENVENISTE. See Benveniste, Abraham.

ABRAHAM, BERNARD: French brigadier-general of artillery, retired; born at Nancy, Jan. 12, 1824. His father, who was a member of the Jewish Consistory of Nancy, was known as Moïse, though his name was Moïse Abraham. The sons were all called Moïse, and Édouard, a brother of the general, an artist at Paris, has retained the paternal appellation in the spelling Moyse (Moyse, Édouard). After passing through the Lycée at

Nancy, Abraham entered the École Polytechnique at the age of nineteen, Nov. 1, 1843. Thence he went to the School of Applied Sciences at Metz, from which he was graduated in 1847, after which he served for several years at Strasburg as a lieutenant. He was promoted to the rank of captain in 1854, and served in the Crimea on the staff of General Lebœuf. After the fall of Sebastopol he received the cross of chevalier of the Legion of Honor, as Captain Bernard Moïse. Having returned to France he was detailed in 1856 for service at the ordnance foundry at Strasburg. Two years later he married, and was obliged to assume the name of Abraham, under which he was registered in all the civil documents. In 1859 he took part in the campaign in Italy against Austria. For some time after the convention of Villefranche, Abraham remained in Milan, but subsequently returned to France. On the restoration of peace he was assigned to the department of artillery at Strasburg. He went to Paris, was promoted major, and took part in the Franco-Prussian war of 1870. He was detailed to the army of the Rhine at Metz, and there, after the battle of Gravelotte, was decorated with the cross of an officer of the Legion of Honor. After the war Abraham was appointed secretary of the committee on coast defenses, and became a member of the military commission on railways. He advanced in rank rapidly, reaching the grade of lieutenant-colonel in 1874 and that of colonel in 1877. As the latter he commanded the Seventeenth Infantry, for several years, at La Fère. He was finally made brigadier-general June 2, 1883, and remained in active service till Jan. 12, 1886.

Bernard Abraham.

In 1895 Abraham succeeded Dr. Widal in the Central Consistory of the Israelites of France, and retained the seat for several months. J. W.

ABRAHAM BIBAGO BEN SHEM-ṬOB. See Bibago ben Shem-Ṭob, Abraham.

ABRAHAM OF BOHEMIA: Prefect of the Jews of Great and Little Poland at the beginning of the sixteenth century. In 1512 King Sigismund I. of Poland issued a decree notifying his subjects in Great Poland and Little Poland that he had appointed Abraham, a Jew of Bohemia, prefect over them, and that one of Abraham's duties was to collect all taxes due from them and to deliver the same into the king's treasury ("Acta Tomiciana," iii. No. 252; "Metrika Koronnaya," 1518–20, book No. 33, p. 118). Abraham was recommended to Sigismund by the latter's brother, the king of Hungary and Bohemia, and by Emperor Maximilian of Germany. Both attested his honesty and blameless life. The law courts of Poland had no jurisdiction over Abraham, he being responsible only to the king's own court.

Abraham was one of the many Jews who emigrated from Bohemia to Poland. He was also from time to time counselor for some of the Jewish communities of Poland, as is apparent from the king's order to the Jews of Cracow to pay Abraham 200 florins, promised him as a reward for a defense "against certain accusations." The Polish Jews were not pleased with their new Bohemian prefect, who had become so powerful. The king ordered all the Jews of Poland, and especially the rabbis, to respect the liberties and privileges granted to Abraham, and not to encroach upon them by excommunication or in any other way. For these privileges Abraham paid an annual personal tax of 20 ducats (about $300 or $400, nominal).

Bibliography: Bershadski, *Iz Istorii Yevreyev v Litrye i Polshye* in *Yevreiskaya Biblioteka*, vii. 30-35, St. Petersburg, 1879; idem, *Materialy Dlya Istorii Yevreyev v Polshye* in *Vos.* Sept., 1893, pp. 111-126.
H. R.

ABRAHAM IBN BOLAT. See Bolat, Abraham ibn.

ABRAHAM BRODA BEN SAUL. See Broda, Abraham, ben Saul.

ABRAHAM BRUNSCHWIG. See Braunschweig, Abraham.

ABRAHAM CABRIT. See Cabrit, Abraham.

ABRAHAM DE CASLAR BEN DAVID. See Caslari, Abraham ben David.

ABRAHAM (VITA) DE COLOGNA: An Italian rabbi, orator, and political leader; born at Mantua, 1755; died at Triest, 1832. While holding the post of rabbi of his native city he was elected a member of the Parliament of the Napoleonic kingdom of Italy, and in 1806 a deputy to the assembly of notables in Paris. Upon the formation of the Sanhedrin in 1807 he was appointed vice-chairman, and in 1808 a member of the French Central Consistory; later also of the Consistory of Turin.

Abraham de Cologna.

Abraham exhibited all the characteristics of men of transition periods: a strong desire for reform, and an indefinite conception of the aims and means necessary to realize that desire. He left a volume of sermons and apologetic essays.

Bibliography: Kahn, *Archives Israélites*, 1840, p. 32.
M. B.

ABRAHAM OF COLOGNE (BEN ALEXANDER): German rabbi; flourished about 1240. He was considered the most eminent pupil of Eleazar of Worms. Solomon ben Adret relates ("Teshubot," i. No. 548) that he saw Abraham when he came to the king of Castile, probably Ferdinand II. (the Saint). On this occasion Abraham assumed the name of Nathan to conceal his identity. Adret also claims to have heard from an old man that Abraham of Cologne preached on Num. vii. 1, in the house of Adret's father before a great many eminent rabbis, and displayed much erudition.

Abraham was the author of a small book entitled "Keter Shem-Ṭob" (The Crown of a Good Name), the concluding chapter of which—containing an explanation of the Sefirot, or Ten Mystical Spheres—is ascribed in some manuscripts to Menahem Ashkenazi, another pupil of Eleazar of Worms. Certainly either Abraham of Cologne or Menahem was the first representative of German mysticism to show a familiarity with the doctrine of the Sefirot.

Bibliography: Jellinek, *Auswahl Kabbalistischer Mystik*, No. 4; Steinschneider, *Cat. der Hebr. Handschriften*, Royal Library at Munich, Nos. 112^{33}, 341^{17}; idem, *Hebr. Bibl.* vi.

126, viii. 147, xii. 112; Kobak, *Jeschurun*, vi. 169, where Abraham calls his father *Achseldar* or *Achselrad*. This name may be a misprint.

P. B.

ABRAHAM CONQUE OF HEBRON. See Conque (Cuenqui), Abraham, of Hebron.

ABRAHAM BEN DANIEL: Poet and rabbi; born at Modena in 1511. For several years he was a tutor at Viadana, Modena, Rivarolo, Arezzo, and Forli, and finally he became rabbi at Ferrara. From 1536 to 1552, despite unceasing bodily ailments, he composed over a thousand poetical prayers in various meters and forms, six of them being in the Aramaic language. Several of the poems were written for friends, or suggested by public events, papal oppressions, or prevalent sickness; and one of them is in honor of his cousin Hadassah, whom he married in 1539. A manuscript collection of his prayers in the Bodleian Library, Oxford, bears the title "Sefer ha-Yashar" (The Book of the Righteous).

Bibliography: Zunz, *Literaturgesch.* p. 535; Neubauer, *Cat. Bodl. Hebr. MSS.* No. 1181.

M. K.

ABRAHAM IBN DAUD (=DAVID) HA-LEVI; called **Ben Daud** (erroneously **Daur, Dior**); also **RABaD,** from the initials of his name, and **RABaD I** to distinguish him from Abraham ben Isaac of Narbonne (RABaD II.) and Abraham ben David of Posquières (RABaD III.): Spanish astronomer, historian, and philosopher; born at Toledo about 1110; died, according to common report, a martyr about 1180. His mother belonged to a family famed for its learning. His chronicle, a work written in 1161 under the title of "Sefer ha-Ḳabbalah" (Book of Tradition), in which he fiercely attacked the contentions of Karaism and justified rabbinical Judaism by the establishment of a chain of traditions from Moses to his own time, is replete with valuable general information, especially relating to the time of the Geonim and to the history of the Jews in Spain. An astronomical work written by him in 1180 is favorably noticed by Isaac Israeli the Younger ("Yesod 'Olam," iv. 18). His philosophical work, "Al-'akidah al-Rafiyah" (The Sublime Faith), written in 1168, in Arabic, has been preserved in two Hebrew translations: one by Solomon b. Labi, with the title "Emunah Ramah"; the other by Samuel Motot. Labi's translation was retranslated into German and published by Simson Weil.

His Position as Philosopher.

Ibn Daud was by no means an original thinker, nor did he produce a new philosophy; but he was the first to introduce that phase of Jewish philosophy which is generally attributed to Maimonides and which differs from former systems of philosophy mainly in its more thorough systematic form derived from Aristotle. Accordingly, Hasdai Crescas mentions Ibn Daud as the only Jewish philosopher among the predecessors of Maimonides ("Or Adonai," chap. i.). But having been completely overshadowed by Maimonides' classical work, the "Moreh Nebukim," Abraham ibn Daud's "Emunah Ramah" (Sublime Faith), a work to which Maimonides himself was indebted for many valuable suggestions, received scant notice from later philosophers.

The only Jewish philosophical works that Ibn Daud had before him, according to his own statement ("Emunah Ramah," p. 2, or in German trans., p. 3), were Saadia's "Emunot we-De'ot," and "The Fountain of Life" by Solomon ibn Gabirol. On the one hand, he fully recognizes the merits of Saadia, although he does not adopt his views on the freedom of the will, notwithstanding that the solution of this problem was to be the chief aim and purpose of his whole system ("Emunah Ramah," p. 98; German trans., p. 125). On the other hand, his attitude toward Gabirol is entirely antagonistic, and even in the preface to his "Emunah Ramah" he pitilessly condemns Gabirol's "Fountain of Life." See Kaufmann, "Studien über Solomon ibn Gabirol," Budapest, 1899.

Being the first strict Aristotelian among the Jews—who considered Aristotle and his Arabic commentators, Alfarabi and Ibn Sina, to be the only true philosophers (*ib.* pp. 23, 50, 62; German trans., pp. 30, 65, 78)—Ibn Daud feels himself provoked to constant opposition by the doctrines of Gabirol, who represents the Neoplatonic philosophy. Impartial enough to accord to childlike faith its full rights, Ibn Daud desires also to defend the rights of reason, and, consequently, resists with the utmost energy any attempt to set bounds to science; regarding this as a culpable encroachment upon the plan of the Divine Ruler, who did not endow man with the faculty of thought without intent.

True philosophy, according to Ibn Daud, does not entice us from religion; it tends rather to strengthen and solidify it. Moreover, it is the duty of every thinking Jew to become acquainted with the harmony existing between the fundamental doctrines of Judaism and those of philosophy, and, wherever they seem to contradict one another, to seek a mode of reconciling them. Ibn Daud insists that, however highly philosophy may be valued, the religion of Judaism is preferable. Knowledge, which had been acquired by philosophers through the evolution of several thousands of years, and after overcoming the gravest errors, had been bestowed upon Judaism from the beginning through revelation (*ib.* p. 62; German trans., p. 79). As to moral truths, it may be even assumed as probable that the philosophers did not attain to them through independent study, but rather under the influence of the doctrines of Holy Scripture (*ib.* p. 101; German trans., p. 130).

Ibn Daud and Aristotle.

It is true that on certain points Ibn Daud could not always avoid conflict with the doctrines of Aristotle: this was especially true in regard to the latter's theory of the Creation. According to Aristotle, all coming into being results from the fusion of matter into a certain form; matter, therefore, is the necessary basis for any genesis; primary matter itself, as the substance common to all things existent, must, therefore, be without beginning and must be eternal. But the acceptance of preexistent and eternal matter can not be reconciled with the Biblical history of creation, which implies a creation out of nothing, and subject to time. From this conflict, which later caused Maimonides to dispute the authority of Aristotle in all matters transcendental, Ibn Daud was not able to extricate himself; and, therefore, he rather tries to glide over the existing difficulties than to solve them. For he represents the course of creation as a series of creative acts; which recalls Gabirol's doctrine concerning the succession of the various substances. But he himself subsequently admits that this was only a hypothesis to satisfy the need of giving an architectonic finish to our notions, intended to mark that gradual process of things which would result, had creation really gone through all the stages of existence, from primary matter, which is imperceptible to us, to all individual things, though some of these stages may be regarded as partly existing only in abstract notions. To concede the possibility of such a gradual process of creation, however, would be, according to Ibn Daud, a contradiction of our conception of God's mode of acting.

As to the doctrine of God, Abraham ibn Daud,

His Doctrine of God.

like Aristotle and his Arabic interpreters, proceeding from the principle of motion, and basing his argument upon the proof of the impossibility of a *regressus in infinitum*, arrives at the conception of a First Cause of all motion, or of a Prime Mover, who Himself, as First Cause, can not have any other cause of motion above Him, and must, therefore, be thought of as motionless. The Prime Mover is God. But this proof of the existence of God leaves still open two important questions relating to the truth of our knowledge of God: one concerning the incorporeality, and the other respecting the unity of God.

As to the incorporeality of God, it follows logically from the notion of infinity which belongs to the First Cause of motion that no corporeal thing can be infinite itself; nor can infinite force be attributed to it. But the Prime Mover is infinite; for, since He Himself is without motion, His force also remains unaffected by the motion of change and transformation. Therefore the Prime Mover—that is, God—can not be corporeal (*ib.* p. 47; German trans., p. 60).

But as a being of necessary existence, God must also be absolutely simple and single; inasmuch as the conception of a plurality in His essence would, at the same time, nullify the notion of the necessity of His existence. For the consolidation of this plurality into a unity must have been effected by another being different from itself; hence the existence of this plural being would be no more necessary, that is, determined by its own essence, but would be dependent upon that other being which brought about the unification (*ib.* p. 49; German trans., p. 63).

From the notion of absolute unity results the conception of the uniqueness of God; for if two beings of this kind could exist, the unity of God would be nullified, since to one, at least, of the units a special character must be attributed so as to distinguish it from the other (*ib.*). With the doctrine of the unity of God is connected the doctrine of the divine attributes, which is preceded in Abraham ibn Daud's system by the doctrine of the negative attributes, already accepted by Baḥya ibn Paḳuda ("Ḥobot ha-Lebabot," i. 10) and by Judah ha-Levi (Cuzari, ii. 2) from the older Arabic theology. According to Ibn Daud, only negative attributes, in the strict and proper sense, can be imputed to God; so that, whatever multiplicity of these negative attributes may be ascribed to Him, no multiplicity in the essence of God can result. Certainly this is equivalent to a renunciation of a positive conception of the Divine Being; for negative statements may suffice to prevent erroneous ideas, but a positive knowledge can never be obtained through them alone (*ib.* p. 5; German trans., p. 65). Indeed, our whole knowledge of God is limited to two certainties, (1) that He exists and (2) that His essence is incomprehensible (*ib.* p. 56; German trans., p. 71). In addition to the negative attributes, only relative attributes can be predicated of God; for even these latter, how many soever may be assumed, since they do not apply to the essence of God but only to His relation to the world, produce no modification in the notion of the unity of the Divine Being (*ib.* p. 54; German trans., p. 69).

From the speculative doctrines of faith, the truth of which can be proved only by reasoning, are to be distinguished the historical dogmas whose authenticity is based principally upon divine revelation, or, to speak more exactly, upon the historical tradition of such a revelation (*ib.* p. 69; German trans., p. 87). The tradition concerning an event that is reported to have taken place publicly before a great body of men, which originated, so to say, under the control of public opinion, without having been disputed by contemporaries, and has descended with an uninterrupted continuity, possesses an argumentativeness which can not be controverted even by the professional logician (*ib.* pp. 78, 81; German trans., pp. 98, 103). The trustworthiness of historical tradition forms a presumption in favor of the truth of prophecy. In the true sense of the word, according to the axioms established above for the reliability of historical tradition, there can be only assertion of real prophecy when the divine revelations apply to important public matters; while those revelations which pertain to less important matters, or even to the personal affairs of a single individual, can not be classed under this head (*ib.* p. 71; German trans., p. 89). Thus, as Ibn Daud remarks, perhaps with a reference to the miracles attributed to Jesus, the authenticity of the Torah would be in a sorry plight if, instead of being based on miracles of real historic certainty, such as those of Moses, it were supported merely by miracles of such private character as the resurrections effected by Elijah and Elisha (*ib.* p. 80; German trans., p. 101).

His Theory of Prophecy.

Relying upon the doctrines of Alfarabi and of Ibn Sina, Ibn Daud, whom Maimonides follows in many ways in his conception of prophecy, further sets forth that the gift of prophecy must not be considered as a phenomenon, interrupting the continuity of the development of the human mind, but in a certain sense as the final stage of a natural evolution whose lower phases, though they must be distinguished from prophecy proper, are nevertheless connected with the same faculty through a certain identity of nature. And even if the true stage of prophecy is reached, this gift is, nevertheless, still capable of progressive development, although it may exceptionally at once reach the highest perfection in particularly gifted individuals.

The connection between the mind of the prophet and the higher intellects, principally with the Active Intelligence, furnishes a sufficient explanation of the higher cognitive faculty of the prophet, as well as of his power of transcending natural law. Appointed to become an intermediary between God and man, the prophet is elevated almost to the plane of the separated intelligences, or angels (*ib.* p. 73; German trans., p. 91).

On Predestination.

Based upon the philosophical system developed above, and after the exposition of the doctrine of faith, the problem of human free-will and its relation to faith in a divine providence, or predestination, may be regarded as much nearer its solution. The objection that faith in a divine providence is inconsistent with the existence of evil in the world, because God can not be the author of evil and good at the same time, is refuted by the fact that evil has no existence in itself, but is only the natural result of the absence of actual good, and that, consequently, evil needs no creator. The defects and imperfections which appear in this world are in nowise contradictory to the wisdom and goodness of God. The defects appear only to a finite conception which considers things separately and in themselves, and not in their connection with the whole. Viewed from a higher standpoint the imperfections adhering to things or individuals would perhaps, in their relation to the whole, even prove to be perfections and advantages (*ib.* p. 95; German trans., p. 121).

The human free-will as a subjective principle has for its objective correlate the notion of possibility, by which one of two alternatives may occur. This does not cause the divine omniscience to undergo any limitation; unless, misled by common usage, one should designate as "possible" those things whose undetermined state results not from their own essence, but only from our deficient knowledge of the essence. But this kind of possibility, which, indeed, is no possibility at all, must be eliminated from God as quite irreconcilable with His omniscience. In its strict and precise form, the notion of possibility is not at all antagonistic to the omniscience of God; for it is easily conceivable that God from the beginning regulated creation, so that for certain cases both alternatives should be "possible" events; that the Creator, in order to grant to human liberty the opportunity to display its own energy, left the final issue of certain actions undecided even for His own knowledge (*ib.* p. 96; German trans., p. 123).

Human free-will, it is true, suffers a certain limitation through the variety of moral dispositions, partly due to natural causes, to be found in single individuals, as also in entire nations. But man is able to overcome his natural disposition and appetites, and to lift himself to a higher plane of morality, by purifying and ennobling himself (*ib.* p. 97; German trans., p. 124). The Torah, and the study of ethics which forms a part of practical philosophy and is designated, by an expression borrowed from Plato ("Gorgias," 464), as the "doctrine of the healing of souls," are the guiding stars to this exalted plane; but no scientific presentation of practical philosophy approaches in this regard the lofty heights of the Scriptures, wherein are clearly expressed the most sublime moral principles known to philosophers (*ib.* pp. 98, 101; German trans., pp. 126, 130).

The ceremonial laws also serve the purpose of moral education, and are, therefore, in view of their ethical tendency, to be numbered among the moral laws; although when compared with the doctrines of faith and the ethical laws proper, they have only a subordinate importance, as the Holy Scriptures also attribute to the sacrifices a relatively minor importance in comparison with the moral laws (*ib.* p. 102; German trans., p. 131).

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J. G.

ABRAHAM BEN DAVID. See YIẒḤAḲI, ABRAHAM.

ABRAHAM BEN DAVID OF OSTROG (Volhynia): Commentator; flourished about 1500. He wrote כור לזהב ("Furnace for Gold"), a commentary on the Targumim to the Pentateuch. Some also attribute to him a treatise on the thirteen hermeneutical rules of Rabbi Ishmael, published at Canterbury in 1597, by the converted Jew Philip Ferdinand.

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M. L. M.

ABRAHAM BEN DAVID OF POSQUIÈRES (RABaD III. ראב"ד): French Talmudic commentator; born in Provence, France, about 1125; died at Posquières, Nov. 27, 1198. Son-in-law of Abraham ben Isaac Ab-Bet-Din (RABaD II). The teachers under whose guidance he acquired most of his Talmudic learning were Moses ben Joseph (according to Michael, "Or ha-Ḥayyim," p. 24, the latter was the chief teacher of RABaD, but the manuscript note to which Michael refers reads quite differently in Buber's introduction to "Shibbale ha-Leḳeṭ") and Meshullam ben Jacob of Lunel. RABaD (abbreviation for Rabbi Abraham ben David) remained in Lunel after completing his studies, and subsequently became one of the rabbinical authorities of that city. He went to Montpellier, where he remained but a short time, and then removed to Nîmes, where he lived for a considerable period. Moses ben Judah ("Temim De'im," p. 6*b*) refers to the rabbinical school of Nîmes, then under Abraham's direction, as the chief seat of Talmudic learning in Provence.

Persecution.

But the real center of RABaD's activity was Posquières, after which place he is often called. It is difficult to determine when he removed to Posquières; but about 1165 Benjamin of Tudela, at the outset of his travels, called upon him there. This traveler speaks of RABaD's wealth and benevolence. Not only did he erect and keep in repair a large school-building, but he cared for the material welfare of the poor students as well. It was his great wealth which brought him into peril of his life; for, in order to obtain some of it, Elzéar, the lord of Posquières, had him cast into prison, where, like Rabbi Meir of Rothenburg, he might have perished, had not Count Roger II. of Carcassonne, who was friendly to the Jews, intervened, and by virtue of his sovereignty banished the lord of Posquières to Carcassonne. Thereupon Abraham ben David returned to Posquières, where he remained until his death. Among the many learned Talmudists who were his disciples in Posquières were Isaac ha-Kohen of Narbonne, the first commentator upon the Talmud Yerushalmi; Abraham ben Nathan of Lunel, author of "Ha-Manhig"; Meir ben Isaac of Carcassonne, author of the "Sefer ha-'Ezer"; and Asher ben Meshullam of Lunel, author of several rabbinical works. RABaD's influence on Jonathan of Lunel also is evident, though the latter did not attend his lectures.

Literary Works.

Besides being an active teacher, Abraham was a prolific author; for he not only wrote answers to hundreds of learned questions—which responsa are still partially preserved in the collections "Temim De'im," "Orḥot Ḥayyim," and "Shibbale ha-Leḳeṭ"—but he also wrote a commentary on the whole Talmud and compiled several compendiums of rabbinical law. Most of his works are lost; but those which have been preserved, such as the "Sefer Ba'ale ha-Nefesh" (The Book of the Conscientious), a treatise on the laws relating to women, published in 1602, and his commentary on Torat Kohanim, published in 1862 at Vienna, are sufficient evidence of his untiring industry and remarkable intellect. Neither his codifications of law nor his commentaries are true examples of his strength. The title of "Baal Hasagot" (Critic), given him frequently by the rabbis, shows that they realized the direction in which his ability lay. Indeed, critical annotations display his powers at their best, and justify his being ranked with Alfasi, Rashi, and Maimonides.

It may, in addition, be safely asserted that Abraham ben David did even more for the study of the Talmud (which for so many centuries was for the Jews their only intellectual sphere) than the celebrated Spanish scholars. Without accusing Maimonides of intending to supplant the study of the Talmud itself by means of his compendium, the "Yad ha-Ḥazaḳah," it is nevertheless a fact that if Alfasi and Maimonides had not encountered such keen opposition, rabbinical Judaism would have degenerated into an exclusive study of the legal code, which would have been fatal to any original intellectual development in a considerable portion of the Jewish people. This danger was not so imminent for those Jews who lived in lands where Arabian culture ruled; for there the study of the Hebrew language and poetry, and especially of the sciences and philosophy, would always have afforded a wide field for intellectual development. It was, therefore, sufficient that the leading Jewish rabbis domiciled in Moorish countries should devote much attention to furnishing a clew to the labyrinth of the Talmud, intricate and perplexing as the latter had become by the addition of the copious post-Talmudic literature of law and custom. Some sort of guide had become imperatively necessary for the practical application of this voluminous and intricate material. But in Christian countries like France and Germany, where the largest communities of Jews existed, throughout the Middle Ages there was no such outlet for Jewish intellectuality as the culture of literature or of the sciences which existed in Moorish Spain. Their own religious law was the only field open to the intellects of the Jews of Germany and northern France.

Rashi and RABaD.

Attitude as a Critic.

That the Jewish mind remained fresh and productive, in spite of the restrictions that hampered the people during the Middle Ages, is due mainly to the efforts of such men as Rashi and Abraham ben David, who utilized the Talmud as an arena in which they could exercise their intellect. In his commentary, Rashi furnished a smooth and well-paved road to the Talmud; while RABaD, by his acute criticism, pointed out the way intelligently and with discrimination. This critical tendency is characteristic of all the writings of RABaD. Thus, in his commentary upon Torat Kohanim (pp. 41*a*, 71*b*; compare also Harkavy's "Responsen der Geonim" in "Studien und Mittheilungen," iv. 164), we find the caustic observation that many obscure passages in rabbinical literature owe their obscurity to the fact that occasional explanatory or marginal notes not tending to elucidate the text have been incorporated. The real strength of RABaD is shown by his criticisms of the works of various authors. The tone which he employs is also characteristic of his attitude toward the persons under criticism. He treats Alfasi with the utmost respect, almost with humility, and refers to him as "the sun by whose brilliant rays our eyes are dazzled" ("Temim De'im," p. 22*a*). His language toward Zerahiah ha-Levi is harsh, almost hostile. Though only eighteen years old, this scholar possessed the courage and the ability to write a sharp criticism upon Alfasi, and RABaD refers to him as an immature youth who has the audacity to criticize his teacher. However, in fairness it must be stated that Zerahiah had himself provoked this treatment by sharply criticizing RABaD, and by incorporating into his own work some of RABaD's interpretations without acknowledgment to the author (compare Gross, *l.c.*, 545, and Reifmann, "Toledot," p. 54).

Maimonides and RABaD.

Abraham's criticism of the "Yad ha-Ḥazaḳah" of Maimonides is also very harsh. This, however, was not due to personal feeling, but to radical differences of view in matters of faith between the two greatest Talmudists of the twelfth century. Maimonides' aim was to bring order into the vast labyrinth of the Halakah by presenting final results in a definite, systematic, and methodical manner. But in the opinion of RABaD this very aim was the principal defect of the work. A legal code which did not state the sources and authorities from which its decisions were derived, and offered no proofs of the correctness of its statements, was, in the opinion of Abraham ben David, entirely unreliable, even in the practical religious life, for which purpose Maimonides designed it. Such a code, he considered, could be justified only if written by a man claiming infallibility—by one who could demand that his assertions be accepted without question. If it had been the intention of Maimonides to stem the further development of the study of the Talmud by reducing it to the form of a code, RABaD felt it his duty to oppose such an attempt, as contrary to the free spirit of rabbinical Judaism, which refuses to surrender blindly to authority.

Judaism a Religion of Deed, not of Dogma.

RABaD was thus an opponent to the codification of the Halakah; but he was even more strongly opposed to the construction of a system of dogmas in Judaism, particularly according to the method followed by Maimonides, who often set up the concepts of the Aristotelian philosophy as Jewish theology. Maimonides, for instance, in accordance with his philosophical conviction and in the true spirit of Judaism, declares the incorporeality of God to be a dogma of Judaism, or, as he formulates it, "whosoever conceives God to be a corporeal being is an apostate" ("Yad ha-Ḥazaḳah, Teshubah," iii. 7). In the circles with which RABaD was connected, a certain mystical anthropomorphistic conception of the Deity was usual; and therefore it was but natural that a statement which practically declared his best friends apostates should arouse his resentment. He, therefore, appended to Maimonides' formula this brief but emphatic criticism: "Why does he call such persons apostates? Men better and worthier than he have held this view, for which they believe they have found authority in the Scriptures and in a confusing view of the Haggadah." The phrase concerning the Haggadah shows that RABaD is himself far from advocating the anthropomorphistic view. His opposition to Maimonides' statement of the doctrine of the incorporeality of God is only directed against its being raised into a dogma. Judaism is to Abraham ben David a religion of deed, and not one of dogmas. His attitude toward the teachings of Maimonides in regard to the future life and the eternity of the world is in harmony with this point of view. According to him the opinion of Maimonides on this question was as distinctly heretical as the corporeality of God from the standpoint of Maimonides; yet he has no word of vituperation for its author, but merely contents himself with recording his difference of opinion (*l.c.* viii. 2, 8). Thus, the ultra-conservative Talmudist was broader-minded and more tolerant than the greatest of the medieval Jewish philosophers (compare Smolensky, "'Am 'Olam," chap. 13).

Abraham ben David is particularly severe on the attempts of Maimonides to smuggle in his philosophic views under cover of Talmudic passages. To cite one example: Sorcery, according to both Biblical and rabbinical law, is, under certain conditions, an offense punishable with death. The opinions in the Talmud on the various acts coming under the category of sorcery differ widely, owing, no doubt, to the fact that it was not practicable to look upon every superstitious practise, from which Talmudic Judaism itself was not entirely free, as a heinous offense. Maimonides, who, from the point of view of his philosophy, looks upon sorcery, astrology, augury, and the like as pure absurdities, decides that even the innocent actions which Scripture narrates of Eliezer (Gen. xxiv. 14), and of

Jonathan (I Sam. xiv. 8–10) are to be considered as falling under the ban. Here RABaD is not content with merely correcting the statement of Maimonides, but he declares that, in his opinion, Maimonides deserves the ban for the calumnious views he expresses concerning these Biblical personages (Yad. ‘Akum, xi. 4). This suffices to explain the principle that actuated Abraham ben David in his intense opposition to Maimonides, and particularly to his "Yad ha-Ḥazaḳah," which David himself designates as a great achievement (Kilayim, vi. 2). However, his criticisms are not merely bitter, but wonderfully skilful. They are seldom more than a few lines long; yet the defenders of Maimonides have written without success page after page of laborious reasoning in support of their master. Abraham's remarkable command of the entire Talmudic literature, his extraordinary acuteness of intellect, and his phenomenal critical powers are shown at their best in this criticism of "Yad ha-Ḥazaḳah"; and, as he wrote it only a few years before his death, and at an advanced age, it is all the more noteworthy.

The cabalists look upon Abraham ben David as one of the fathers of their system, and this is true to the extent that he was inclined to mysticism, which led him to follow an ascetic mode of life and gained for him the title of "the pious." He frequently spoke of "the holy spirit (or Elijah) disclosing to him God's secrets in his studies" (see his note to "Yad ha-Ḥazaḳah," Lulab, viii. 5; Bet ha-Beḥirah, vi. 11), great mysteries known only to the initated ("Yesode ha-Torah," i. 10). It may be asserted with confidence that RABaD was not an enemy to secular science, as many deem him. His works prove that he was a close student of Hebrew philology; and the fact that he encouraged the translation of Baḥya's "Hobot ha-Lebabot" (compare Gross, *l.c.* 1874, p. 165) proves that he was not hostile to philosophy. This philosophic work argues strongly against the anthropomorphistic conception of the Deity; and the favor with which Abraham ben David looked upon it is sufficient ground on which to acquit him of the charge of having held anthropomorphistic views. Moreover, his works show acquaintance with philosophy; for instance, his remark on "Hilkot Teshubah," v., end, is a literal quotation from Honein b. Isaac's "Musre ha-Philosophim," pp. 11, 12—or Loewenthal, p. 39, below—which is extant only in Al-Ḥarizi's translation.

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L. G.

ABRAHAM BEN DAVID PROVENÇAL: Italian Talmudist of the sixteenth century. He was a member of an illustrious family of Italian rabbis who came originally from Provence in the south of France. Abraham officiated as rabbi in Casale-Monferrato and in Mantua, Italy. Besides being a learned Talmudist, he possessed a thorough knowledge of Latin and philosophy. He taught Abraham Portaleone, and was a friend of Azariah dei Rossi, who refers to him as a storehouse of science. According to Michael ("Or ha-Ḥayyim." p. 31) he was still living in 1608 He wrote a preface to Elijah di Vidas' cabalistic work, "Reshit Ḥokmah," Venice, 1593.

BIBLIOGRAPHY: Zunz, *Biography of Azariah dei Rossi* in מצרף לכסת ed. Wilna, 1865, p. 21; Michael, *Or ha-Ḥayyim*, No. 82.

D.

ABRAHAM DOB BAER BEN DAVID OF OVRUCH: Rabbi of Jitomir, Russia, about 1840 His Talmudic studies were pursued under Mordecai, rabbi of Chernobyl and a disciple of Israel Ba‘al Shem (Besht). He wrote homilies upon the Pentateuch, called "Bet Ḥayyim" (House of Life) which treat the Scripture text according to the fourfold method of interpretation known as פרד״ס, that is, *perush* ("literal explanation"), *remez* ("allegorical"), *derush* ("homiletical"), *sod* ("mystical"). The work also contains inquiries concerning points of rabbinical law and responsa. The closing years of his life were passed at Safed, Palestine.

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 31.

S.

ABRAHAM DOB BAER BEN SOLOMON: Rabbi in Orsha in the latter half of the eighteenth century. He wrote באר אברהם ("Abraham's Well"), containing Glosses on the First Part of the Code Shulḥan ‘Aruk, Yoreh De‘ah, Shklov. 1783. D.

ABRAHAM BEN ELIEZER: Commentator (probably a contemporary of ELIJAH MIZRAḤI); lived in the fifteenth and sixteenth centuries, probably at Constantinople. He wrote a supercommentary on Rashi's Bible Commentary. Only a small fragment of it, covering the weekly portion "Mas‘ey," has been published in Jacob Canizal's collectanea, a very rare collection of supercommentaries on Rashi (Steinschneider, "Cat. Bodl." No. 5515). Abraham died in 1525, at a very old age.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, Nos. 47, 281.

L. G

ABRAHAM BEN ELIEZER HA-KOHEN: Polish *darshan*, or preacher; flourished in the seventeenth and eighteenth centuries. He was the great-grandson of Issachar Baer, surnamed Baerman Ashkenazi, the commentator of the Rabbot. At Amsterdam, in 1673, he edited his grandfather's work. "Mareh Kohen," to which he added an introduction. Subsequently he was stricken with blindness. Forty years later, being then well advanced in years, he published his own work, "Ori we-Yish‘i" (Berlin, 1714), containing a selection of his sermons, treating of repentance, prayer, and charity. The title of his work, "My Light and My Salvation," was suggested by the facts that he had regained his sight, and that he had had a fortunate escape from a dangerous fire.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 50.

L. G.

ABRAHAM BEN ELIEZER HA-LEVI: German Talmudist; flourished in the second half of the thirteenth century. Probably he was a pupil of R. Meir of Rothenburg (died 1293), to whom he applied for decisions in difficult ritualistic cases. He also maintained a learned correspondence with his relative, Asher ben Jehiel (born 1250; died 1327), also a pupil of R. Meir. and did not interrupt it even when Asher emigrated to Spain in 1302.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 49.

L. G.

ABRAHAM BEN ELIEZER HA-LEVI BERUKIM: A cabalistic writer; born before 1540, lived for a long time in Jerusalem, and died at an advanced age in 1600. A pupil of Moses Cordovero and Isaac Luria (died 1572), and a man of great piety and sincerity, Abraham, by his earnestness, won many people to a scrupulously religious life. His chief aim was to see the Sabbath observed as strictly as possible and to warn Israelites against its desecration. To this end he urged them to begin its celebration before sunset, and therefrom derived his title "Berukim" (The Sayer of Benedictions). His chief work is "Tiḳḳune Shabbat" (Ordinances of the Sabbath).

cabalistic dissertations on the Sabbath, published together with "Ḳiẓẓur Menorat ha-Maor," Amsterdam, 1663, and "Reshit Ḥokmah ha-Ḳaẓer," Verona, 1600.

Other works written by him, but not published, are: (1) "Gale Razyya" (Revealer of Mysteries), on the transmigration of souls; (2) "Ẓirufim" (Alphabetical Combinations and Gemaṭria); (3) "Ha-Beriah" (On Creation), two volumes on the Cabala of Isaac Ashkenazi (see Oppenheimer, "Catal." fol. 886; quarto 930, 1033, 1036, 1056). According to Azulai ("Shem ha-Gedolim") he actually saw the Shekinah, or glorious presence of God, at the Wall of Wailing ("Kotel Ma'arabi") of the Temple ruins.

Michael ascribes to him also the authorship of "Mashre Ḳiṭrin" (Untier of Knots), an apocalyptic work on the Messianic time. Michael also attributes to him the commentary on the Prophecy of Naḥman Kaṭofa; a journal of his wanderings as exile—"Sefer Migroshaw"; another cabalistic work, "Masoret ha-Ḥokmah"; a work on the duty of surrendering life during persecutions ("Megillat Amraphel"); "Ohel Mo'ed," on the Ten Sefirot; and "Sefer Zikkaron," a supercommentary to Rashi, but these are really the works of ABRAHAM HA-LEVI the Elder (HA-ZAḲEN).

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 153, who believes this Abraham to be identical with Abraham ha-Zaḳen; Steinschneider, in *Oẓar Neḥmad*, ii. 148; Zunz, in *Kerem Ḥemed*, ix. 140.

J. L. S.—K.

ABRAHAM BEN ELIJAH. See PIKES, ABRAHAM.

ABRAHAM BEN ELIJAH BRODA. See BRODA, ABRAHAM BEN ELIJAH.

ABRAHAM BEN ELIJAH HA-KOHEN: German ritualist; flourished in the fifteenth century. His epitome of the precepts governing prohibited articles of food was printed for the first time in 1599, as an appendix to the Basel edition of Isaac Düren's "Sha'are Dura." The author did not address himself to scholars, but to the masses, whom he desired to instruct in a concise manner on the subject of forbidden food. A letter to the community of Halberstadt, which is inserted as an introduction to his epitome (p. 84), is an appeal to the members of that community to circulate the booklet among the people of the neighboring communities and to explain it in German to those who do not understand Hebrew.

Identical with this Abraham seems to be Abraham Cohen-Ẓedeḳ, who, according to a note in the responsa (No. 88) of Solomon Luria (died 1573), had put the Passover *dinim* into rime, in order to afford useful entertainment to those people who, according to ancient custom, spent the larger portion of the first two nights of the Passover in joyous devotions.

It is quite possible that he composed the above halakic poem at the request of the community of Halberstadt. The opinion of Michael, that this Abraham ben Elijah ha-Kohen is identical with the one mentioned by MAHARIL (R. Jacob ben Moses Mölln), must be rejected on chronological grounds; for this Abraham flourished later than Maharil, as may be seen from Luria (*l.c.*). Abraham ben Elijah ha-Kohen left some responsa in manuscript, which are now in the Bodleian Library, Oxford, England ("Cat. Bodl. Hebr. MSS." No. 820), and which furnish, at least approximately, the date of his life. The period of his activity could not have extended much beyond the year 1470.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 42; Zunz, *Z. G.* i. 161, 194; Neubauer, *Cat. Bodl. Hebr. MSS.* No. 820.

L. G.

ABRAHAM BEN ELIJAH OF WILNA: Russian Talmudist and author; born in Wilna about 1750; died there Dec. 14, 1808. The son of Elijah, the gaon of Wilna, a prominent Talmudist, he was educated under the supervision of his father, who was opposed to the fanciful mysticism of the Ḥasidim, as well as to the dry scholasticism which so absolutely dominated the rabbis of Poland at that time as to prevent the growth of all scientific interests. According to the custom of the time, he married at the age of twelve years, but continued his studies in the Talmudic colleges in other cities, and after a few years returned home, where he finished his studies under his father. It was due to his father's influence that he developed a literary activity of a far more scientific character than was usually found at that age or in that country. Especially interested in the history of the old homiletical literature, he edited the "Midrash Agadat Bereshit," with a number of other mostly pseudepigraphic works of similar character (Wilna, 1802), adding valuable notes. The best part of this edition is the preface, in which, for the first time so far as we know, an attempt was made to give a complete history of the midrashic literature. A plagiarist, Jacob ben Naphtali Herz, of Brody, reprinted this edition with the preface (Zolkiev, 1804), but was careful to omit the name of Elijah Gaon wherever the son had mentioned him. He omitted, also, on the title-page the mention of Abraham of Wilna's edition, referring only to the one which had been printed in Venice in 1618. Zunz, not knowing the real author, gave credit for the work to the plagiarist (Zunz, "G. V.," 2d ed. p. 268), and so did Zunz's critic, Getzel of Brody (ס׳ ראביה, p. 4, Budapest, 1837).

This introduction was only part of his greater work, "Rab Po'alim" (From Many Works), published by Simon Chones, Warsaw, 1894. This book is an alphabetical index of all Midrashim known to the author. It seems that Abraham of Wilna believed literally in the statement that the eighty concubines of King Solomon (Cant. R. vi. 8) meant eighty Midrashim. This is at least testified to by Samuel Luria in a letter to Simon Chones ("Rab Po'alim," p. 9). The book, however, contains over one hundred and twenty midrashic works. While Abraham of Wilna shows greater interest in literature and literary questions than is found among his contemporaries, he has no idea of the meaning of literary criticism. He ascribes the Zohar to Simeon ben Yohai, in spite of the many proofs against its authenticity produced by various writers since the time of Abraham Zacuto. He makes, however, the admission that the book was preserved for several generations by oral tradition. So he considered the Pirḳe R. Eliezer (a fanciful Midrash written about the middle of the ninth century) to be written by R. Eliezer ben Hyrcanus about 100. Still, in spite of its many shortcomings, the book is a very valuable one (even after Zunz has treated the same subject in his methodical manner), because the author has collected many valuable references from rabbinical literature.

Abraham's interest in secular knowledge, quite rare in his environment, is also manifest in the writing of a Hebrew geography, "Gebulot Ereẓ," published anonymously, Berlin, 1821. He edited Menahem Mendel's index to the Zohar, "Tamim Yaḥdaw," to which he added an introduction and notes, Wilna, 1808. Of his numerous manuscripts which contained glosses to the Talmud, Midrash, "Shulḥan 'Aruk," and explanatory notes to his father's works, a commentary on the introduction to the "Tiḳḳune Zohar" (Wilna, 1867), a commentary on Psalms i.-c.,

באר אברהם (Warsaw, 1887), "Sa'arat Eliyahu," exegetical notes and biographical data about his father (Jerusalem, 1889), and "Targum Abraham," notes on Targum Onkelos (Jerusalem, 1896), have been published. The last-mentioned were edited by his great-grandson Elijah, who calls himself Landau. Abraham of Wilna was very much interested in Talmudic philology and archeology; but while very industrious and well versed in rabbinical literature, he betrays a lack of secular knowledge.

Abraham Wilna, like his father, never officiated as rabbi, but was a highly respected member of the Jewish community of Wilna, in which he held various offices.

Bibliography: Fuenn, *Ḳiryah Neemanah*, pp. 207 *et seq.*, Wilna, 1860; idem, *Keneset Yisrael*, p. 21, Warsaw, 1880; Chones' introduction to *Rab Po'alim*, Warsaw, 1894.

D.

ABRAHAM, ÉMILE: French playwright; born at Paris, 1833. He devoted himself entirely to the drama, as playwright, as theatrical critic, and as editor of "L'Entr'acte," the theatrical column of the "Petit Journal." Later he became general secretary of the Porte St. Martin and the Gymnase theaters. He is the author of a number of comedies and vaudevilles, among which may be mentioned: "Chapitre V." (1863); "Le Lorgnon de l'Amour" (1863); "Les Parents de Province" (1865), with Jules Prével; "L'Amour d'une Ingénue" (1866); "L'Avenue des Soupirs" (1866); "Nicaise" (1867); "Les Petits Crevés" (1868), with A. Flan and J. Prével; "La Clef Perdue" (1876); "La Charité Chrétienne" (1885).

Abraham also wrote a number of librettos for operettas, among which are: "L'Homme entre Deux Âges" (1862); "Un Drame en l'Air" (1865), with Adrien Marx and Cartier; "Le Train des Maris" (1868); "Les Croqueuses de Pommes" (1869), with Eugène Grangé; "La Cruche Cassée" (1870), with H. Lucas; "Les Flâneurs de Paris" (1876), with Eugène Grangé.

Under the pseudonym "Adrien Laroque," Abraham published a theatrical biographical annual, "Acteurs et Actrices de Paris."

Bibliography: Vapereau, *Dictionnaire Universel des Contemporains*, s.v.

J. S.

ABRAHAM BEN EPHRAIM NIEDERLÄNDER SOPHER OF PRAGUE. See Niederländer, Abraham ben Ephraim, Sopher of Prague.

ABRAHAM BEN EPHRAIM BEN SANCHO. See Sancho, Abraham ben Ephraim ben.

ABRAHAM IBN EZRA. See Ibn Ezra.

ABRAHAM GALANTE. See Galante, Abraham ben Mordecai.

ABRAHAM GASCON. See Gascon, Abraham.

ABRAHAM GUER DI CORDOVA. See Abraham the Monk.

ABRAHAM OF HAMBURG (called also **Rab Aberle**): Warden and leading spirit of the Ashkenazic community of London; born at Hamburg after 1650; died at London after 1721. By inducing the *shamas* (sexton) of the only Ashkenazic synagogue at that time surreptitiously to mutilate the *ṭallit*, or prayer-scarf, of the rabbi Judah Loeb ben Ephraim Anschel—in which condition he unwittingly used it—he forced Anschel to go, and installed Uri Phœbus in his place (1705). Abraham interfered not only in the affairs of the Ashkenazic, but also in those of the Sephardic community; for it was he who drew Ẓebi Ashkenazi's attention to an expression in a sermon of David Nieto's on Providence (1705) which savored of heresy. In this case Abraham failed to carry his point; and he was equally unsuccessful in trying to induce Ashkenazi to confirm a decree of excommunication against Mordecai Hamburger, who thereupon seceded and founded the Hambro' Synagogue. Later in life Abraham became involved in difficulties, owing to a lawsuit with his brother-in-law at Hamburg and to the conduct of his son, who dissipated at Paris the fortune Abraham had made at his trade as jeweler.

Bibliography: D. Kaufmann, in *Transactions of the Jewish Historical Soc.* iii. 104-119; Schudt, *Jüd. Merkwürdigkeiten*, iv. 1-35; references in Uri Phœbus, *Urim we-Tumim*, 1707, and Johanan Holleschau's answer, *Ma'aseh Rab*, 1707; also in Jacob Emden, *Megillat Sefer*, ed. D. Kohn. pp. 77 *et seq.*, Warsaw, 1897.

J

ABRAHAM IBN HASSAN HA-LEVI: Author of a work on the six hundred and thirteen Biblical precepts, published as an appendix to the "first" rabbinic Bible (by Daniel Bomberg, Venice, 1517) under the title, "Commands and Prohibitions, by Rabbi Abraham Ibn Hassan ha-Levi." This work, originally written in Arabic, contained at first only a list of the Biblical precepts, arranged in the order of the weekly lessons, where they are recorded, and annotated with the corresponding references to Maimonides' "Yad ha Ḥazaḳah." Later, however, it was considerably enlarged by its Hebrew translator, Judah ben Shoshan or Shushan, who is otherwise unknown; he added to it corresponding passages from the Talmud and Sifre Through this enlargement its original purpose of serving as a short educational guide was lost. The Hebrew text was published only once, but a Latin translation of it, made by the converted Polish Jew, Philip Ferdinand, was printed at Canterbury in 1597, and afterward reprinted by J. von Lenz in his "Theologia Judaica," in 1694. Ferdinand gives the name of the author as Abraham ben Kattani and the title of the book as "Ḳol Adonai." Upon what grounds he does so is not clear, since he himself refers to the Bomberg Bible as his source. In some manuscripts of Abraham's work he is more fully described as one coming from "Arnut in the land of Lanardu," which does not afford much help. Yet we may safely assume that the author came from a country where Arabic was generally spoken among the Jews; for only this language can be implied when Judah ben Shoshan describes himself as the translator of the work. This assumption finds strong support in the Arabic names Hassan and Shoshan, and renders improbable Neubauer's assertion that the work of Hassan is identical with the well-known law digest, "Sefer ha-Ḥinnuk," written originally in the rabbinic Hebrew idiom.

Bibliography: Steinschneider, *Cat. Bodl.* 4230, 5053; Neubauer, in *Monatsschrift*, 1877, xxi. 181, 182; idem, *Cat. Bodl. Hebr. MSS.* Nos. 73, 887, 2323, 2455.

L. G.

ABRAHAM BEN ḤAYYIM (called also **Abraham ben Ḥayyim ben Reuben** and **Abraham ben Ḥayyim ben Abraham ben Reuben**): Rabbi of Narbonne, where he lived in the first half of the thirteenth century. He was a brother of Reuben ben Ḥayyim, the pupil of Isaac ha-Kohen of Narbonne, and the teacher of Menahem Meïri. Abraham left his native place about 1240 and settled at Villefranche-de-Confluent, a small town in Roussillon, where his son, the philosopher Levi ben Abraham, author of "Liwyat Ḥen," was born. The son took an active part in the religious discussions that lasted from 1303 to 1306.

In the introduction to his work, "Bet ha-Beḥirah," Menahem Meiri refers to Abraham ben Ḥayyim in the highest terms, and names him among the most famous rabbis of Narbonne ("Rabbins Français," p. 543). Grätz ("Gesch. d. Juden," vi. 466) confounds him with Abraham ben Ḥayyim of Béziers, to whom Abraham ibn Ezra, while in that city in 1155, dedicated his "Sefer ha-Shem." He is, rather, to be identified with the poet Abraham ben Ḥayyim, the author of the four liturgical compositions (*ḳerobot*) embodied in the ritual used in the city of Carpentras, France, and which were recited on Sabbath Parah in the ancient Comtat-Venaissin. Indeed, one of these poems bears the acrostic of Abraham and another that of Abraham bar Ḥayyim.

BIBLIOGRAPHY: Renan, *Les Rabbins Français*, p. 629; Zunz, *Literaturgesch.* p. 481; Gross, *Gallia Judaica*, p. 421.

S. K.

ABRAHAM ḤAYYIM BEN GEDALIAH: Galician Talmudist. He flourished early in the nineteenth century, was a disciple of the brothers Phinehas and Samuel Horowitz, and, like his teachers, is considered one of the most erudite of the Ḥasidim. He did not derive his Ḥasidic principles from these teachers, but directly from the *maggid* (preacher) of Mezhiritz, whose utterances he frequently quotes in his "Oraḥ la-Ḥayyim" (The Way to Life), Zolkiev, 1817. This work appeared posthumously and contains an introduction by R. Ephraim Solomon Margaliot.

BIBLIOGRAPHY: Walden, *Shem ha-Gedolim he-Ḥadash*, p. 14; Benjacob, *Oẓar ha-Sefarim*, p. 49.

L. G.

ABRAHAM BEN ḤAYYIM LISKER. See LISKER, ABRAHAM BEN ḤAYYIM.

ABRAHAM BEN ḤAYYIM BEN REMOK (רמוך): Spanish scholar; born in Barcelona about the middle of the fourteenth century. He wrote a commentary on the Psalms which is still extant in manuscript at Oxford (Bodleian, No. 326). Abraham ben Ḥayyim, the author of "Ẓiẓ ha-Zahab," a commentary on the Song of Songs and Ruth, is perhaps identical with Abraham ben Ḥayyim ben Remok. In the introduction to the commentary on the Psalms, the author gives a short autobiography, which throws some light on the conditions which prevailed at the time among the Jews in southern Europe. He was obliged to leave his native town on account of the persecutions that began about the end of June, 1348 (Grätz, "Gesch. d. Juden," vii. 363), and moved to Barbastro, Aragon, where he remained over thirty years—in fact, until 1391 (Grätz, *ib.* viii. 60 *et seq.*), in which year the persecution of the Jews began. His house was pillaged, his property destroyed, and he himself thrown into prison. However, he was liberated after having taken part in a public disputation (Tortosa, 1413 and 1414) between Jews and Christians. Jewish scholars were even forbidden to study the Law, and as Abraham states, "in those times they were not allowed to retain the Torah or the prayer-book, but had to deliver them up to the churches."

BIBLIOGRAPHY: Steinschneider, *Hebr. Bibl.* ix. 111, xv. 109; *Jew. Quart. Rev.* xi. 612, where references are given to the pronunciation of the name *Remok*; Neubauer, *Cat. Bodl. Hebr. MSS.* Nos. 326 and 1151.

L G.

ABRAHAM ḤAYYIM RODRIGUEZ. See RODRIGUEZ, ABRAHAM ḤAYYIM.

ABRAHAM HEILBUT. See HEILBUT, ABRAHAM.

ABRAHAM DE HERRERA. See HERRERA, ABRAHAM DE.

ABRAHAM BAR HILLEL: One of the few Hebrew poets in Egypt; lived in the second half of the twelfth century, and wrote the "Megillah Zuṭṭa" in elegant rimed prose, narrating an important episode of Jewish history in Egypt. As a prologue and an epilogue, he added poems which show their author to have been a skilful versifier. This work was completed in 1176. In view of the fact that there are very few literary remains of the Jews who dwelt in Egypt during the Middle Ages, these efforts of Abraham bar Hillel, which were only discovered in 1896 in the *genizah* of Cairo, have especial value.

BIBLIOGRAPHY: Neubauer, in *Jew. Quart. Rev.* 1896, viii. 541–561; D. Kaufmann, *ibid.* 1897, ix. 168–172.

L. G.

ABRAHAM BAR ḤIYYA HA-NASI (called by non-Jews **Abraham Judæus,** and frequently **Savasorda,** which is a corruption of the Arabic *sahib al-shurṭah*—"governor of a city").—**As a Mathematician and Astronomer:** A celebrated Jewish mathematician, astronomer, and philosopher of the twelfth century. He lived in Barcelona in 1136. According to S. D. Luzzatto, there exists a manuscript, dated April 10, 1136, in which the scribe adds to the name Abraham bar Ḥiyya the formula for the dead, נ״צל ("May the memory of the righteous be blessed"). From this it may be inferred that 1136 was the year of his death. Perhaps, further proof of this is afforded by the circumstance that the translator Plato of Tivoli, having completed the translation of the "Quadripartitum" of Ptolemy, October 20, 1138, does not mention Abraham bar Ḥiyya, although before that time Plato had availed himself of his services as interpreter. But some scholars think that the Magister Abraham who dictated "De Astrolabio" (probably at Toulouse) to Rudolph de Bruges (a work that the latter finished in 1143) was identical with Abraham bar Ḥiyya. As the title "Sephardi" (Spaniard) is always appended to his name, it is certain that he was Spanish. Nevertheless, he must have passed several years in southern France, as he composed some works for the Provençal Jews, in which he complains of their ignorance of mathematics. Steinschneider has proved that he was not a disciple of R. Moses ha-Darshan or the teacher of Ibn Ezra.

Original Works.

Abraham bar Ḥiyya, together with Abraham ibn Ezra, occupies an important place in the history of Jewish science. He was, indeed, one of the most important figures in the scientific movement which made the Jews of Provence, Spain, and Italy the intermediaries between Mohammedan science and the Christian world. He aided this movement not only by original works, but also by translations, and by acting as interpreter for another great translator, the celebrated Plato of Tivoli. Steinschneider has also shown that his original works were written in Hebrew and not, as some have thought, in Arabic. These original works are:

(1) יסודי התבונה ומגדל האמונה ("The Foundations of Understanding and the Tower of Faith"), an encyclopedic work, which is said to treat of arithmetic, geometry, optics, astronomy, and music. Unfortunately only a few short fragments of this work have been preserved (MSS. De Rossi Library, No. 1170; Berlin Library, No. 244; Munich Library, No. 36; and, under a false title, MSS. Bodleian, 1268, No. 7).

(2) חבור המשיחה והתשבורת ("Treatise on Geometry"), probably intended to be a part of the preceding work. This is the celebrated geometry

translated in 1116 (?) by Plato of Tivoli, under the title "Liber Embadorum" (see Boncompagni in "Atti dell' Accademia dei Lincei," 1851, iv. 275; "Hebr. Bibl." vii. 84; "Serapeum," 1858, p. 34; it was edited by Steinschneider in the "Publications of the Meḳiẓe Nirdamim," 1895, vol. xi.).

(3) צורת הארץ ("Form of the Earth"), an astronomical work on the formation of the heavens and the earth, which was to have been followed by a second part on the course of the stars (see No. 4). A portion was translated into Latin by Sebastian Münster and by E. O. Schreckenfuchs. It appears also that complete translations into Latin and French were made (Steinschneider, "Abraham Judæus," 12). MS. 2033 in the Bodleian Library at Oxford contains a copy with a commentary, apparently by Ḥayyim Lisker.

(4) חשבון מהלכות הכוכבים ("Calculation of the Courses of the Stars"), the sequel to the preceding work, which is found sometimes in manuscripts with the notes of Abraham ibn Ezra (MS. 37 of Leyden, according to the catalogue of Steinschneider, p. 147; MS. 203 of Rome, "Bibl. Casanatense," according to the catalogue of Sacerdote).

(5) לוחות or לוחות הנשיא ("Tables" or "Tables of the Prince"), astronomical tables, called also "Tables of Al-Battani," because the author followed the Arabic astronomer of that name (see Battani). Several manuscripts of this work contain notes by Abraham ibn Ezra; and this fact has occasioned some confusion between the "Tables" of these two authors.

(6) ספר העבור ("Book of Intercalation"). This work was published in 1851, in London, by Filipowski. It is the oldest Hebrew work treating of the calculation of the calendar (see Calendar).

(7) הגיון הנפש ("Meditation of the Soul"), an ethical work upon a rationalistic religious basis. It was published in 1860 by Freimann, with a biography of the author (by the editor), a list of his works, and a learned introduction by Rapoport.

(8) מגלת המגלה ("Scroll of the Revealer"), a controversial work, in defense of the theory that the Messiah would appear in the year 5118 (1358; MS. Munich, 10³, סוד הגאולה).

(9) An apologetic epistle addressed to Judah ben Barzilai al-Barzeloni.

Translations.

As has already been stated, Abraham bar Ḥiyya assisted a number of scholars in their translations of scientific works. But there is still a great deal of doubt as to the particulars. A number of Jewish translators named Abraham existed during the twelfth century; and it is not always possible to identify the one in question. It is only possible, therefore, to give the titles of the works thus translated, without touching upon the question of authorship, or inquiring into the language of the originals, as follows:

(10) "De Horarum Electionibus," the well-known treatise of Ali ben Aḥmad al-Imrani.

(11) "Capitula Centiloquium," astrological aphorisms.

(12) A commentary of Aḥmad ibn Yusuf on the "Centiloquium," attributed to Ptolemy.

(13) "De Astrolabio" of Rudolph de Bruges.

(14) "Liber Augmenti et Diminutionis," a treatise on mathematics; a manuscript in the Bibliothèque Nationale of Paris (7377 A).

Bibliography: Steinschneider, *Abraham Judæus*, in *Zeitschrift für Mathematik und Physik*, 1867, xii. 1 *et seq.*; idem, *Abraham ibn Ezra*, ibid. 1880, xxv. 119, 125; idem, *Hebr. Bibl.* vii. 84; idem, *Hebr. Uebers.* pp. 502, 525, 529, 532, 550, 572, 585, 594, 972; idem, *Cat. of Hebr. Manuscripts in the Library of Leyden*, p. 148; Wolf, *Bibliotheca Hebræa*, i. 51. iv. 761; Rapoport, preface to *Hegyon ha-Nefesh*; Boncompagni, in *Atti dell' Accademia dei Lincei*, 1863, p. 935; Woepke, *Mémoire sur la Propagande des Chiffres*, p. 80; *Kerem Ḥemed*, vii. 77; Geiger, *Mosheh ben Maimon*, p. 70; Gross, *Gallia Judaica*, p. 369; Bacher, *Die Bibelexegese der Jüdischen Religionsphilosophen vor Maimuni*, ch. iv.

G. Sa.

——**As a Moral Philosopher:** Abraham b. Ḥiyya or (as Rapoport in his introduction to the "Hegyon ha-Nefesh," p. 63, suggests) Ḥayya, so as to rime with Zakkaya, was a pioneer in his field of work. In the preface to his book, "Ẓurat ha-Areẓ" he modestly states that, because none of the scientific works such as exist in Arabic was accessible to his brethren in France, he felt called upon to compose books which, though containing no research of his own, would help to popularize knowledge among Hebrew readers. His Hebrew terminology, therefore, occasionally lacks the clearness and precision of later writers and translators.

As Moral Philosopher.

Not only as mathematician and astronomer, but also as moral philosopher, the author of the profoundly religious work, "Hegyon ha-Nefesh" (Meditation of the Soul) deserves special notice. In this field of philosophy he had also pioneer work to do; for, as is shown by Guttmann ("Monatsschrift," 1900, p. 195), in refutation of Kaufmann's assumption that the "Hegyon ha-Nefesh" was originally written in Arabic ("Z. D. M. G." xxx. 364; "Die Spuren Al-Baṭlajûsis," p. 28, and Bacher, "Die Bibelexegese der Jüdischen Religionsphilosophen des Mittelalters," p. 82), Abraham b. Ḥiyya had to wrestle with the difficulties of a language not yet adapted to philosophic terminology. Whether composed especially for the Days of Repentance, as Rapoport (*ibid.*) and Rosin ("Ethik des Maimonides," p. 15) think, or not, the object of the work was a practical, rather than a theoretical, one. It was to be a homily in four chapters on repentance based on the Hafṭarot of the Day of Atonement and Sabbath Shubah. In it, with the fervor of a holy preacher, he exhorts the reader to lead a life of purity and devotion. At the same time he does not hesitate to borrow ideas from non-Jewish philosophers; and he pays homage to the ancient sages of the heathen world who, without knowledge of the Torah, arrived at certain fundamental truths regarding the beginning of things, though in an imperfect way, because both the end and the divine source of wisdom remained hidden to them ("Hegyon," pp. 1, 2). In his opinion the non-Jew may attain to as high a degree of godliness as the Jew ("Hegyon," p. 8*a*).

Abraham b. Ḥiyya's philosophical system is like that of Gabirol and of the author of "Torot ha-Nefesh" (Reflections on the Soul), ed. Broydé, 1896—Neoplatonic as Plotinus has stated it: Matter, being void of all reality, requires form to give it existence. Now the union of these two by the will of God, which brings them from a state of potentiality into one of actuality, is creation, time itself being simultaneously produced with the created things. Both matter and form consist of two different elements. There is pure and there is impure matter. So also there is form too sublime to mingle with matter, such as that of the angelic or the upper world; and form which, being receptive and hollow, is susceptible to mixture with matter. The upper world, while gazing upon the lower and radiating its higher light, causes the mixture of matter with receptive form, the *tohu wa-bohu*; and out of pure matter the celestial bodies, and out of impure matter the four elements, were evolved. But while the first formed into an inseparable combination and the mixture of the latter is one which constantly changes, a third form exists which mixes with matter for a certain time, to live again in a disembodied state after its separation; and this is the human soul. According to its wisdom—which makes it seek the upper world, the pure lasting form—or its folly—which makes it follow the impure matter of the perishable world below—the soul of man partakes of the nature of either the one or the other: but, his destination being to live forever like the angels, man has been appointed by God to be the ruler of all beings on earth; and in the same measure in which he fulfils or deviates from his destination, does he rise or fall in dignity above or below his fellow creatures. Says Abraham b. Ḥiyya, in common with Aristotle ("Ethics," vii. 11), and others: "Greater is he who has succeeded in training himself to abandon every thought of worldly passion and longs only for the service and adoration of the Most High, than he who has still to wrestle with the appetites of the flesh, though he overcome them in the end." For after all, says he with Plato ("Phædo," p. 64), the soul in this world of flesh is, as it were, imprisoned, while the animal soul craves for worldly pleasures, and experiences pain in foregoing them. Still, only the sensual man requires corrections of the flesh to liberate the soul from its bondage; the truly pious need not, or rather should not, undergo fasting or other forms of asceticism except such as the law has prescribed ("Hegyon," p. 16*a*). But, precisely as man has been set apart among his fellow creatures as God's servant, so Israel is separate from the nations ("Hegyon," p. 7), the same three terms (*bara*, *yaẓar*, *'asah*) being used by the prophet for Israel's creation (Isa. xliii. 7) as for that of man in Genesis.

Matter and Form.

Like Baḥya ("Ḥobot ha-Lebabot," ix. 3) Abraham b. Ḥiyya distinguishes three classes of pious men: (1) such as lead a life altogether apart from worldly pursuits and devoted only to God ("these are but few in number and may in their sovereignty over the world be regarded as one individuality"; Alfarabi, "Model State"; see Guttmann, *ib.* p. 212, note); (2) such as take part in the world's affairs, but are, as regards their conduct, ruled only by the divine laws and statutes without concerning themselves with the rest of men (these form the "holy congregation" or the "faithful city"); and (3) such as lead righteous lives, but take care also that the wrong done outside of their sphere is punished and the good of all the people promoted (these form the "kingdom of justice" or the "righteous nation"). In accordance with these three classes of servants of God, he finds the laws of the Torah to be divided into three groups: (1) The Decalogue, containing the fundamental laws with especial reference to the God-devoted man who, like Moses, lives solely in the service of God (the singular being used because only Moses or the one who emulates him is addressed). The first of the Ten Commandments, which he considers merely as an introductory word, accentuates the divine origin and the eternal goal of the Law; the other nine present the various laws in relation to God, to domestic life, and to society at large. Each of these three classes again refers either to the heart or sentiment, to the speech or to the action of man. (2) The group of laws contained in the second, third, and fourth books of Moses, intended for the people of Israel during their wandering in the desert or during the Exile, to render them a holy congregation relying solely upon the special protection of God without resorting to warfare. (3) The Deuteronomic legislation intended for the people living in an agricultural state and forming a "kingdom of justice." However, in the time of the Messianic redemption, when the evil spirit shall have vanished altogether, when the sensual man shall have become a spiritual one, and the passions that created hatred and strife shall have given way to love of man and to faithful obedience to the will of God, no other laws than those given to the God-devoted one in the Decalogue—the law written upon the heart of man—will be necessary. Men, imbued solely with love for their fellows, free from sin, will rise to the standard of the God-devoted man, and, like him, share in the eternal bliss of God. Against Rapoport, Guttmann has shown ("Monatsschrift," p. 201, note 2) that Naḥmanides read and used the "Hegyon ha-Nefesh," though occasionally differing from it; but while Saadia is elsewhere quoted by Abraham b. Ḥiyya, he never refers to him in "Hegyon" (Guttmann, in "Monatsschrift," pp. 199, 200). Characteristic of the age is the fact that while Abraham b. Ḥiyya contended against every superstition, against the *teḳufah* ("Sefer ha-'Ibbur," p. 8), against prayers for the dead ("Hegyon," p. 32*a*), and similar practises (*ib.* p. 40*a*), he was, nevertheless, like Ibn Ezra, a firm believer in astrology. In his "Megillat ha-Megalleh" he calculated from Scripture the exact time for the advent of the Messiah to be the year of the world 5118 (see "Ben Chananja," 1869, iv. 7, 8). He wrote also a work on redemption, from which Isaac Abravanel appropriated many ideas. It is in defense of Judaism against Christian arguments, and also discusses Mohammed, "the Insane"; announcing the downfall of Islam, according to astrological calculation, for the year 4946 A.M.

Three Classes of Pious Men.

BIBLIOGRAPHY: Steinschneider, *Z. D. M. G.* 1876, p. 633; idem, *Hebr. Bibl.* 1861, iv. 108–109 (where Rapoport's reading of the name "Hayyah," instead of "Ḥiyyah," is adopted); 1876, xvi. 90 (where the name "Albargeloni" is declared to be a pure invention). See also Brüll's *Jahrb.* ii. 189.

J. G.—K.

ABRAHAM BEN ISAAC AUERBACH: Liturgical poet of the seventeenth century; born at Kosfeld and became rabbi at Münster. During a visit to Amsterdam in 1675, he was made acquainted with an attempt by a clergyman, named Christopher Bernard, to asperse the Jews, who triumphantly disproved the charges. Abraham ben Isaac composed a number of *seliḥot* (penitential hymns) and *pizmonim* (triumphant odes), the former while the danger was impending, the latter when it was past. These were printed by Joseph Athias at Amsterdam in 1677, in a brochure which has become very rare and which is distinguished by the number of rabbinical authorities who expressed their approbation of Auerbach's poetical efforts. Both the past and present rabbis of the German congregation of Amsterdam, Isaac Aboab, the ḥakam of the Portuguese congregation, besides rabbis and rabbinical assessors of Posen, are included among the signatories of the *haskamah* (approbation).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* No. 2941; Roest, *Catalog der Hebraica und Judaica aus der L. Rosenthal'schen Bibliothek*, p. 25.

J.

ABRAHAM BEN ISAAC BEDARESI, or **BEDERSI.** See BEDERSI, ABRAHAM BEN ISAAC.

ABRAHAM BEN ISAAC OF GRANADA: Cabalist of the thirteenth century. He wrote: (1) A work on the Cabala, under the title of "Sefer ha-Berit." This is quoted by Moses Botarel in the introduction to his commentary on the "Sefer Yeẓirah," which passage contains a reference to Maimonides' "Moreh." (2) Another work on the Cabala, under the title "Berit Menuḥah," valued highly by Isaac Luria for its profound comments. Its language, as well as the manner in which Simon ben Yoḥai is introduced as speaker, shows striking resemblance to the Zohar, and it may be that the author had a larger version of the Zohar before him than is now extant. (3) A work entitled "Megalle ha-Ta'alumot," quoted by the author in the work previously mentioned.

Bibliography: Jellinek, *Auswahl Kabbalistischer Mystik*, i. 9 (German part); Michael, *Or ha-Ḥayyim*, No. 146; Benjacob, *Oẓar ha-Sefarim*, pp. 84, 86, 292.

K.

ABRAHAM BEN ISAAC ḤAYYOT: Commentator; lived in the seventeenth century. He is the author of "Holek Tamim" (He Who Walks Perfect), explaining the laws of the Pentateuch after the fourfold method of interpretation known as פרד״ס; that is, *perush* ("literal explanation"), *remez* ("allegorical"), *derush* ("homiletical"), and *sod* ("mystical") (Cracow, 1634).

Bibliography: Michael, *Or ha-Ḥayyim*, No. 14.

M. B.

ABRAHAM BEN ISAAC BEN JEHIEL OF PISA: Grandson of the famous philanthropist, Jehiel of Pisa, whose charity did much to alleviate the sufferings of the Spanish exiles in 1492. Abraham was a worthy member of that distinguished family. He died, according to the report of Gedaliah ibn Yaḥyah, in 1654, in the prime of manhood. Michael is mistaken in thinking him to be identical with that Abraham ben Isaac of Pisa from whose pen a responsum exists in the collection of Menahem Azariah da Fano, who died in 1620.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 144.

D.

ABRAHAM BEN ISAAC HA-KOHEN: A hymn-writer who flourished in Germany about 1096; probably the son of Isaac ben Eleazar ha-Kohen, who lived in Mentz in 1093. He is the author of several liturgical works, in one of which reference is made to the cruelties perpetrated upon the Jews by the crusaders. He composed several *yoẓerot* for Sabbath Ḥanukkah, in one of which the story of Judith and Holofernes is repeated.

Bibliography: Zunz, *Literaturgesch.* p. 153.

J. Ch.

ABRAHAM BEN ISAAC HA-LEVI: A Spanish Talmudist and author; born at Barcelona in the early part of the fourteenth century; died at Narbonne in October, 1393. He was a religious poet and leader of the Jewish community in Gerona (Catalonia), and is praised not only for his deep Talmudic knowledge, but more especially for the disinterested manner in which he performed his functions. It is probable that he left Gerona at the time of the terrible persecution of 1391 and settled in Narbonne. A poem for the Passover service and four poetical lamentations from his pen are preserved in manuscript. In 1394, Profiat Duran wrote a memorial notice of Abraham (printed in "Ma'aseh Efod," edited by Friedländer and Kohn, Vienna, 1865, p. 191). A letter exists in manuscript, addressed by Moses Vidal ha-Levi to Abraham Isaac ha-Levi, identified by Neubauer with the subject of this article.

Bibliography: Zunz, *Literaturgesch.* p. 512; Grätz, *Gesch. d. Juden*, viii. 408; *Ma'aseh Efod*, p. 6; *Rev. Ét. Juives*, ix. 117; Gross, *Gallia Judaica*, p. 429.

G.

ABRAHAM BEN ISAAC IBN MIGAS. See Migash, Abraham ben Isaac ibn.

ABRAHAM B. ISAAC OF NARBONNE (commonly called **RABaD II.** from the initial letters of his official designation "ab bet din" = chief judge) Distinguished Talmudist of Languedoc; born probably at Montpellier about 1110; died at Narbonne, 1179. His teacher was Moses b. Joseph b. Merwan ha-Levi, and during the latter's lifetime RABaD II. was appointed president of the rabbinical board of Narbonne—composed of nine members—and was made principal of the rabbinical academy. In the latter capacity he taught two of the greatest Talmudists of Provence—namely, Abraham b. David III., who afterward became his son-in-law, and Zerahiah ha-Levi.

Ha-Eshkol.

Like most of the Provençal scholars, RABaD II. was a diligent author, composing numerous commentaries upon the Talmud, all of which, however, have been lost with the exception of that upon the treatise Baba Batra, of which a manuscript has been preserved in Munich. Numerous quotations from these commentaries are to be found in the writings of Zerahiah Gerondi, Naḥmanides, Nissim Gerondi, and others. Many of his explanations of Talmudical passages are also repeated in his responsa which give his method of treatment. In Abraham's comments on the Talmud he seems to have taken Rashi as his model; for they are marked by the same precision and clearness of exposition. An idea of this writer's Talmudical knowledge may be gathered from his book "Ha-Eshkol" (three parts of which were published by M. Auerbach, Halberstadt, 1867–68). This work, the fourth part of which exists in manuscript in the library of the Alliance Israélite of Paris, was modeled after the well-known work of Alfasi, and was the first important attempt at a legal code made by the French Jews. It can not, however, be said to equal Alfasi's work either in originality or in depth, but it contained some noteworthy improvements upon its model, such as the arrangement of its contents according to subject-matter, which greatly facilitated its practical use. RABaD II. also drew upon the Jerusalem Talmud and the gaonic literature much more fully than Alfasi, and treated at much greater length many subjects which were only briefly considered by the latter. His depth and acumen, however, are shown to much better advantage in his responsa, quoted in the collection "Temim De'im" (part iv. of "Tummat Yesharim," by Benjamin Motal, Venice, 1622), and in the "Sefer ha-Terumot" of Samuel Sardi. Other responsa sent to Joseph ben Ḥen (Graziano) of Barcelona and Meshullam ben Jacob of Lunel are found in a manuscript belonging to Baron de Günzburg in St. Petersburg. As an acknowledged rabbinical authority and president of the rabbinical board, he was frequently called upon to give his decision on difficult questions; and his answers show that he was not only a lucid exegete, but also a logical thinker.

Though he lacked originality Abraham's influence upon Talmudical study in Provence ought not to be underrated. Languedoc formed politically a connecting link between Spain and northern France; in like manner Jewish scholars played the rôle of intermediaries between the Jews of these countries. Abraham b. Isaac represented this function; he was the intermediary between the dialectics employed by the tosafists of France and the systematic science of the Spanish rabbis. The French Italian codifiers—Aaron ha-Kohen of Lunel, Zedekiah b. Abraham, and many others—took Abraham b. Isaac's "Ha-Eshkol" for their model; and it was not until the appearance of the "Ṭur," written by Jacob b. Asher, a German Jew resident in Spain, that "Ha-Eshkol" lost its importance and sank into comparative oblivion. The school founded by Abraham b. Isaac, as exemplified in RABaD III. and Zerahiah ha-Levi, was nevertheless the creator of a system of Talmudic criticism;

and the method it employed was in fact no other than the tosafist dialectic modified and simplified by Spanish-Jewish logic.

Bibliography: H. Gross, in *Monatsschrift*, 1868, xvii. 241–255, 281–294; idem, *Gallia Judaica*, pp. 414–415; Renan, *Les Rabbins Français*, pp. 510, 518, 520, 543; Michael, *Or ha-Ḥayyim*, No. 133; Zunz, in Geiger's *Zeitschrift f. J. Theol.* ii. 307–309.

L. G.

ABRAHAM BEN ISAAC SHALOM. See Shalom, Abraham ben Isaac.

ABRAHAM BEN ISRAEL COHEN RAPOPORT ("Schrenzel"). See Rapoport.

ABRAHAM ISRAEL PEREYRA. See Pereyra, Abraham Israel.

ABRAHAM, JACOB. See Abraham (Abram), Jacob, p. 97.

ABRAHAM BEN JACOB BERAB. See Berab, Abraham ben Jacob.

ABRAHAM BEN JACOB DE BOTON. See Boton, Abraham ben Jacob de.

ABRAHAM BEN JACOB MOSES HELIN. See Helin, Abraham ben Jacob Moses.

ABRAHAM BEN JACOB ẒEMAḤ: Palestinian rabbi and author; born about 1670. He was a rabbi at Jerusalem, and a member of the bet din, or rabbinical tribunal, presided over by Moses ben Jonathan Galante. He is the author of a theological work called "Berit Abraham" (The Covenant of Abraham). Ḥayyim Abulafia quotes him in his book "'Ez Ḥayyim," and elsewhere.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 132.

J. L. S.

ABRAHAM JAFE ḲALMANḲES. See Ḳalmanḳes, Abraham Jafe.

ABRAHAM JAGHEL BEN HANANIAH DEI GALICCHI. See Jaghel, Abraham.

ABRAHAM JEDIDIAH BEN MENAHEM SIMSON. See Basilah, Abraham Jedidiah.

ABRAHAM BEN JEHIEL COHEN PORTO. See Porto, Abraham ben Jehiel.

ABRAHAM JEKUTHIEL SALMAN LICHTENSTEIN. See Lichtenstein, Abraham.

ABRAHAM JESOFOVICH: Secretary of the treasury of Lithuania under King Sigismund I. of Poland; born in the middle of the fifteenth century; died at Brest-Litovsk, 1519. When Alexander Jagellon expelled the Jews from Lithuania in 1495 (from which banishment they returned in 1503), the most prominent Jews of the principality were the three brothers Jesofovich of Brest: Abraham, Michael, and Isaac. Abraham was then assessor of Kovno, and as soon as the edict for the banishment of the Jews was issued, he went to Wilna to return the accounts of the district which had been entrusted to him. He probably emigrated to Poland with the rest of his coreligionists, but returned and embraced Christianity. This so pleased Alexander that he elevated him to the rank of nobility, giving him the supplementary name "Jastrzhembetz." In 1506, when Abraham farmed the revenue of the customs of Kovno, he held the titles of alderman of Smolensk and prefect of Minsk, and the king presented him with the estate of Voidung. When King Sigismund I. ascended the throne in 1506, he confirmed the titles and gifts granted Abraham by Alexander and farmed out to him many other taxes, together with the mint of Lithuania. Abraham stood high in the royal favor, and in 1509 Sigismund I. granted him the estates and manorial rights of Grinkov and two estates in the district of Troki. In 1510 Abraham was appointed secretary of the treasury of Lithuania, which position he held until his death. His brothers Michael and Isaac did not change their religion. Nevertheless, they were always on good terms with their brother. Probably owing to Abraham's influence, Michael was appointed "senior" of all the Lithuanian Jews, with the power of jurisdiction over them.

The will of Abraham, dated at Brest-Litovsk, September 25, 1519, bears among other signatures the names of his brothers Michael and Isaac. Through the influence of Duke Albert of Prussia and "in memory of the services of the late Abraham Jesofovich," etc., the king in 1525 raised the Jew Michael Jesofovich to the rank of nobility. He died about 1530. Many of the descendants of Abraham Jesofovich held high positions in Lithuania. Thus, in the eighteenth century, a certain senator, Andrei Abramovich, was castellan of Brest-Litovsk (1757–63).

Bibliography: Bershadski, *Litovskie Yevrei*, St. Petersburg, 1883, p. 240 ff. 263 ff. and *Abram Jesofovich*, Kiev, 1888; Wolff, *Zyd Ministrem Króla Zygmunta*, Cracow, 1885; Berchin, *Yevrei Ministr Vos.*, 1885, v. 105 *et seq.*

H. R.

ABRAHAM (JACOB JOSEPH) BEN JOEL ASHKENAZI KATZENELLENBOGEN. See Katzenellenbogen, Abraham.

ABRAHAM BEN JOSEPH HA-LEVI, OF CRACOW: Polish commentator, born at Cracow about 1620; died, probably in Hamburg, about 1670, or at least some time after 1659. In consequence of the persecution of the Jews of Poland by the Cossacks in 1656 he fled from his native city and sought asylum in Hamburg. Here he produced a commentary upon Megillat Ta'anit, which was printed at Amsterdam, in 1659, and went through several editions. His work, however, was not favorably received by his contemporaries, for both Ephraim Cohen, author of "Sha'ar Ephraim," a collection of rabbinical decisions, and Abraham Gombiner, author of "Magen Abraham," refer to him somewhat disparagingly.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 124.

L. G.

ABRAHAM BEN JOSEPH OF ORLEANS: French Talmudist; lived at Orleans, and perhaps at London, in the twelfth century. He belongs to the older tosafists, and his interpretations of the Talmud are quoted several times in the Tosafot. He is mentioned as the father of three daughters. He was the father-in-law of Judah ben Isaac, of Paris, surnamed Sir Leon (1166–1224), and therefore a contemporary of Rabbenu Tam of Rameru, the head of the tosafistic school in the middle of the twelfth century. It has been suggested by Jacobs that he is identical with the Abraham fil Rabbi Joce, mentioned in the English records of the twelfth century.

Bibliography: Zunz, *Z. G.* p. 47; Jacobs, *Jews of Angevin England*, pp. 409, 417; Gross, *Gallia Judaica*, p. 57.

L. G.

ABRAHAM BEN JOSEPH SOLOMON HA-ḤAZAN: Karaite rabbi at Koslov, now Eupatoria, Crimea, in the first half of the nineteenth century. His father, Joseph Solomon, whom he succeeded in the rabbinate, instructed him in the literature and science of the Karaites. He is the author of six Hebrew poems, which are found in the "Karaite Liturgy" (Vienna ed., pp. 168 *et seq.*). In a poem, composed in honor of Simḥa Bobowich, who was head of the Koslov community—which poem is also incorporated in the "Liturgy" (p. 187)—he calls himself, from the initials of his father's name, Ibn Yashar.

Bibliography: Fürst, *Gesch. d. Karäert.* iii. 138; Gottlober, *Biḳḳoret le-Toledot ha-Ḳaraim*, p. 151.

I. Br.

ABRAHAM JOSHUA HOESHL: Rabbi at Kolbushowa, and later at Miedzyboz, Poland; lived in the beginning of the nineteenth century. He wrote two commentaries on the Pentateuch: "Torat Emet" (The Teaching of the Truth) and "Oheb Yisrael" (The Lover of Israel). In both works Abraham gives four different explanations of the Scripture: the literal, the homiletic, the allegoric, and the mystic.

Bibliography: Walden, *Shem ha-Gedolim he-Ḥadash*, p. 13.

I. Br.

ABRAHAM BEN JOSIAH OF JERUSALEM: A Karaite author, who flourished in the first half of the eighteenth century. He went from Palestine to the Crimea, where, in 1712, he finished "Emunah Omen," a work on Karaite theology, edited by Jacob ben Abraham Firkovitch, Eupatoria, 1846. He treats of divinity and the immutability of the Law, on the main issues between Karaite and Rabbinite doctrines, and on the relations of science to religion. Without exhibiting any originality of thought, the work is remarkable as displaying the thorough familiarity of the author with the entire rabbinical literature; it shows also the high esteem in which he held such authorities as Maimonides and Ibn Ezra. In 1715, under the pseudonym Abraham Kalai (after the town in which he resided at the time), he wrote, under the title שאל שאל ("Shaol Shaal"), a work on the rules for the slaughtering of animals, a favorite Karaitic subject. Jost's doubts as to his identity with Abraham Yerushalmi were dispelled by Gottlober, "Biḳḳoret le-Toledot ha-Ḳaraim," p. 151.

K.

ABRAHAM BEN JOSIAH HA-ROFE: A Karaitic scholar and physician, born in Troki, a town near Wilna, in Lithuania, about 1636; died there in 1688. He was one of the leading scholars of his time, and, according to Karaitic tradition, a disciple of Joseph Solomon Delmedigo. In his later years he was appointed physician in ordinary to King John Sobieski (1674–96). He wrote a number of works on medicine and natural science, which, however, were never printed.

Bibliography: Neubauer, *Aus der Petersburger Bibliothek*, pp. 72, 128; Fuenn, *Keneset Yisrael*, pp. 28 *et seq.*

S. M. D.

ABRAHAM JUDÆUS. See Abraham ibn Ezra.

ABRAHAM JUDÆUS MEDICUS. See Abraham ben Shem-Ṭob.

ABRAHAM BEN JUDAH: Flourished in the thirteenth century at Barcelona, Spain. According to De Rossi ("Dizionario," p. 237) there is, among the manuscripts of the Vatican library, an unpublished philosophical work by him, in four parts, called "Arba'ah Ṭurim" (The Four Rows), which treats of God's existence, of divine providence, of the reasons for the Mosaic laws, and of the purpose of the Jewish prayers.

M. K.

ABRAHAM BEN JUDAH: A physician who wrote in Hebrew a medical work, "Mareot ha-Shetanim" (Aspects of the Urine); date of birth and death unknown. According to a statement in the introduction, the author intended his work to be a guide for young practitioners and a reference book for laymen. He promised, also, to make a compilation on this same subject, drawn from the writings of the best authorities. It is not unlikely that his book is only an extract from the work on urine written by Isaac Israeli, who died about 950.

Bibliography: Steinschneider, *Hebr. Uebers.* p. 759.

L. G.

ABRAHAM BEN JUDAH BERLIN: German rabbi; died at Amsterdam March 13, 1730; son of the famous court Jew, Jost Liebman, and disciple of Isaiah Horowitz, the second of that name at Posen. He was rabbi in Halberstadt in 1692 (Auerbach, "Geschichte der Israelitischen Gemeinde Halberstadt," 1866, p. 331), and in 1715 or 1717 he was called to Amsterdam, where until his death he officiated as rabbi and preacher. He left no work behind him, and, judging from his contributions to the works of others, he does not appear to have possessed any originality, as shown by the responsa אבן השהם by Eliakim Goetz, rabbi of Hildesheim, No. 56 (Dyhernfurth, 1733), and also by Abraham's scholastic notes on the Talmud, found in the collection קול יהודה of Judah Loeb ben Ḥanina Selig of Glogau, Amsterdam, 1729; reprinted various times, and lastly at Lublin, 1897.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 107.

D.

ABRAHAM BEN JUDAH DE BOTON. See Boton, Abraham ben Judah de.

ABRAHAM BEN JUDAH EBERLEN. See Eberlen, Abraham ben Judah.

ABRAHAM BEN JUDAH ELIMELECH (ALMALIK): A cabalistic writer who lived at Pesaro (Italy) about the end of the fifteenth century and was probably a Spanish exile. He wrote a book entitled "Liḳḳute Shikḥah u-Peah" (Gleanings), a cabalistic commentary on haggadic portions of the Talmud. In its preface the author gives some detail of his life. It was published, together with Joseph ben Ḥayyim's commentary on the Ten Sefirot, and Joseph Giquitilla's treatise on cabalistic subjects, Ferrara, 1556.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 106; Benjacob, *Oẓar ha-Sefarim*, No. 310, p. 267.

J. L. S.

ABRAHAM BEN JUDAH ḤADIDA. See Ḥadida, Abraham ben Judah.

ABRAHAM BEN JUDAH IBN ḤAYYIM. See Ḥayyim, Abraham ben Judah ibn.

ABRAHAM BEN JUDAH LOEB. See Maskillejson, Abraham.

ABRAHAM BEN JUDAH LOEB SARAVAL. See Saraval, Abraham ben Judah Loeb.

ABRAHAM BEN JUDAH SEGRE. See Segre, Abraham ben Judah.

ABRAHAM KABASSI. See Kabassi, Abraham.

ABRAHAM ḲIMḤI. See Ḳimḥi, Abraham.

ABRAHAM KIRIMI. See Kirimi, Abraham.

ABRAHAM KLAUSNER. See Klausner, Abraham.

ABRAHAM KOLISKER. See Kolisker, Abraham.

ABRAHAM KONAT BEN SOLOMON. See Conat, Abraham, ben Solomon.

ABRAHAM LANIADO BEN ISAAC. See Laniado, Abraham, ben Isaac.

ABRAHAM LANIADO BEN SAMUEL. See Laniado, Abraham, ben Samuel.

ABRAHAM OF LERIDA: Physician, surgeon, and astrologer. All that is known of him is that, on September 12, 1468, he couched a cataract in the right eye of King John II. of Aragon, and afterward was equally successful with the left eye.

Bibliography: Kayserling, *Gesch. der Juden in Portugal*, p. 88, note 2.

M. K.

ABRAHAM HA-LEVI. See Abraham ben Isaac ha-Levi.

ABRAHAM HA-LEVI: Tosafist, not yet fully identified. In "Pisḳe Tosafot" an Abraham ha-Levi is quoted who is not known otherwise than under this name. However, it is probable that he was identical with one of the many German or French tosafists of the name of Abraham, as the addition "ha-Levi" may have been dropped for convenience. He is possibly identical with Abraham ben Baruch, brother of Meïr (ha-Levi) of Rothenburg, who flourished about 1225–93, and was the author of a work which still exists in manuscript.

Bibliography: Zunz, *Zur Geschichte und Literatur*, pp. 47, 48, 60, 162.

L. G.

ABRAHAM HA-LEVI BEN ELIEZER HA-ZAḲEN (the Elder): Spanish exile in Palestine, author and cabalist of the early part of the sixteenth century. He was brother-in-law of Abraham Zacuto, the author of the "Yuḥasin." On being exiled from Spain, 1492, he lived for a brief period in Egypt and Constantinople. Subsequently he went to Jerusalem and Safed, where he studied the Cabala. At Jerusalem he was admitted to the school of Samuel Misod of Safed and Jacob ben Mani. In a letter sent by the bet din to a philanthropist, his name stands at the head, showing that he was the ab bet din. Later he was appointed head of the school of David ben Susan.

His courageous attitude is manifested in the responsum to Isaac Sholal—at that time *nagid* of Egypt—on the question whether it is allowable to pray to the angels. Therein he strongly opposes those cabalists who, as he says, "while leaving the path of righteousness to go into the paths of darkness, serve idols, but not the Lord God." Of certain old customs, he says: "These are not usages, but . . . Pay no attention to what is found in treatises written by unknown men; for many falsifications are found in them." On inquiries into dreams, which often occupy the attention of the cabalists, based upon I Sam. xxviii. 6, 15, he says: "Deep thought and exaggerated imagination suggest to you sometimes a Bible passage, in which the anxious mind accidentally finds an answer."

He wrote a commentary on the little book called "Nebuot ha-Yeled" (The Prophecy of the Child), attributed to an imaginary person named Naḥman Katofa and said to have been found in the ruins of the city of Tiberias, written on old parchment and hidden in an earthen jar. The meaning of this manuscript was very obscure. The commentary was published in 1516. Abraham is also the author of "Mashre Ḳiṭrin" (The Untier of Knots), Constantinople, 1510, a commentary on the seventy weeks of Daniel's prophecy (Dan. ix. 24–27), a subject treated also in "Nebuot ha-Yeled." According to Abraham's explanation, the year of redemption should have been 1530. He also wrote "Tiḳḳune Shabbat," mystical reflections on the Sabbath ritual, which went through several editions in Venice, Amsterdam, Basel, Wandsbeck, Cracow, Frankfort-on-the-Oder, Zolkiev, etc.; "Masoret ha-Ḥokmah," on the Ten Sefirot, and "Megillat Amraphel" on the merits of an ascetic life. See Abraham ben Eliezer ha-Levi Berukim, with whom he has sometimes been confounded.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 153.

J. L. S.

ABRAHAM HA-LEVI SHIMSHUNI OF PRAGUE. See Shimshuni, Abraham ha-Levi, of Prague.

ABRAHAM LICHTSTEIN. See Lichtstein, Abraham.

ABRAHAM OF LUNEL: A celebrated French philologist of the sixteenth century, who is said to have mastered twenty languages. He embraced Christianity, and about 1537 was made professor of Hebrew at Avignon. As he grew older, however, love for his old faith revived in him, and being unable to conceal his true sentiments, he was accused of being a Jew in secret, and in 1593 was deprived of his office. To avoid a worse fate he fled to Venice, where he openly returned to Judaism.

Bibliography: *Gallia Christiana*, i. 884; Gross, *Gallia Judaica*, p. 296.

L. G.

ABRAHAM (ABULMENI) MAIMUNI I. See Maimon, Abraham ben Moses.

ABRAHAM MAIMUNI II. See Maimuni II., Abraham.

ABRAHAM MALAK, or HA-MALAK: Russian rabbi; only son of Dob Baer of Mezhirich, who was the first leader of the South Russian Ḥasidim; follower of Ba'al Shem-Ṭob, and son-in-law of Meshullam Phœbus of Kremenetz; died, while comparatively young, at Fastov, a village in the government of Kiev, about 1780. He was educated in the principles of the Ḥasidim and the Cabala, but on account of his retiring habits and his unpractical nature did not succeed his father as head of the sect. He withdrew after Rabbi Baer's death to the village of Hannipol, where he led the life of a hermit, admitting into his presence only a few *ẓaddiḳim* ("pious men"), among whom were Zalman of Lyady, his friend and schoolmate, and Nahum of Chernobyl. Nahum procured for Abraham the position of preacher at Fastov, where, until his death, he continued his secluded, introspective mode of life. It was on account of his pious seclusion from the world and of his strict observance of Ḥasidic ordinances that the epithet Malak ("Angel") was given to him. His son was Shalom of Pogrebish.

Abraham's commentary on the Pentateuch, which, combined with that of his friend Abraham ha-Kohen Kalishker, was published under the title "Ḥesed le-Abraham," long after his death, by his grandson, Israel of Rozenoi (Czernowitz, 1851; Warsaw, 1883), is partly cabalistic in character, and partly historical, and contains many passages reproving the degenerate Ḥasidim of his generation. Two passages are characteristic as to the personality and standpoint of the author. In the preface he complains that whereas wisdom (Cabala) represents the purest religious metaphysics, it had become obscured by a grossly materialistic conception, as was also the case with the sublime teachings of true Ḥasidism. "This is the protest of a noble soul against the commencing degradation of Ḥasidism," says Dubnov, "against the irreverent and intemperate degradation of the worship of God and the crude idolatry which manifests itself in the cult of the ẓaddiḳim." In another place Abraham describes the ideal ẓaddiḳ, and it is an echo from his own soul when he mourns that "this generation can not comprehend the great mission of such a one. Like Saul of old, he is taller than his contemporaries, and so absorbed in the meditation of divine wisdom that he can not descend to the lower steps upon which ordinary people stand."

Bibliography: Dubnov, in *Vos.*, Dec., 1890, pp. 142 *et seq.*; Gottlober, in *Ha-Boker-Or*, Jan., 1881; *Seder ha-Dorot*, p. 29; Walden, *Shem ha-Gedolim he-Ḥadash*, No. 36; *Seder ha-Dorot he-Ḥadash*; Rodkinson, *Toledot 'Ammude Ḥabad*; החב״ד; *Ha-Eshkol* (Hebrew Ency.), Warsaw, 1888.

H. R.

ABRAHAM MALAKI: A poet who flourished at Carpentras, near Avignon, about the end of the thirteenth century. In his poem, "The Flaming Sword," Abraham Bedersi recognizes his poetic talent. Zunz ("Literaturgesch." p. 500) mentions a liturgical poet of the name of Abraham of Carpentras. He identifies him with Abraham ben Isaac, surnamed Don Abraham of Montpellier, one of the partizans of the anti-Maimonist Abba Mari of Lunel, and thinks he is the author of the introduction to Ibn Gabirol's "Azharot," which were recited on the first and second nights of Shabu'ot (Pentecost) in the communities of the ancient county of Venaissin, and are still in the Sephardic liturgy. Gross, however, with more reason, attributes this poem to Abraham Malaki, who is called by some Abraham the Old, and by others simply Abraham ("Gallia Judaica," p. 607). The unfortunate poet Isaac ben Abraham Gorni, who was at Carpentras at the same time, speaks of Abraham Malaki in the highest terms. "Abraham," he said, "will intervene in favor of the sinners of Sodom [Carpentras], where there are not ten righteous."

Bibliography: Extract from Gorni's *Divan*, in *Monatsschrift*, 1882, p. 512; Zunz, *Literaturgesch.* p. 500; Gross, *Gallia Judaica*, p. 607.

S. K.

ABRAHAM MANELES. See Bachrach, Abraham.

ABRAHAM (ALLUF) MASSARAN. See Massaran, Abraham.

ABRAHAM BEN MATTATHIAS: Compiler of the קוא בוך ("Kuh-Buch"), a collection of animal fables in Judæo-German prose and verse, published at Verona in 1555.

Bibliography: Steinschneider, *Cat. Bodl.* No. 4269; Fürst, *Bibl. Jud.* i. 9.

G.

ABRAHAM MEDINA. See Medina, Abraham.

ABRAHAM MEIR (called **MEIRI**). See Meiri, Abraham.

ABRAHAM BEN MEIR ABI ZIMRA. See Abi Zimra (ibn Zimra), Abraham ben Meir.

ABRAHAM BEN MEIR IBN EZRA. See Ibn Ezra, Abraham ben Meir.

ABRAHAM BEN MEIR IBN KAMNIAL. See Kamnial, Abraham ben Meir ibn.

ABRAHAM BEN MEIR HA-KOHEN: Rabbi and hymn-writer of the end of the eleventh century; lived probably at Speyer. He was a colleague of Rashi, with whom he carried on a learned correspondence. In 1096 he composed an elegy (*kinah*) on the persecutions of the Jews, of which he was an eye-witness.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 160; Landshuth, *'Ammude ha-'Abodah*, p. 5; Zunz, *S. P.* p. 464.

L. G.

ABRAHAM BEN MEIR HA-LEVI EPSTEIN. See Epstein, Abraham ben Meir ha-Levi.

ABRAHAM BEN MENAHEM MANASSEH BACHARACH. See Bacharach, Abraham ben Menahem Manasseh.

ABRAHAM MESHULLAM BEN ABIGDOR. See Abigdor, Abraham Bonet ben Meshullam.

ABRAHAM BEN MESHULLAM OF MODENA: Hebrew scholar; one of the correctors of the first edition of the Zohar, published at Mantua in 1558–60, in praise of which he wrote verses which were printed in the preface. He has been frequently mistaken for Abraham Abigdor ben Meshullam, author of several philosophical treatises.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 187.

L. G.

ABRAHAM DE MEYRARGUES: A physician who lived in Marseilles, France, during the first quarter of the fifteenth century. He is mentioned in commercial and official documents of that town for the years 1405–13.

Bibliography: Barthélemy, *Les Médecins à Marseille*, in *Rev. Ét. Juives*, vii. 294; Gross, *Gallia Judaica*, p. 343.

W. M.

ABRAHAM MINZ. See Minz, Abraham.

ABRAHAM THE MONK: A Palestinian friar who lived in a monastery on Mount Sinai. He was born about the close of the sixth century, and became a convert to Judaism about 615. As a Christian, he spent his life in penance and prayer. Doubts as to the Christian dogma grew in his mind, and, after a prolonged struggle, he deserted his cell in the monastery on Sinai and wandered through the desert into Palestine, finally reaching Tiberias. Here he submitted to circumcision and became a Jew, receiving the name Abraham, by which he was subsequently known.

Bibliography: *Bibliotheca Patrum*, ed. Leyden, xii. 265; Grätz, *Gesch. d. Juden*, v. 26, 388.

L. G.

ABRAHAM MONSON. See Monzon, Abraham.

ABRAHAM OF MONTPELLIER: Commentator on the greater part of the Talmud. His commentaries on Ḥullin and Ketubot are quoted by Jacob ben Moses of Bagnols, who wrote between 1357–61, and by Menahem di Lonzano, who lived in the second half of the sixteenth century. He has been mistaken for the father of the celebrated anti-Maimonist Solomon ben Abraham of Montpellier, who flourished in the middle of the thirteenth century. Isaac de Lattes, in his "Sha'are Zion" (ed. Buber, p. 42), names Rabbi Abraham among the scholars of the generation succeeding Solomon, of whose father he speaks simply as "Abraham," without the title of rabbi.

Bibliography: De Lattes, *Sha'are Zion*, ed. Buber, p. 42; Neubauer, in *Rev. Ét. Juives*, 1884, xvii. 53; Gross, *Gallia Judaica*, p. 326.

L. G.

ABRAHAM BEN MORDECAI FARISSOL. See Farissol, Abraham ben Mordecai.

ABRAHAM BEN MORDECAI GALANTE. See Galante, Abraham ben Mordecai.

ABRAHAM BEN MORDECAI HA-LEVI: An Egyptian rabbi of the end of the seventeenth century. In 1691 he edited at Venice his father's responsa, "Darke No'am," adding a treatise of his own on circumcision, which, however, met with a great deal of opposition from contemporary rabbis. Abraham's own collection of responsa, "Ginnat Weradim" (Garden of Roses), arranged in the same order as the four "Ṭurim," and his treatise on divorce, "Yaïr Netib" (Illuminator of the Path), were published at Constantinople in 1716–18, by his son-in-law Ḥayyim ben Moses Tavila, physician in ordinary to the sultan.

Bibliography: Azulai, *Shem ha-Gedolim*, s.v.; Benjacob, *Oẓar ha-Sefarim*, pp. 99, 212.

W. B.

ABRAHAM MORPURGO. See Morpurgo, Abraham.

ABRAHAM BEN MOSES (SCHEDEL): Printer and corrector for the press; flourished in Prague about 1600. Abraham met with some success in authorship. He translated the Book of Ezekiel into Judæo-German rime, and printed it in his own establishment in 1602. He shows himself to have been one of the best cultivators of that particular field of literature from which sprang the Judæo-German folk-songs.

His father, Moses ben Abraham, lived at Prague (1585–1605), being preacher and judge there, as well as author of a commentary on the Passover Haggadah, entitled "Ḥelḳat Meḥoḳeḳ" (Portion of the Lawgiver). He was employed as proof-reader in the printing establishment of Mordecai Cohen. His brothers, Judah (known also as Loeb or Loew) and Azriel, also occupied themselves with the "holy art of printing," as they styled it.

Bibliography: Steinschneider, *Jewish Literature*, p. 239; idem, *Cat. Bodl.* No. 7722; Zunz, *Z. G.* p. 282.

H. B.

ABRAHAM BEN MOSES ALASHKAR. See Alashkar, Abraham ben Moses.

ABRAHAM B. MOSES COHEN: A learned rabbi, probably of Spanish origin; lived in Italy during the first half of the sixteenth century; died about 1550. The data given by writers who mention him are conflicting. The earlier bibliographers, Bartolocci ("Bibliotheca Rabbinica," Nos. 44, 80, 107) and Wolf ("Bibl. Hebr." i., No. 100), confound him with Abraham of Pisa.

Abraham b. Moses Cohen was the editor of Judah he-Ḥasid's "Sefer Ḥasidim," to which he added a table of contents of one hundred columns, a lengthy introduction, and an epilogue. He also wrote a super-commentary on Rashi, and another on the "Sheiltot," and made a collection of his sermons and responsa; but none of these works has been published.

He is perhaps identical with the Abraham Cohen of Bologna mentioned in the responsa of Benjamin b. Mattathiah, published in 1539 (§§ 12 and 249), as well as with the Abraham b. Moses praised by Solomon Athias (1549) and with the Abraham Cohen mentioned in the "Yuḥasin" among the learned rabbis of Italy.

Bibliography: Steinschneider, *Cat. Bodl.* cols. 1322, 2825, 2826; idem, *Hebr. Bibl.* i. 43; Abraham Zacuto, *Yuḥasin*, p. 165; Conforte, *Ḳore ha-Dorot*, p. 34.

W. M.

ABRAHAM BEN MOSES DE FANO. See Fano, Abraham ben Moses de.

ABRAHAM BEN MOSES KOLOMITI. See Kolomiti, Abraham ben Moses.

ABRAHAM BEN MOSES OF REGENSBURG (called **"The Great Rabbi Abraham"**): German tosafist, who flourished about 1200 at Ratisbon, Germany. His interpretations of the Talmud and halakic decisions are found in the Tosafot and in other writings.

Bibliography: Zunz, *Z. G.* p. 48; Michael, *Or ha-Ḥayyim*, No. 179.

L. G.

ABRAHAM MOTAL OF SALONICA. See Motal, Abraham, of Salonica.

ABRAHAM BEN MUSA (Moses): Moroccan rabbi and cabalist of the first half of the seventeenth century, who studied the Cabala with Abraham Azulai. He wrote commentaries upon several treatises of the Talmud. His commentary on Nazir has been printed in the collection "Berit Ya'aḳob" (Jacob's Covenant), published by Jacob Feitusi, Leghorn, 1800. His commentaries on Yoma and Soṭah exist in manuscript in the Bodleian Library at Oxford.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 167; Neubauer, *Cat. Bodl. Hebr. MSS.* No. 461.

W. B.

ABRAHAM NAFTALI HIRSCH HA-LEVI SPITZ BEN MOSES. See Spitz, Abraham Naftali Hirsch ha-Levi, ben Moses.

ABRAHAM NAHMIAS: Translator of Thomas Aquinas' "Commentary on Aristotle's Metaphysics." See Nahmias, Abraham, 1.

ABRAHAM NAHMIAS OF VENICE. See Nahmias, Abraham, 2.

ABRAHAM NAHMIAS, in Joseph Caro's "Berit Joseph." See Nahmias, Abraham, 3.

ABRAHAM NAHMIAS, in responsa of David Nahmias. See Nahmias, Abraham, 4.

ABRAHAM BEN NATHAN: French author; born in the second half of the twelfth century, probably at Lunel, Languedoc. He received his education in that town, after which he is sometimes called ("RABN" = **R**abbi **A**braham **b**en **N**athan — R. Eliezer ben Nathan has also the same designation—"ha-Yarḥi" = of Lunel, since the Hebrew *yareaḥ* is the equivalent of the French *lune*), perhaps under the guidance of RABaD III. (see Abraham ben David of Posquières). His regular rabbinical studies, however, were pursued at Dampierre, in northern France, at the academy of R. Isaac ben Samuel, called R. Isaac ha-Zaḳen. Abraham subsequently left his birthplace, and, after much traveling, finally settled in Toledo in 1204, where his learning quickly gained for him the favor of the rich and learned Joseph ibn Shushan and that of his sons, Solomon and Isaac. To these patrons he dedicated his work "Ha-Manhig" (The Guide), or as the author called it, "Manhig 'Olam," which he began in 1204 and completed some years later. In its present form the book consists of two distinct portions, the first of which comprises a collection of responsa, compiled from his numerous written and oral decisions, some of the former of which still bear the usual epistolary conclusion: "Shalom! A. B. N." (Greeting! Abraham ben Nathan). The second part contains extracts from the halakic works of Alfasi, Isaac ibn Giat, and Isaac ben Abba Mari, a relative of Abraham's.

The "Manhig" did not exert any important influence on halakic literature and is only occasionally mentioned by rabbis of the Middle Ages. However, it must be considered as of some importance in the history of Jewish literature, for it contains numerous literal quotations from the two Talmuds and most of the halakic and haggadic Midrashim, as well as from certain collections of the Haggadot which have been wholly lost; so that the "Manhig" contributes considerably to the textual criticism of all of those works. It gives interesting and instructive details concerning special synagogical usages, personally observed by the author in northern France, southwestern Germany, Burgundy, Champagne, Provence, England, and Spain, and for which there is no other source of information. Thus, he tells us that it was the custom in France for children to bring their Christian nurses to the courtyard of the synagogue on Purim, where their parents and relatives loaded them with gifts (p. 43*a*, ed. Berlin). He relates also that this custom was strongly objected to by many, because the Jewish poor were losers thereby, and Rashi is said especially to have denounced it.

Abraham is said also to have written a work entitled "Maḥaziḳ ha-Bedeḳ," upon the ritual for slaughtering animals for food, mention of which, however, is made by but one writer in 1467. Renan was mistaken in saying that this work is mentioned in "Ha-Manhig" (p. 1*b*; Renan, "Les Rabbins Français," p. 747), for the words *sifri maḥaziḳ ha-bedeḳ* refer, as may be seen from page 2*b*, line 6, to the "Ha-Manhig," which was designed to counteract any schism (ברק) in matters of ritual. Zacuto, in "Yuḥasin" (ed. Filipowski, p. 221), who is followed by Conforte, in his "Ḳore ha-Dorot" (ed. Berlin, 19*b*), ascribes, without giving his authority, a certain book entitled "Maḥaziḳ ha-Bedeḳ" to Abraham ben Nathan. But Reifmann's assertion that RABN was the author of a work entitled "Bet Zebul" (Habitation) is wholly unwarranted; for these two words, occurring in the introduction to "Ha-Manhig" (p. 1, l. 6), refer to the "Ha-Manhig" itself, as is evident from the passage on page 2, line 6. RABN wrote also a commentary on the treatise "Kallah," which is extant in fragmentary form only; specimens of it were given in the Hebrew weekly "Ha-Maggid" (1865, pp. 149, 150, 157, 158).

During his long stay in Spain, Abraham learned Arabic sufficiently to translate into Hebrew a responsum by Saadia, which is to be found in the "Ha-Manhig" (ed. Berlin, p. 95). Quite recently also his responsa were published in Wertheimer's "Ginze Yerushalayim," 1896.

Bibliography: Conforte, *Ḳore ha-Dorot*, pp. 19*b*, 20; Renan, *Les Rabbins Français*, pp. 521, 747; D. Cassel, in the *Zunz-Jubelschrift*, pp. 122–137; Gross, *Gallia Judaica*, p. 283; Reifmann, in *Magazin f. d. Wissensch. d. Jud.* v. 60–67.

L. G.

ABRAHAM OF NIORT: Talmudic commentator; lived at Niort (now in the department of Deux Sèvres), France, in the second half of the fourteenth century. Isaac de Lattes, in his chronicle "Sha'are Zion," refers to him as a notable scholar and commentator on the Talmud. The name of his native town is variously spelled in Hebrew literature; it appears, among other forms, as נייראטש, which Gross identifies with Niort, the Latin Niortium.

Bibliography: Gross, *Gallia Judaica*, pp. 392, 618.

L. G.

ABRAHAM BEN NISSIM ḤAYYUN. See Ḥayyun, Abraham ben Nissim.

ABRAHAM, PHILIP: English and Hebrew author; born 1803; died in London, Dec. 17, 1890. He published: (1) "The Autobiography of a Jewish Gentleman" (1860); (2) "Autumn Gatherings," a collection of prose and poetry (London, 1866); (3) "Ha-Nistarot weha-Niglot" (The Secret and Revealed Things); (4) "Curiosities of Judaism: Facts, Opinions, Anecdotes, and Remarks Relative to the Hebrew Nation" (London, 1879).

Bibliography: *Jew. Chron.* Dec. 19, 1890, p. 9; Allibone, *Dictionary of English Literature*, supplement, vol. i., Philadelphia, 1891.

B. B.

ABRAHAM, PHINEHAS: West Indian merchant; born in the island of Jamaica about the beginning of the nineteenth century; and died Feb. 19, 1887. He was one of the last survivors of the body of West Indian merchants who contributed in a high degree to the prosperity of the West Indian colonial possessions. In former years Abraham was one of the largest landed proprietors in the island of Jamaica. He held various offices outside of the Jewish community. He was senior justice of the peace for the parish of Trelawny in Jamaica, an agent of Lloyds' and the last surviving captain in the Trelawny militia. He was also one of the earliest members of the Berkeley Street Synagogue, London.

Bibliography: *Jew. Chron.* Feb. 25, 1887.

G. L.

ABRAHAM PROCHOWNIK ("The Powder-maker"): A legendary personage said to have been nominated prince of Poland, in 842, under the following circumstances: After the death of Prince Popiel, the Poles held a council at Krushwitz, to elect a successor. They disagreed for a long time, and finally decided that the person who first entered the city on the following morning should be their ruler. This was none other than the Jew Abraham the Powder-maker (*prochownik*), who was escorted to the council-hall and proclaimed prince of Poland. Abraham declined the honor and insisted upon their electing the wise Pole Piast, who became the founder of the Piast dynasty (compare the similar legend concerning Saul Wahl). A choice of king by lot or chance encounter is found in many folk-tales.

Bibliography: A. Kraushar, *Historya Zydów w Polsce*, i. 42; Sternberg, *Gesch. der Juden in Polen*, p. 4.

H. R.

ABRAHAM PROVENÇAL. See Abraham ben David Provençal.

ABRAHAM OF PRZEMYSL (pronounced *pshê'mishl*): Polish rabbi who flourished about the close of the seventeenth century; son of Judah Loeb, rabbi of Ulanov, in Galicia. At an early age he went to Fürth, in Germany, with the intention of publishing his father's work, "'Eẓ Kol Peri" (Trees of Every Fruit), but encouraged by the court agent, Model, son of Amshel of Ansbach, he published instead his own work, "Petaḥ ha-Ohel" (Entrance of the Tent). It consists of two parts, the first, an alphabetical collection of popular haggadic subjects, mostly selections from homiletic and cabalistic works, which were eagerly read in those times; the second, an alphabetical arrangement of difficult and much disputed legal points in the Talmud and the casuistic works. Abraham of Przemysl was related to Joel Heilprin, rabbi of Lemberg.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 113.

P. B.

ABRAHAM BEN RAPHAEL ḤALFON. See Halfon, Abraham ben Raphael.

ABRAHAM BEN RAPHAEL DI LONZANO. See Lonzano, Abraham ben Raphael di.

ABRAHAM BEN RAPHAEL MELDOLA. See Meldola, Abraham ben Raphael.

ABRAHAM REUBEN. See Hoshke, Reuben.

ABRAHAM SABA: A preacher in Castile, where he was born in the middle of the fifteenth century. He became a pupil of Isaac de Leon. At the time of the expulsion of the Jews from Spain he took refuge in Portugal, where he met with further misfortune; for scarcely had he settled in Oporto when King Emanuel ordered all Jews to be expelled from Portugal, all Jewish children to become Christians, and all Hebrew books to be burned (Dec. 24, 1496). Saba's two sons were forcibly taken from him, and he fled from Oporto, abandoning his entire library and succeeding only at the risk of his life in saving his own works in manuscript. He fled to Lisbon, but before reaching there was told of a new order of the king decreeing the death of any Jew with whom a Hebrew book or *tefillin* (phylacteries) were found. He hid his manuscripts and tefillin under an olive-tree and entered the city. Upon leaving Lisbon he attempted to recover his hidden treasure, but being discovered by the king's guards, he was thrown into prison, and after a six months' confinement was sent across the frontier. He went to Fez, Morocco, where he resided for ten years. Soon after his arrival he fell ill; his great privations and terrible sufferings having undermined his health. On his recovery he recommitted to paper from memory the following works, the original manuscripts of which had been lost in Portugal: (1) "Eshkol ha-Kofer" (A Cluster of Camphire), a commentary on Ruth and Esther; (2) "Ẓeror ha-Ḥayyim" (Bundle of Life), commentaries on the Song of Songs and the treatise Berakot; (3) "Ẓeror ha-Mor" (Bundle of Myrrh), a commentary on the Pentateuch, containing interpretations according to both the ordinary sense and the mystical method of the Zohar; (4) "Ẓeror ha-Kesef" (Bundle of Silver), legal decisions (compare "Monatsschrift," 1853, pp. 246, 247, and the Leyden Catalogue, pp. 94, 96). A manuscript of his commentary on the Book of Job was in Jellinek's library. Saba wrote also a commentary on Pirḳe Abot, mentioned in his commentary on Genesis, pp. 3 and 5.

According to Azulai ("Shem ha-Gedolim"), who read the anecdote in a work entitled "Dibre Yosef," Abraham in journeying from Fez to Verona became sick on the ship in mid-ocean during a great storm. The captain, unable to control the ship, had given up all hope, and implored Rabbi Abraham to pray for divine assistance. Abraham stipulated that in case of his death his body should be delivered to the Jewish community of Verona, and then prayed for the safety of the vessel. His prayer was heard, the storm abated, and the ship went safely on. Two days later Abraham died, and the captain, keeping his promise, brought the body to Verona, where it was buried with great honors. Abraham is not to be confounded with R. Abraham Saba of Adrianople, who is mentioned in the responsa of R. Elijah Mizraḥi, No. 52.

Bibliography: Steinschneider, *Cat. Bodl.* No. 4301; Grätz, *Gesch. d. Juden*, 2d ed., viii. 219, 379; Michael, *Or ha-Ḥayyim*, No. 199.

J. L. S.

ABRAHAM IBN SAHL: See Abu Isḥaḳ, Ibrahim ibn Sahl.

ABRAHAM SAMUEL: Talmudist, preacher, and liturgical poet; flourished about the middle of the sixteenth century. He was a pupil of Abraham Motal, rabbi of Salonica, and later became teacher and preacher at Istib (Rumelia). He died childless about the year 1650. In order to prevent his name from falling into oblivion, Nissim ben Moses Cohen of Venice published, in 1719, a part of his manuscripts under the title, "Shirat Dodi" (The Song of My Friend), a versification of the halakot contained in Mishnah Shabbat. As poetry it has no value whatsoever, as might have been expected, considering the dry legal matter he had to handle.

The authorship of the תוכחות, printed in the "Nagid u-Meẓawweh," p. 22 (Amsterdam, 1712), can not be ascribed to him. Inasmuch as the memorial formula זצ"ל is omitted after his name, the author of the *tokaḥot* must have lived after 1712, whereas Abraham Samuel died about 1650. The writer of these tokaḥot is called Abraham ben Samuel, and not Abraham Samuel.

Bibliography: Conforte, *Ḳore ha-Dorot*, ed. 1846, p. 52*b*; Steinschneider, *Cat. Bodl.* No. 4308; Michael, *Or ha-Ḥayyim*, No. 254. Both Steinschneider and Michael overlooked Conforte's note and therefore fell into errors.

L. G.

ABRAHAM BEN SAMUEL: Physician in Barcelona about 1030; contemporary of Abraham ben Ḥiyyah. He was highly esteemed at the court of Count Berenger for his knowledge of medical science.

M. K.

ABRAHAM BEN SAMUEL BEN ALDEMAGH: Hebrew poet of the thirteenth century, some of whose verses are found in Hebrew translations of Maimonides' Arabic commentary on the Mishnah.

Bibliography: *Catalogue des Manuscrits Hébreux et Samaritains de la Bibliothèque Nationale de Paris*, p. 44.

G.

ABRAHAM BEN SAMUEL COHEN OF LASK, known as **"The Ḥasid [Pious] of Amsterdam":** A Jewish ascetic who flourished at the end of the eighteenth century. He went to live at Jerusalem in 1785, but afterward traveled through Europe as an agent for the collection of donations for the Polish Jews in Palestine, making Amsterdam his center; he died as ḥakam at Safed, Palestine, during a riot against the Jews, who had protested against excessive taxation. He was an ascetic of a remarkable type; he fasted six days of the week, from Sabbath night to Sabbath eve, but feasted quite luxuriously on the Sabbath. Often he devoted entire days and nights to the study of the Torah, standing upright during that time. He took his daily ablutions in the river before offering his prayers in the morning, often breaking through the ice in winter for this purpose. Yet in spite of all this austerity he was a man of uncommon vigor.

Once in Palestine, together with a number of Jewish scholars, Abraham was dragged to prison by some Turkish officials, and subjected to the bastinado, for no other reason than that it was the usual method pursued by the Turkish government for extorting money from the Jews. Abraham and another rabbi alone survived. At every stroke received Abraham uttered the rabbinic phrase, גם זו לטובה ("This, too, is for the best"). He was held in reverence by the best men of the time as "the holy man of God." He published several cabalistic homilies, one under the title of "Weshab ha-Kohen" (The Priest Shall Return), Leghorn, 1788; another, "Weḥishab lo ha-Kohen" (The Priest Shall Reckon), Fürth, 1784; a third, "Bet Ya'aḳob" (Jacob's House), Leghorn, 1792; and a fourth, "'Ayin Panim ba-Torah" (Seventy Meanings of the Law), Warsaw, 1797. The last work gives seventy reasons for the order of the sections in the Pentateuch, as well as seventy reasons why the Law begins, "In the beginning God created the heavens and the earth" (Gen. i. 1). All are filled with fantastic numerical and alphabetical combinations.

Bibliography: Münz, *Rabbi Eleazar Shemen Rokeaḥ*, pp. 29-31; Zedner, *Cat. Hebr. Books Brit. Mus.* s. v.; Fürst, *Bibl. Jud.* ii. 223.

K.

ABRAHAM BEN SAMUEL ḤASDAI. See Ḥasdai, Abraham ben Samuel.

ABRAHAM BEN SAMUEL MEYUḤAS. See Meyuḥas, Abraham ben Samuel.

ABRAHAM SON OF SAMUEL THE PIOUS: An eminent Talmudic scholar and elegist, the brother of Judah the Pious (of the Ḳalonymus family); was born at Speyer about the second half of the twelfth century. He attained a very old age, for Rabbi Eliezer ben Nathan (RABN) of Mayence, whose death occurred before 1170, considered him a rabbinical authority of the first order, and Isaac of Vienna, the author of "Or Zaru'a," who flourished about 1250, knew him personally. Abraham was the author of several elegies on the sufferings of the Jews during the first (1096) and the second (1147) Crusades, as also of a few *seliḥot* or penitential poems. He was also active as an apologist for Judaism, as is shown in the "Niẓẓaḥon."

Bibliography: Zunz, *S. P.* p. 283; Michael, *Or ha-Ḥayyim*, No. 248; *Monatsschrift*, 1895, xxxix. 448; 1897, xli. 146.

L. G.

ABRAHAM, SAMUEL, OF SOFIA: A Turkish Talmudist who flourished in the middle of the seventeenth century. In collaboration with Michael ben Moses ha-Kohen he wrote "Moreh Ẓedeḳ" (Teacher of Righteousness), which was printed in Salonica in 1655. This is in the nature of a concordance to the works of the Aḥaronim, or later casuists.

Bibliography: Steinschneider, *Cat. Bodl.* Nos. 6393, 6912; Michael, *Or ha-Ḥayyim*, No. 254.

L. G.

ABRAHAM SANCI. See Sanci (Sanchi), Abraham.

ABRAHAM BEN SAUL BRODA. See Broda, Abraham ben Saul.

ABRAHAM SCHRENZEL. See Rapoport, Abraham.

ABRAHAM HA-SEPHARDI: Hebrew poet and ritualist. He was rabbi at Arta in 1521. Though not a Karaite, he has been credited with the authorship of the seven poems of four lines each which precede the different sections of the Nineteenth Psalm, printed in the Karaite prayer-book for use during the seven days of Passover.

Bibliography: Zunz, *Ritus*, p. 161; idem, *S. P.* p. 543.

G.

ABRAHAM BEN SHABBETHAI COHEN OF ZANTE (called also **Abraham Cohen Rofe**): Physician and poet; born in Crete in 1670; died in 1729. He must have removed at an early period to Zante. He studied under Hezekiah Manoah Provençal, a physician of Verona. He was the author of a poetical paraphrase of the Psalms, which he published, together with other poems of his own, under the title "Kehunat Abraham" (Abraham's Priesthood), Venice, 1719. A specimen of this work, now quite rare, was reprinted in the periodical "Ha-Meassef," iii. 1, and in "Bikkure ha-'Ittim," v. 83. While he shows a good command of the Hebrew language, his poetry is not of a high order.

Bibliography: Delitzsch, *Zur Geschichte der Jüdischen Poesie*, p. 74; Steinschneider, *Cat. Bodl.* col. 706; Michael, *Or ha-Ḥayyim*, No. 230.

D.

ABRAHAM SHALOM. See Shalom, Abraham.

ABRAHAM SHALOM BEN ISAAC BEN JUDAH BEN SAMUEL. See Shalom, Abraham, ben Isaac ben Judah ben Samuel.

ABRAHAM SHAMSULI. See Shamsuli, Abraham.

ABRAHAM BEN SHEM-ṬOB: Medical writer; born in the middle of the thirteenth century, probably at Marseilles, where his father, Shem-Ṭob ben Isaac of Tortosa, practised medicine. He is author of a medical handbook (חבור רפואה בדרך קצרה) in ninety-one paragraphs. Of this, two manuscripts are in the Bibliothèque Nationale de Paris (Hebr. MSS. Nos. 1181, 1182), in which the scribe adds after the name of the author the eulogy והי לנו ("God preserve him"). He is also called "Abraham the Hebrew of Tortosa," by Bonafos Bonfil Astruc, the Hebrew translator of the "Liber Practicæ" of Zahrawi, and "Abraham Judæus Tortuosensis," by Simon of Genoa, also known as a medical writer. He studied probably in Italy, as the last chapter of his handbook shows the influence of the Italian physician Gentile. Abraham ben Shem-Ṭob assisted in the translation of "Serapion de Simplicibus" (printed in 1473), and also translated chapter twenty-eight of the "Liber Practicæ," under the special title "Liber Servitoris." It treats of the preparation of simple medicaments. The Hebrew translation is lost, but the Latin version still exists under the title "Liber Servitoris XXVIII. de Præparatione Medicinarum Simplicium, translatus a Simone Januensi, interprete Abrahamo Judæo," Venice, 1471. Abraham was the actual translator and Simon merely added his name.

Bibliography: Neubauer, in *Rev. Ét. Juives*, v. 45; Steinschneider, *Hebr. Uebers.* pp. 657, 972; Gross, *Gallia Judaica*, p. 376.

M. S.

ABRAHAM BEN SHEM-ṬOB BIBAGO. See Bibago, Abraham ben Shem-Ṭob.

ABRAHAM BEN SHERIRA: Gaon in Pumbedita; successor to Rabbi Joseph bar Abba, from 816 to 828. He was inclined to mysticism, and was reputed to have the ability for predicting future events by watching the motion of the branches of trees. He is quoted in 'Aruk, *sub radice* סח.

A. K.

ABRAHAM SHMOILOVICH: A Lithuanian merchant known also as "The Honorable Sir Abraham, the Jew of Turisk," who flourished at the end of the sixteenth and the beginning of the seventeenth century. His name figures in the books of the Brest-Litovsk custom-house for the year 1583 as an exporter of lumber and cereals. On May 19, 1595, Alexander Pronski, the warden of Troki, leased, for a term of three years, to the "Noble Sir Burkatzki" and the "Honorable Sir Abraham Shmoilovich" of Turisk a feudal estate in the district of Vladimir, with its population and all its appurtenances. Even the resident Jews and the income derived from them were included in this list. The lessees also acquired the right to collect all the revenues, and in fact enjoyed the privileges of full manorial lords. On May 27, 1595, the Prince and Princess Grigori Sangushko leased to Shmoilovich and to his wife, Rikla Odinna, the village of Koshar and others adjoining, and six years later, Aug. 29, 1601, still other towns and hamlets.

Bibliography: *Archeograficheski Sbornik*, iv. 260; *Pamyatniki Vremennoi Kommissii*, vol. i., parts ii., ix., and x.; *Arkhiv Yugo-Zapadnoi Rossii*, vol. i., part vi., p. 283; *Regesty i Nadpisi*, etc., Nos. 673, 701, 713, 724, St. Petersburg, 1899.

H. R.

ABRAHAM SHOFEṬ (BEN SAMUEL): A Karaite leader; lived in Poland at the end of the seventeenth century. He was a favorite of King John Sobieski (1674–96), and largely instrumental in the foundation of Karaite colonies in the neighborhood of Lemberg, Galicia. According to a Hebrew manuscript concerning the Karaites in Poland, it was King John Sobieski who conceived the plan of these colonies, and in 1688 ordered Abraham Shofeṭ to issue invitations to several Karaite families in Lithuania and the Crimea to settle in Galicia. Many from Troki complied, and on them grants and privileges were bestowed as well as communal autonomy. As to the surname Shofeṭ ("Judge"), Neubauer surmises that the ḥakam, or spiritual leader, of the Lithuanian Karaites was clothed with judicial authority.

Bibliography: Neubauer, *Aus der Petersburger Bibliothek*, pp. 71, 72; Fürst, *Gesch. d. Karäert.* iii. 85.

M. B.

ABRAHAM IBN SHOSHAN: Well-known philanthropist and financier; member of the famous Spanish family, to which the Sassoons trace their descent. He lived in Spain (most likely at Toledo) in the fourteenth century. He is mentioned several times in the responsa of Asher ben Jehiel, and also in David Abudraham's work on the ritual.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 233.

D.

ABRAHAM IBN SHOSHAN OF CAIRO: Rabbi in Cairo, Egypt, in the sixteenth century, who together with RaDBAZ (David ibn Abi Zimra), gave a decision on a point of ritual.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 234.

J.

ABRAHAM BEN SIMEON HAIDE (HAIDA). See HAIDA, ABRAHAM BEN SIMEON.

ABRAHAM BEN SIMEON BEN JUDAH BEN SIMEON OF WORMS: Cabalist; born 1410; died 1440. He was the author of "Segullat Melakim" (Royal Devices), a treatise containing information on practical Cabala and on magic and natural science, which he collected on his travels. This treatise he wrote for his son Lamech, whom he warned against magic, which he denounced as the "black art." The work is divided into four parts, of which only the first part and the table of contents to the other three parts are preserved, in a manuscript originally belonging to David Oppenheimer's library, now in Oxford. Abraham was a pupil of R. Jacob Elim in Egypt, contemporary of Pope Martin V.

BIBLIOGRAPHY: Neubauer, *Cat. Bodl. Hebr. MSS.* No. 2051; Michael, *Or ha-Ḥayyim*, No. 257.

K.

ABRAHAM SIRALAVO. See SIRALAVO, ABRAHAM.

ABRAHAM BEN SOLOMON: Talmudic scholar, who flourished in Italy at the beginning of the thirteenth century. Some of his interpretations and decisions are recorded by Zedekiah ben Abraham 'Anaw, the author of the "Shibbole ha-Leḳeṭ" (Ears of Gleaning), who probably had before him some of Abraham's manuscripts. Abraham had the critical faculty sufficiently developed to consider Isa. xlv. 7, "I form the light and create darkness," as directed against the dualism of the Parsees (*l.c.* 12).

BIBLIOGRAPHY: Zedekiah ben Abraham, *Shibbole ha-Leḳeṭ*, p. 6*b*; Buber, introduction to *Shibbole ha-Leḳeṭ*, 8*b*; Michael, *Or ha-Ḥayyim*, No. 237.

L. G.

ABRAHAM BEN SOLOMON AKRA: An Italian scholar and editor of scientific works; lived at the end of the sixteenth century. He edited the work "Meharere Nemerim" (Venice, 1599), a collection of several methodological essays and commentaries on various Talmudic treatises. Akra is the author of a methodological treatise on the Midrash Rabbot, which Isaiah Horwitz (של״ה) embodied in his work "Shene Luḥot ha-Berit" (ed. Amsterdam, p. 411), without credit. The same thing occurs in the Wilna edition of the Midrash Rabbot, where Akra's treatise is reproduced from the "Shene Luḥot ha-Berit." Akra's work appeared originally as an appendix to the "Arze Lebanon," a collection of cabalistic essays, Venice, 1601. Abraham makes there the interesting statement that he saw in Egypt the manuscript of the Midrash Abkir. This is the last trace of the existence of that small Midrash.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 247.

L. G.

ABRAHAM BEN SOLOMON CONTI. See CONTI, ABRAHAM BEN SOLOMON.

ABRAHAM SOLOMON OF SAINT MAXIMIN: Physician, who flourished in the fifteenth century, being in high favor with René of Anjou, count of Provence. Cæsar of Nostradamus, himself of Jewish origin, in "L'Histoire et Chronologie de Provence," p. 618 (Lyons, 1624), says:

"There was in the city of Saint Maximin a Hebrew, very learned and widely known in medicine, a celebrated philosopher named Abraham Solomon, who, despite the fact that he was a Jew, stood in high favor with the grandees of his day, especially with René of Anjou. As the king desired to keep him in his service, he was excused from paying the taxes usually levied upon the Jews."

This is not surprising on the part of René, who devoted a great part of his life to art, and especially to the collection of the poetry of the Provençal troubadours, being himself an author of some renown. Abraham was not the only Jewish physician in the service of the count. According to Nostradamus (p. 621), it was through his Jewish physicians that he became aware of the miserable condition in which the Provençal Jews lived, and he did what he could to ameliorate it.

Abraham probably belonged to the Abigdor family, and has been identified as the Abraham Abigdor (1433–48) mentioned in a list of physicians at Marseilles during the fourteenth and fifteenth centuries ("Rev. Ét. Juives," vii. 294). Here Abraham Solomon really means Abraham ben Solomon, the word "ben" being often omitted in such names. There is reason to believe that his father may have been Solomon ben Abraham Abigdor, a translator of some repute.

BIBLIOGRAPHY: Gross, in *Monatsschrift*, xxix. 410; Steinschneider, *Hebr. Uebers.* p. 643; Depping, *Les Juifs dans le Moyen Age*, p. 335, Paris, 1839; Nübling, *Die Judengemeinden des Mittelalters*, p. 86.

G.

ABRAHAM BEN SOLOMON SELAMA. See SELAMA, ABRAHAM BEN SOLOMON.

ABRAHAM BEN SOLOMON OF TORRUTIEL (Spain): Historian; lived at the end of the fifteenth century and at the beginning of the sixteenth. When only nine or ten years old, he was compelled to leave Spain (1492) in the company of those whom Ferdinand and Isabella had driven from their homes. He seems to have been of the family of Asher ben Jehiel, whom he calls אדוני, while he speaks of Asher's father as זקיני. Apparently, his teacher was one Jacob לואל; which name Graetz takes to be a mistake of the copyist for Alfual, while Harkavy emends it to "Al-Wali." Abraham went with a number of the exiles to Fez, Morocco, and with them suffered much through want, and by a fire which broke out in the city eight months after his arrival.

In later years Abraham ben Solomon wrote an appendix to "Sefer ha-Ḳabbalah," the historical work of Abraham ibn Daud, continuing an account of the Jews from the year in which Abraham ibn Daud died (1180) to the year 1525. This appendix is made up of three parts: (1) A list of learned men not mentioned by Abraham ibn Daud, taken largely from the "Sefer Zeker Ẓaddiḳ" of Joseph ibn Ẓaddiḳ; (2) a list of learned men from the time of Abraham ibn Daud down to that of Isaac Campanton (1463)—a man for whom he expresses the highest admiration; (3) a history of the kings that ruled in Spain up to Ferdinand; an account of the expulsion of the Jews from Spain, of the learned men that lived after Campanton, and of the fortunes of the exiles in Fez. In the preface he promises to add what Abraham Zacuto has to say upon the events that happened between the years 1509 and 1534.

The third section is of the most interest. Like the author of the "Shebeṭ Yehudah," Abraham, though young at the time, was an eye-witness of the events that he narrates with so much feeling. He speaks with much bitterness of the attitude of the rich men of Spain, who, with Abraham Senior, chief rabbi of Castile, at their head, preferred to change their faith rather than suffer martyrdom or exile. He holds that the expulsion of 1492 was a just sentence of God upon the Jews of Spain, because of their many sins, and especially on account of the arrogance of their great men, who neglected the Law and left it to be observed only by the poor and lowly.

Bibliography: The manuscript of the *Sefer ha-Ḳabbalah* with the appendix of Abraham ben Solomon was brought from the East by Abraham Harkavy, and is now in the Bodleian. It was printed by Neubauer in his *Medieval Jewish Chronicles*, 1887, i. 101-114 (compare p. xiv.), and was again edited with critical notes by A. Harkavy in Rabbinowitz's Hebrew translation of Grätz's history, 1898, vol. iv. (*Ḥadashim gam Yeshanim*, ii. 2); Grätz, *Gesch. d. Juden*, 3d ed., viii. 484; Fidel Fita, in *Boletin de la Real Academia de Historia*, ix. 245.

G.

ABRAHAM BEN SOLOMON TREVES ẒARFATI. See Treves, Abraham ben Solomon.

ABRAHAM BEN SOLOMON YARḤI ẒARFATI. See Yarḥi, Abraham ben Solomon.

ABRAHAM BEN SOLOMON OF ZAMORA (Spain): Eschatological writer of the thirteenth century. His work exists in the library of Munich (Codex 47, 7*d*), but has not yet been published. It has been conjectured by Zunz that one of Abraham ibn Ḥiyyah's works was dedicated to him. In the bibliographical sources, however, some confusion seems to exist between him and Solomon ben Abraham. There is a scribe of the same name who wrote in the year 1299 a codex found in the Saraval collection.

Bibliography: Steinschneider, *Cat. Bodl.* cols. 2270, 2354; idem, *Jüd. Lit.* (see index); idem, *Hebr. Bibl.* iv. 109; idem, *Leyden Catalogue*, 162; idem, *Munich Catalogue*, 22, 46, 5; Zunz, addition to *Leipsic Catalogue*, 323.

J.

ABRAHAM SULMAR. See Sulmar, Abraham.

ABRAHAM TALMID. See Talmid, Abraham.

ABRAHAM IBN TAVVAH. See Tuvvah, Abraham ibn.

ABRAHAM TAWIL BEN ISAAC. See Tawil, Abraham, ben Isaac.

ABRAHAM OF TOLEDO (called also **Don Abraham Alfaquin** = Arabic *ḥakim*, "physician" or "wise man"): Physician of King Alfonso the Wise of Castile, who esteemed him highly; flourished in the second half of the thirteenth century. At the king's request he translated several books from Arabic into Spanish. One of these was Al-Heitham's treatise on the construction of the universe, the Latin translation of which ("De Mundo et Cœlo") is based on Abraham's Spanish version. It is not strictly a translation, but rather a paraphrase of the Arabic original, as observed by the anonymous Latin translator, who remarks in his preface that the king had requested Abraham "to arrange the work in better order than it was, and to divide it into chapters." More widely known is Abraham's Spanish translation (1277) of Zarkali's "Astrolabe," which furnished the foundation for the Latin and Italian translations. The French translation of the seventieth sura of the Koran, by Bonaventura de Sene, is also based on the Spanish translation made by Abraham in 1264. Some writers have tried to identify this Abraham with Abraham Judæus Tortuosensis, who, toward the end of the thirteenth century, translated several works from the Arabic and perhaps also from the Latin; for instance: "'De Simplicibus opus ex Dioscoride et Galeno aggregatum,' interprete Abrahamo Judæo Tortuosensi," and "'Liber Servitoris,' interprete Abrahamo Judæo Tortuosensi" (Venice, 1471). Compare Abraham b. Shem-Ṭob.

Bibliography: Steinschneider, *Hebr. Uebers.* §§ 347, 370, 474*b*, 476, 581; idem, *Hebr. Bibl.* vi. 75; Grätz, *Gesch. d. Juden*, vii. 447.

L. G.

ABRAHAM TROKI BEN JOSIAH. See Abraham ben Josiah ha-Rofe.

ABRAHAM OF TROYES: Head of the community of Troyes, France; lived about the middle of the twelfth century. He was a contemporary of Rabbenu Tam. The influence that he exercised at Troyes gave rise to a somewhat curious legal incident. Eleazar ha-Nadib (the word *nadib* denotes a Jewish Mæcenas), against whom he had brought an action, demurred to appearing before the rabbinical court at Troyes; and, being supported by Isaac ben Samuel of Dampierre, had his case referred to another tribunal (Gross, "Gallia Judaica," pp. 165, 239). Yom-Ṭob ha-Nadib, the son of Eleazar, being placed in a similar position, also refused to be judged at Troyes, and was sustained in his contention by Judah Sire Leon of Paris ("Rev. Ét. Juives," vii. 42). At the same time Simson ben Abraham of Sens took the part of the son-in-law of Simson of Troyes, who, being afraid of the influence of the opposite party, also objected to being tried before the rabbinical court of that town (Gross, *l.c.*).

S. K.

ABRAHAM OF VALLADOLID. See Abner of Burgos.

ABRAHAM DEL VECCHIO OF FERRARA. See Del Vecchio, Abraham, of Ferrara.

ABRAHAM HA-YAKINI (this name seems to be of Turkish origin, and is pronounced somewhat like Haikini): One of the chief agitators in the Shabbethaian movement, the son of Pethahiah of Constantinople; born—according to a not entirely reliable source, מאורעות צבי (Lemberg, 1871, p. 3)—on Sept. 8, 1611. He studied under Joseph di Trani of Constantinople (died 1644), and under Mordecai, a German cabalist. From the latter he probably derived the touch of mysticism which, combined with cunning and great intelligence, made him the most suitable representative of Shabbethai Ẓebi. Ha-Yakini persuaded Shabbethai, who at that time was convinced that he was the Messiah but was timid and fearful of proclaiming himself, boldly to declare his claims. It was in Constantinople, about 1653, that Shabbethai Ẓebi became acquainted with Ha-Yakini, who, on account of his learning and oratorical powers, enjoyed a great reputation in his native town. He is described by contemporaries as the best preacher of his day.

Ha-Yakini put into the hands of Shabbethai Ẓebi a spurious book in archaic characters, which, he assured him, contained the Scriptural proof of his Messianic origin. This fabrication, entitled "The Great Wisdom of Solomon," began as follows:

> "I, Abraham, was confined in a cave for forty years, and I wondered greatly that the time of miracles did not arrive. Then was heard a voice, proclaiming, 'A son will be born in the year 5386 [1626] to Mordecai Ẓebi and he will be called Shabbethai. He will humble the great dragon . . . he, the true Messiah, will sit upon My [God's] throne.'"

In this manner, and in a style imitating the ancient apocalypses, this fabrication, attributed to Ha-Yakini, who was a master of Hebrew diction, continues to describe the vision which had appeared to the fictitious Abraham. Shabbethai Ẓebi accepted this work as an actual revelation and determined to go to Salonica—the paradise of cabalists—and there begin his public activity. Ẓebi was not ungrateful, and later appointed Ha-Yakini among the kings whom he purposed to enthrone over his prospective worldwide empire. Ha-Yakini on his side proved himself not unworthy of the confidence shown by his master. He gave proof of his devotion at the time when Shabbethai Ẓebi was in prison in Constantinople, and when even the greatest enthusiast could no longer be in doubt concerning his true character. He forged official opinions of the rabbinical council of Constantinople in favor of Shabbethai's claims to Messiahship. With great subtlety he obtained influence over two Polish rabbis who, as delegates of the Jews of eastern Europe, had come to Constantinople in order to investigate the claims of Shabbethai, and exercised such influence over them as to lead them to declare themselves his adherents. The conversion of Shabbethai to Mohammedanism put an end to the career of Ha-Yakini as an agitator. Notwithstanding his activity in this direction, he found time for literary work, which is of such merit that, had it not been for the deceptions he practised, it would have secured him an honorable place among the Jewish scholars of his time. He is the author of one hundred and fifty psalms (composed in imitation of those in the Bible), which appeared under the title "Hod Malkut" (Glory of the Kingdom), Constantinople, 1655. He also wrote "Eshel Abraham" (Abraham's Oak), a collection of sermons, and "Tosefet Merubbah" (Additions to Additions), a commentary upon the Tosefta, and responsa. At the request of the Dutch scholar and bibliophile L. Warner, whom he knew personally and for whom he copied many Karaitic manuscripts, he composed a work on the genealogy of the patriarch Abraham, which is still preserved in the Warner collection at Leyden. From a Hebrew letter of Ha-Yakini to Warner it is learned that the former was in favor with the Dutch minister at the Turkish court, and it must be stated to the credit of Ha-Yakini that he used his influence in behalf of strangers. It may be mentioned that with the Crimean Jews (Crimchaki) Ha-Yakini is still a name to conjure with; at their prayers in memory of Israel's great dead his name is mentioned with special solemnity.

Bibliography: Steinschneider, *Cat. Bodl.* No. 4240; idem, *Leyden Catalogue*, p. 290; Fürst, *Gesch. d. Karäert.* iii. 53; *Anmerkungen*, p. 92; Grätz, *Gesch. d. Juden*, 3d ed., x. 191, 211, 217; D. Kahana, *Eben ha-To'im*, pp. 6, 29, 37; Azulai, *Shem ha-Gedolim he-Ḥadash*, letter *Aleph*, No. 58; Deinard, *Massa Krim*, ii. 159.

L. G.

ABRAHAM BEN YEFET (JAPHETH): Karaite poet; born about the beginning of the fifteenth century; died after 1460. He traced his descent to Moses Dar‘i, the celebrated Karaite poet. He copied the religio-legal compendium of Samuel ha-Rofe ha-Ma‘arabi in 1460. Abraham ben Yefet is probably identical with the Karaite poet Abraham ha-Rofe, since Rofe is a cognomen of many of the ancestors of Abraham ben Yefet. Even in his work as scribe he reveals his poetic nature by subjoining an epigram at the end of each manuscript that he copied.

Bibliography: Pinsker, *Likkute Kadmoniot*, p. 49, and supplement, pp. 115, 125; Steinschneider, *Hebr. Uebers.* p. 322, note.

L. G.

ABRAHAM YIẒḤAḲI OF SALONICA. See Hoeshel, Abraham Joshua.

ABRAHAM BEN YOM-ṬOB BONDI. See Bondi, Abraham ben Yom-ṭob.

ABRAHAM BEN YOM-ṬOB OF JERUSALEM: Astronomer and rabbi of Constantinople; born about 1480. He was a pupil of Elijah Mizraḥi, and is quoted by Joseph Caro as a high authority. In 1556, at the instance of Joseph Nasi, he joined the rabbis of Constantinople who attempted to interdict commerce with Ancona on account of the oppression that the Maranos of that port suffered under the jurisdiction of the popes. Abraham ben Yom-Ṭob edited a calendar for the Jewish, Christian, and Mohammedan years, which is printed in the Greek Maḥzor (ed. Elijah ha-Levi, Constantinople, 1526). He follows the system of Ulugh Beg, which he verified, he says, by means of an instrument divided into minutes, the diagonal of which was almost twenty-four spans long. He cites Isaac Israeli.

Bibliography: Steinschneider, *Cat. Bodl.* No. 2587; idem, *Mathematik bei den Juden*, in *Abhandlung zur Gesch. d. Mathematik*, part ix. 475, Leipsic, 1899.

A. K.—G.

ABRAHAM BEN YOM-ṬOB OF TUDELA: Commentator, who flourished in Spain about 1300. He was the author of a commentary on Baba Batra, which is still extant in manuscript in the Bodleian Library, Oxford, England.

Bibliography: Neubauer, *Cat. Bodl. Hebr. MSS.* No. 446.

M. K.

ABRAHAM ẒARFATI. See Ẓarfati, Abraham.

ABRAHAM ẒARFATI (BEN SOLOMON TREVES). See Treves, Abraham ben Solomon.

ABRAHAM IBN ẒARẒAL. See Ẓarẓal, Abraham ibn.

ABRAHAM ẒEBI OF PIOTRKOW: Polish Talmudist; flourished at the beginning of the nineteenth century. He was a rabbi in several Polish communities, including Piotrkow, where he died. His work, "Berit Abraham" (Dyhernfurth, 1818), contains responsa covering the field of all four parts of the "Shulḥan ‘Aruk." Besides this there are several responsa of his in the works of his contemporaries.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 85.

L. G.

ABRAHAMS, ABRAHAM: Writer on *sheḥiṭah* (laws of ritualistic killing of animals); born at Siedlce in Poland, December, 1801, and died at Jerusalem, January 23, 1880. He was familiarly known as Rabbi Abraham, and for nearly half a century he performed the duties of principal *shoḥeṭ* in London. Owing to the persecution of the Jews by the Russian government, he fled from Poland to England in 1837, and received the appointment of shoḥeṭ at Leeds. Two years afterward he became chief shoḥeṭ of London. As an authority on sheḥiṭah he enjoyed a very wide reputation, being the author of several popular Hebrew works upon this and other Talmudical subjects. His opinions on the minutiæ of the ritual and observances were greatly respected, especially in Poland. His best-known works are "Bet Abraham" and "Yizkor le-Abraham," the latter being his autobiography. A year before his death he settled in Jerusalem, in order to end his days in study in that city. One of his last acts was to present to the Mishkenot Israel Building Society the house he had purchased in the Holy City, directing that it be used in perpetuity as a synagogue. His son by a second marriage was Barnett Abrahams.

Bibliography: *Jew. Chron.* Feb. 13, 1880; *Jew. World*, Feb. 13, 1880.

G. L.

ABRAHAMS, BARNETT: Dayyan, or assistant rabbi, of the Spanish and Portuguese Congregation of London, England, and principal of Jews' College. He was born in Warsaw, Poland, in 1831, and died in London, November 15, 1863. Abrahams was educated at University College, and received the degree of B.A. from the University of London. He received his rabbinical instruction from his father. From a minor position in the Spanish congregation Abrahams became dayyan, performing at the same time the duties of ḥakam. On the resignation of Dr Loewe Abrahams became principal of

Jews' College, a position for which he was eminently fitted, as the bent of his mind was toward the education of the young. With this object before him he succeeded in founding the Society for the Diffusion of Religious Knowledge Among the Young, and he remained one of its most influential members till his death. He wrote several of the tracts published by the society. Two of his sons, Joseph and Moses, became Jewish ministers, and a third son, Israel, is senior tutor of Jews' College.

Bibliography: *Jew. Chron.* Nov. 20, 1863.

G. L.

ABRAHAMS, ISRAEL: English author and teacher; born in London, November 26, 1858; son of Barnett Abrahams. He received his education at Jews' College, of which his father was principal, and at University College, London. He received the degree of M.A. from the University of London in 1881. Abrahams taught secular subjects as well as homiletics at Jews' College, and was appointed senior tutor of that institution in 1900. He is a forceful lecturer and an earnest lay preacher. As honorary secretary of the Jewish Historical Society of England and as a member of the Committee for Training Jewish Teachers, he has been very active. He is also a member of the Committee of the Anglo-Jewish Association, and of several other institutions of the community.

Abrahams was joint author with Claude G. Montefiore of "Aspects of Judaism," published in 1895. His chief works are "Jewish Life in the Middle Ages," 1896, and "Chapters on Jewish Literature," 1898. Since 1889 he has been joint editor of the "Jewish Quarterly Review," and has helped materially to raise it to its present high position. He is a prolific contributor to periodical literature, and is especially well known for his articles on literary subjects, which appear weekly in the "Jewish Chronicle" under the title of "Books and Bookmen."

Bibliography: *Who's Who?* 1900; Harris, *Jew. Year Book*, 1900.

G. L.

ABRAHAMS, LOUIS BARNETT: Head master of the Jews' Free School, London; born at Swansea, South Wales, 1842. He was educated in the Jews' School at Manchester, whither his family had removed in 1845. In 1854 he was indentured to Moses Angel at the Jews' Free School, London, as a pupil-teacher, and in 1864 he was appointed principal instructor of English. For the next twenty years Abrahams had charge of nearly all the teaching staff of the boys' department of the school. In 1884 he was appointed vice-master. When, in December, 1897, failing health compelled the retirement of Moses Angel, Abrahams was elected head master of the school, while Moses Angel became principal; on the death of the latter in September, 1898, Abrahams succeeded him.

Abrahams is a graduate of the London University, and one of the founders of the Jewish Educational Board and of the Teachers' Training Committee. His published works are: "A Manual of Scriptural History for Jewish Schools and Families," London, 1882; "A Translation of the Prayer-Book for School Use"; "A Chronological History of England."

On the establishment of the "Jewish Record," in 1868, Abrahams acted as its first editor. He has been also a frequent contributor to other Jewish periodicals.

Bibliography: *Jew. Chron.* Dec. 10, 1897, p. 9; *Jew. Year Book*, 1899; *Young Israel*, Dec., 1899 (portrait).

G. L.

ABRAHAMS, NICOLAI CHRISTIAN LEVIN: Danish scholar, professor of the French language and literature at the University of Copenhagen; born at Copenhagen Sept. 6, 1798; died there Jan. 25, 1870. He entered the university in 1815, and graduated in law in 1818. He was one of the twelve Danes (*tylvten*) who sent the literary challenge to the Danish author Baggesen in reply to his criticism of the literary idol of the time, Adam Oehlenschläger. For four years, in order to continue his studies, he traveled in foreign countries, and in 1828 he returned to Copenhagen and wrote, to gain the degree of master of arts, a dissertation on Wace's "Roman de Brut." A year later he was appointed lector of French at the University of Copenhagen, and in 1832 was promoted to a professorship after he had been baptized. Abrahams did much for the promotion of the study of French in Denmark, not only by his lectures, but also by his publications, of which some are scientific and others are of a more popular nature. In 1857 he retired from his position at the university and became notary public. For some years he was president of the Society of Fine Arts in Copenhagen, a history of which he wrote in 1864. He was also president of the Society for the Development of Danish Literature. Among his works are "Description des Manuscrits Français du Moyen-Âge de la Bibliothèque Royale de Copenhague," 1844; "Fransk Sproglære," 1845; "Balthasari Castilioni Aulici Liber Tertius Secundum Veterem Versionem Gallicam," 1848; "Meddelelser of mit Liv," published by his son in 1876.

Bibliography: Bricka, *Dansk Biografisk Lexikon*, s.v.; Salmonsen, *Store Illustrerede Konversations Lexikon*, s.v.

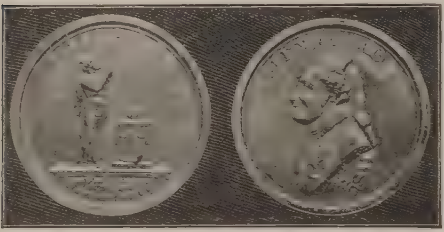
A. M.

ABRAHAMSON, ABRAHAM: German medalist and master of the Prussian mint; born at Potsdam, 1754 (1752?); died in Berlin, July 23, 1811. As an engraver he was considered one of the best of his time. Having learned the art of engraving from his father, Jacob Abraham, he soon excelled him in artistic execution. There exists a medal of the actor Brockmann, which is said to be the joint production of father and son.

Medal Commemorating Enfranchisement of Jews in Westphalia.

Abrahamson was much influenced by the designs of Chodowiecki, and sought to draw nearer to nature than did the latter, and thus avoid the dangers of too pedantic a style. On account of this the obverse sides of his medals are much finer than the reverse, which always exhibit the poverty and coldness of allegorical creation. Up to the year 1788 Abrahamson had engraved only the designs of others; then, in search of ideas and to study form, he set out for the various art centers of Europe. He spent four years abroad, and on his return most of the medals he made were of his own design. The following are by far the best of his numerous productions:

"Equipping the Prussian Troops" (1778); "Peace of Teschen" (1779); "Death of Duke Leopold of Brunswick"; "Peace with Russia" (1762); "Occupation of the District of the Netze" (1772); "The King's Seventy first Birthday" (1782); "Introduction of Silkworm Culture" (1783); "Meeting of the Monarchs at Tilsit" (1808); "Death of Queen Louise" (1810); "Enfranchisement of the Jews in Westphalia"; "The Emancipation of the Jews by Alexander I.": the last two are known as historic thalers.


Abrahamson's Medal commemorating the Emancipation of the Jews by Alexander I.

He also designed and engraved a medal commemorating the death of Queen Marie Antoinette; but his greatest work was a medal bearing the bust of Frederick the Great on a stone pediment that crushes a sphinx. The legend on this medal reads, "Fredericus Legislator 1785." In addition to these Abrahamson executed a series of medals of the great men of his time. This included Moses Mendelssohn, Kant, Lessing, Wieland, Ramler, Sulzer, Euler, Spalding, D. Bernouilli, Overbeck, Roloff, Marggraff, Formey, Martini, Gall, Burg, Gebhardi, Weisse, Spiegel, and others. The frontispiece of the eighty-sixth volume of the Krünitz-Flörke "Ökonomische Encyklopädie" (Berlin, 1802) is a copperplate portrait of Abrahamson. He is the author of "Versuch über den Geschmack auf Medaillen und Münzen" (Essay on Style in Medals and Coins), Berlin, 1801. Many other designs created by him have been cut by Daniel Berger, and afterward reproduced in copperplate as engravings for books.

BIBLIOGRAPHY: Meusel, *Teutsches Künstlerlexikon*, 1808; Nicolai, *Beschreibung Berlin's*, iii. 3, appendix, Berlin, 1786; Füssli, *Künstlerlexikon*, ii. 2; *ibid.*, supplement, p. 9; Schlickeysen, *Erklärungen der Abkürzungen auf Münzen*, 1857, pp. 41, 43, 54; Berger, *Werke*, Nos. 259, 646-648, 566; Julius Meyer, *Allg. Künstlerlexikon*, i. 33, Leipsic, 1872.

F. S. W.

ABRAHAMSON, AUGUST: Swedish philanthropist, and founder of the Sloid Seminary of Nääs, near Göteborg; born Dec. 29, 1817, at Karlskrona, Sweden, where his parents, originally from Germany, had settled; died May 6, 1898, at Nääs. August in his fourteenth year was apprenticed to a hardware merchant in Göteborg, and eventually he became founder and owner of one of the most extensive businesses in Sweden.

The large fortune which he thus accumulated was used by him for the improvement of the educational system of his native country. In 1868 he retired from business, and bought the magnificent estate of Nääs, with its picturesque old castle. Here he at once devoted himself to philanthropic and educational work, founding free schools, and otherwise furthering the material and spiritual interests of the community in which he lived. Later his efforts were directed to wider enterprises. In 1872 he established at Nääs an industrial school for boys, and two years later a similar institution for girls, in both of which instruction in manual training formed an important feature. At the head of these schools he placed his nephew, Otto Salomon, to whose efforts the remarkable success of the undertaking was largely due.

To meet the growing demand for instructors in handicrafts, Abrahamson and his nephew added in 1874 a sloid-training department for teachers. Sloid work may be described as a series of carefully graduated exercises in the making of articles of common household use, varying from simple objects, such as a pen-rest, to a table or cabinet. This sloid-training department developed into the great Sloid Seminary of Nääs, which, by Abrahamson's will, became possessed of his entire estate (380,000 crowns, or about $102,600) on condition that the institution should be continued under the name "August Abrahamson's Stiftelse." Every year large numbers of students from all parts of the world receive at the seminary gratuitous instruction in sloid work. The splendid results achieved, and the world-wide renown of the institution, are worthy memorials of the pioneer of manual training in the Scandinavian peninsula.

BIBLIOGRAPHY: *Chambers' Ency.* under *Sloyd.*

A. S. C.

ABRAHAMSON, DAVID: German physician; born in Danzig, 1740; died there in 1800. He studied medicine at Königsberg, and from 1775 practised his profession at Hasenpoth in Kurland. Shortly before his death he returned to his birthplace. He published "Betrachtungen eines Arztes am Krankenbette seines Patienten," Königsberg, 1785.

BIBLIOGRAPHY: Wunderbar, *Gesch. der Juden in Liev- und Kurland*, Mitau, 1853; Rosenthal, *Toledot Anshe Shem be-Kurland* in *Ha-Meliẓ*.

H. R.

ABRAHAMSON (ABRAMSON), MEYER: A German physician and writer on medicine; born at Hamburg, 1764; died there October 21, 1817. He graduated from the University of Göttingen in 1783 and began practise in his native city, where his father had also been a medical practitioner. Shortly afterward he was appointed physician to the Jewish Hospital in the city of Hamburg and to the poor of that city. In 1784 he began his literary career and became a prolific and popular writer on medical subjects. Most of his essays were published in "Richter's Chirurgische Bibliothek," "Baldinger's Magazin," "Meckel's Neues Archiv der Practischen Heilkunde," and "Hufeland's Journal." In book form he published: "Abhandlungen und Beobachtungen über Einige Krankheiten der Augen" (1785); "Unterricht für Diejenigen, die mit Leibesbrüchen Behaftet Sind" (1786); "Einige Worte an das Publikum über die Wichtigkeit der Kuhpocken-Impfung" (1801); "Hämorrhoiden" (third ed., 1815; translated into Swedish, 1807); "Gicht" (1815; second ed., 1816); "Der Arzt für Hypochondrische und Hysterische Frauenzimmer" (1817). Of a more scientific character is his treatise, "Untersuchungen über die Grosse Sterblichkeit unter Schwangeren, Wöchnerinnen und Neugeborenen Kindern" (1806). Abrahamson was a member of several scientific societies of Germany and Sweden.

BIBLIOGRAPHY: Schröder and Klose, *Hamburger Schriftsteller*, v. 233; *La Grande Encyclopédie*, s. v.

M. B.

ABRAMOVICH, MIKHAIL SOLOMONOVICH: Russian poet, son of Solomon (Shalom) Abramovich; born at Berditchev in 1859, and educated at the Gymnasium of Jitomir. At the age of twenty he went to St. Petersburg, only for a short time. Being implicated in a revolutionary movement, he was banished first to the government of Archangel, then to Samara and Kazan. In 1887 he graduated at St. Petersburg, where in 1901 he practised law. His earliest poems appeared in "Voskhod," "Nedyelya," and other periodicals, and were published in book form in 1889. Excepting those devoted to Judaism or that treat of Biblical subjects his poems do not exhibit much originality.

BIBLIOGRAPHY: Vengerov, *Kritiko-Biograficheski Slovar*, s. v.
H. R.

ABRAMOWITSCH, SOLOMON (SHALOM) JACOB, "The Jewish Cervantes," known also by the name of his work, "Mendele Mocher Seforim" (Mendele the Bookseller): A Hebrew and Judæo-German writer; born at Kopyl, Lithuania, in 1836. He studied Talmud at the ḥeder and bet ha-midrash until the death of his father, which occurred in 1849. As a youth he wandered from town to town, visiting Slutsk and Wilna, and learning Hebrew literature in the rabbinic colleges of those towns. Early in life the poetic side of his nature asserted itself, and he wrote several Hebrew lyrics, but without much success. Through family circumstances he was compelled to remove from Lithuania and to go to Volhynia and thence to Podolia. **Wanderings.** During his wanderings he became thoroughly acquainted with the conditions of Jewish life in Russia. At the age of eighteen he settled in the city of Kamenetz-Podolsk, where he made the acquaintance of the Hebrew poet Abraham Gottlober, and began the study of modern Russian and German literature, under the guidance of Gottlober's elder daughter.

S. J. Abramowitsch.

In 1856 he became a teacher in the Jewish Boys' College of the government in Kamenetz, and in the same year he published his first essay, under the title "On Education," in the periodical "Ha-Maggid." At this time a strong progressive movement took possession of the cultured Jews in Russia in consequence of the reforms of Alexander II. (see HASKALAH). Abramowitsch entered into the fight, and wrote political articles for the periodicals and likewise published many essays in Hebrew on natural science. Two volumes, made up of collected articles on politics, were published by him under the titles "Mishpaṭ Shalom" (Peaceful Judgment), 1860, and "'En Mishpaṭ" (Critical Eye), 1866. In 1862 Abramowitsch began the publication of his work "Toledot ha-Ṭeba'" (Natural History), adapted from the "Naturgeschichte" of H. O. Lenz. Three volumes of this work were finished before 1872. They aroused great interest in the study of natural science among the younger generation.

But it was not in this line of literature that the talent of Abramowitsch reached its fullest development. He was by nature an artist, a novelist who penetrated the depths of the great mass of the people and their customs. In 1868 he published a novel under the title "Ha-Abot we-ha-Banim" (Fathers and Sons), a descriptive tale of life among the Russian Jews of his generation, in which he pictured the struggles between the orthodox parents and their progressive sons. This work has been translated into Russian. Abramowitsch's talent manifested itself especially in his tales of the life of the common people, written in the Judæo-German dialect. **Novels.** His first novel in this line, entitled "Das Kleine Menschel," was written in 1865 and published under the pseudonym "Mendele Mocher Seforim" (Mendele the Bookseller). It was a biting satire on an unworthy Jewish favorite of the governor of his province. Not content with attacking such an influential person, he published in 1869 "Die Taxe oder die Bande Stadt-Baale-Tobot" (The Gang of City Benefactors), translated into Russian by Joseph Petrikovski (Byelaya Tzerkov, 1884), a very sharp satire on the Russian *parnasim* who managed the affairs of the congregation in their own interest. This work provoked the wrath of the zealots at the head of the congregation of Berditchev, where Abramowitsch lived, and he was forced to move to Jitomir, which was then the center of the *Maskilim* (Progressists). In 1873 he published "Die Kliatsche," partly translated by Wiener under the title "Dobbin" ("Yiddish Literature" pp. 277–281), an allegory which describes the life of the Jews in their exile, both in the past and present, with a remarkable psychological thoroughness. This book was later translated into Russian, but the censor interdicted its circulation after the publication of the first few chapters. A few years later the novel "Kiẓẓur Mas'ot Binyamin ha-Shelishi" (An Abridged Account of the Travels of Benjamin III.), of which a specimen is translated by Wiener, pp. 285–295, gave a satirical picture of the life in the small towns of Volhynia. Both "Kliatsche" and "Mas'ot" were translated into Polish by the Christian author, Clemens Junosza of Warsaw. The translation of the second book bears the title "The Jewish Don Quixote." From 1888 to 1890 he published two remarkable novels: "Fischke der Krummer," describing the life of wandering Jewish beggars and soothsayers with considerable psychological skill and subtlety, and "Wünschfingerl," of a more historical cast, dealing with the times of Nicholas I. and Alexander II. In 1881 Abramowitsch removed to Odessa, where he became principal of the Talmud Torah School. In 1884 the twenty-fifth anniversary of his literary activity was celebrated.

In later years Abramowitsch was again inclined to write in the classical Hebrew, to which, through his literary talent, he gave a new shape and which he enriched by new terms. In this language he published his books, "Shem we-Yaphet ba-'Agalah" (Shem and Japhet in the Chariot), 1890; "Bi-Yeme ha-Ra'ash" (In the Days of Storm), 1894; "Bi-Yeshibah shel Ma'alah" (In Celestial Councils), published in Sokolow's "Aḥiasaf," 1895; and "Be-'Emeḳ ha-Baka" (In the Vale of Tears"), in "Ha-Shiloaḥ," 1897–98. The last novel was the author's own Hebrew translation of his book, "Wünschfingerl," but with many additions and corrections. In recent years Abramowitsch has become a contributor to the Judæo-German paper, "Der Jud," which is edited in Russia and published at Cracow, Austria. In this paper he published a novel with an autobiographic notice under the title "Shelomoh Rabbi Ḥayyim's." The influence of such a literary talent as that of Abramowitsch on his contemporaries has been very great, and he has more than any other helped to shape the style adopted in Yiddish literature, to which he added many expressions borrowed from his native Lithuanian dialect.

Bibliography: L. Binstock, in *Vos*, 1884, No. 12; Sokolow, *Sefer Zikkaron*, Warsaw, 1889 (*Abramowitsch, Autobiographical Sketch*); *Alle Kessowim von Mendele Mocher-Seforim*, i. ii., Odessa, 1888–90; Wiener, *Yiddish Literature*, pp. 150–160, 362, 363 (list of works).

S. M. D.

ABRAMS, HARRIET: English soprano vocalist and composer; born 1760; died in the first half of the nineteenth century. She was the eldest of three sisters (Harriet, Theodosia, and Eliza), all excellent vocalists. Harriet herself was a pupil of Dr. Arne, and made her début at Drury Lane Theater, London, in her master's musical piece, "May Day," October 28, 1775. She and her sister Theodosia sang at the opening of the Concerts of Ancient Music in 1776. She sang also at the Handel Commemoration in Westminster Abbey in 1784 and at the principal London concerts for several years afterward, when she and her sisters retired into private life. Harriet Abrams composed several pleasing songs, two of which, "The Orphan's Prayer" and "Crazy Jane," aided by the impressive singing of her sisters, became very popular. She published, further, in 1787, a collection of Scotch songs harmonized for three voices, besides other pieces at later dates.

Bibliography: Brown, *Dictionary of Musicians*, s.v.; Grove, *Dict. of Music and Musicians*, 1890, vol. i.; Champlin, *Cyclopedia of Music and Musicians*, i. 4, New York, 1893.

G. L.

ABRAMSON, ARTHUR VON: Russian civil engineer; born at Odessa, March 3, 1854. He was educated at the gymnasium of his native city, and studied mathematics at the University of Odessa, which he left to take a course in civil engineering at the Polytechnikum of Zurich, Switzerland, from which he was graduated in 1876. Returning to Russia in 1879, he passed the state examination at the Russian Imperial Institute of Roads and Communications, and was appointed one of the directors of the Russian state railway at Kief. He devised, built, and managed the sewer system of Kief, and constructed the street-railroad of that city. In 1881 he founded and became editor-in-chief of a technical monthly, "Inzhener" (The Engineer). He was appointed president of the local sewer company and director of the Kief city railroad. H. R.

ABRAMSON, BERNARD: Russian physician of the nineteenth century. He was a corresponding member of the St. Petersburg Academy of Science, and for valued work in sanitation was made a hereditary honorary citizen by the Russian government. Owing to his interest in Jewish matters, he was requested by the government to draw up a curriculum for the Jewish school at Uman in the government of Podol. In 1849 the title of collegiate councilor was conferred upon him; and in the same year he was elected a member of the Odessa English Club (composed of Russian noblemen). He wrote various medical works.

Bibliography: *Orient*, 1849, pp. 31, 112; *Jüd. Athenäum*, s.v., Leipsic, 1851.

H. R.

ABRASS, JOSHUA (OSIAS); called also Pitzi: A famous ḥazan, or cantor; born in Austria about 1820, and died at Odessa in 1883. He was cantor in Tarnopol, 1840–42; afterward in Lemberg, 1842–60; and from 1860–83 he was chief cantor of the great synagogue of Odessa. He composed זמרת יה ("Hymns and Religious Songs for Sabbaths and Festivals of the Year"), Vienna, 1873. His daughter was Abrastzova, a popular Russian singer.

Bibliography: Lippe, *Bibliographisches Lexicon*, s.v.

H. R.

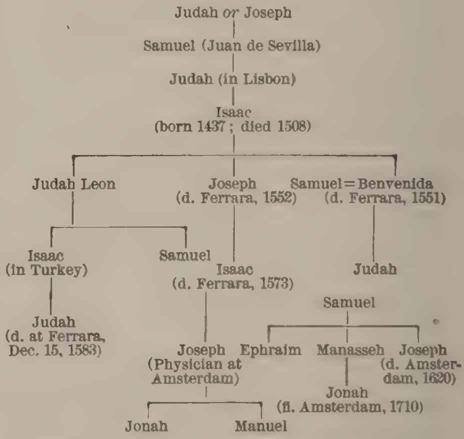
ABRAVALLA (אבראבאליא), SAMUEL, called THE GREAT: The richest Jew in Valencia. He was forced during the persecution of 1391 to accept Christianity. The *jurados* of Valencia reported on this baptism on July 14, 1391, as follows: "Yesterday there was baptized the great Don Samuel Abravalla with great solemnity in the palace of En Gasto under the patronage of the marquis, and he has received the name of Alfonso Ferrandes de Villanueva, from an estate which he owns in the marquisate, called Villanueva" (De los Rios, "Hist. de los Judíos de España y Portugal," ii. 603). This Samuel Abravalla can scarcely be identical with Don Samuel Abravanel, who was also baptized in 1391, but took the name Juan de Sevilla. Abravalla soon returned to Judaism, as did also Abravanel. He was sent with Don Solomon ha-Levi to Rome as ambassador of the Spanish Jews, and had an interview with the pope.

Bibliography: *Shebeṭ Yehudah*, No. 41; Grätz, *Gesch. d. Juden*, iv. 219.

M. K.

ABRAVANEL, ABARBANEL, or ABRABANEL: One of the oldest and most distinguished Spanish families, which traces its origin from King David. Members of this family lived at Seville, where dwelt its oldest representative, Don Judah Abravanel. Samuel Abravanel, his grandson, settled at Valencia, and Samuel's son, Judah (or perhaps he himself), left Spain for Portugal. Isaac, the son of Judah, returned to Castile, where he lived till the time of the great expulsion of the Jews from Spain in 1492. Then, with his three sons, Judah, Joseph, and Samuel, Isaac went to Italy. Their descendants, as well as other members of the family who arrived later from the Iberian peninsula, lived in Holland, England, Turkey, and elsewhere during and since the sixteenth century.

Pedigree.



Isaac Abravanel: Statesman and Bible commentator, son of the Portuguese treasurer, Dom Judah, was born in the year 1437 at Lisbon, and died at Venice in 1508. He was buried in Padua.

Abravanel received a careful education and was a pupil of Joseph Ḥayyim, rabbi of Lisbon. Well versed in Talmudic literature and in the learning of his time, endowed with a clear and keen mind, and full of enthusiasm for Judaism, he devoted his early years to the study of Jewish religious philosophy, and when scarcely twenty years old wrote on the original form of the natural elements, on the most vital religious questions, on prophecy, etc. His political abilities also attracted attention while he was still young. He entered the service of King Alfonso V. of Portugal as treasurer, and soon won the confidence of his master. Notwithstanding his high position and the great wealth he had inherited from his father, his love for his afflicted brethren was unabated. When Arzilla, in Morocco, was taken by the Moors, and the Jewish captives were sold as slaves, he contributed largely to the funds needed to manumit them, and personally arranged for collections throughout Portugal. He also wrote to his learned and wealthy friend Jehiel, of Pisa, in behalf of the captives. After the death of Alfonso he was obliged to relinquish his office, having been accused by King John II. of connivance with the duke of Bragança, who had been executed on the charge of conspiracy. Abravanel, warned in time, saved himself by a hasty flight to Castile (1483). His large fortune was confiscated by royal decree. At Toledo, his new home, he occupied himself at first with Biblical studies, and in the course of six months produced an extensive commentary on the books of Joshua, Judges, and Samuel. But shortly afterward he entered the service of the house of Castile. Together with his friend, the influential Don Abraham Senior, of Segovia, he undertook to farm the revenues and to supply provisions for the royal army, contracts that he carried out to the entire satisfaction of Queen Isabella. During the Moorish war Abravanel advanced considerable sums of money to the government. When the banishment of the Jews from Spain was decreed, he left nothing undone to induce the king to revoke the edict. In vain did he offer him 30,000 ducats ($68,400, nominal value). With his brethren in faith he left Spain and went to Naples, where, soon after, he entered the service of the king. For a short time he lived in peace undisturbed; but when the city was taken by the French, bereft of all his possessions, he followed the young king, Ferdinand, in 1495, to Messina; then went to Corfu; and in 1496 settled in Monopoli, and lastly (1503) in Venice, where his services were employed in negotiating a commercial treaty between Portugal and the Venetian republic (Zurita, "Historia del Rey Don Fernando el Católico," v. 342*a*). M. K.

Abravanel Coat of Arms.

(From the Archives of the Amsterdam Portuguese Congregation.)

As Author and Exegete.

Abravanel's importance, however, lies not only in his changeful and active career. Although his works can scarcely be said to be of an absolutely original character, they contain so much instructive material, and exerted so wide an influence, that they demand special attention. They may be divided into three classes, referring to (1) exegesis, such as his commentary upon the entire Bible with the exception of the Hagiographa; (2) philosophy, dealing with philosophy in general and particularly with that of the Jewish religion; (3) apologetics, in defense of the Jewish doctrine of the Messiah. Characteristic of Abravanel's exegetic writings is his accurate estimation of the historical standpoint in the ancient annals of the Jewish people. All preceding Jewish exegetes had been too far removed from the tumult of the great world to possess a proper estimate of the historical epochs and episodes described in Scripture. Abravanel, who had himself taken part in the politics of the great powers of the day, rightly perceived that mere consideration of the literary elements of Scripture was insufficient, and that the political and social life of the people must also be taken into account. He recognized also the value of prefacing the individual books of the Bible with a general introduction concerning the character of each book, its date of composition, and the author's intention; he may consequently be considered as a pioneer of the modern science of Bible propædeutics. These excellences of Abravanel's commentaries were especially appreciated by the Christian scholars of the seventeenth and eighteenth centuries. No less than thirty Christian writers of this period—among them men of eminence, like the younger Buxtorf, Buddeus, Carpzov, and others—occupied themselves with the close study of Abravanel's exegetical writings, which they condensed and translated, and thus introduced to the world of Christian scholarship. Possibly somewhat of this appreciation of Abravanel by Christians was due to the latter's tolerance toward the Christian exegetes—Jerome, Augustine, and Nicholas de Lyra—all of whom were closely studied by him and quoted without prejudice, receiving praise or disapprobation as the case demanded.

Isaac Abravanel.
(Traditional portrait.)

As Philosopher.

Abravanel's Jewish predecessors in the realm of philosophy, whoever, by no means received the same amount of tolerance at his hands. Men like Albalag, Palquera, Gersonides, Narboni, and others, were roundly denounced by Abravanel as infidels and misleading guides, for venturing to assume a comparatively liberal standpoint in religio-philosophical questions. Although he was the last Jewish Aristotelian, Abravanel was essentially an opponent of philosophy, for his entire conception of Judaism, opposed to that of Maimonides and his school, was rooted in a firm conviction of God's revelation in history, and particularly in the history of the selected people. Had Abravanel not been misled by the "Guide" of Maimonides, for whom he shared the traditional veneration, he might have given an exposition of his views on the relations of philosophy and religion. As it is, however, these views are confused, being at one and the same time Maimonistic, anti-Maimonistic, and, in a measure, even cabalistic. A characteristic instance of his vacillation is afforded by his most important religious work, the "Rosh Amanah" (The Pinnacle of Faith), based on Cant. iv. 8. This work, devoted to the championship of the Maimonidean thirteen articles of belief against the attacks of Crescas and Albo, ends with the statement that Maimonides compiled these articles merely in accordance with the fashion of other nations, which set up axioms or fundamental principles for their science; but that the Jewish religion has nothing in common with human science; that the teachings of the Torah are revelations from God, and therefore are all of equal value; that among them are neither principles nor corollaries from principles: which certainly is rather a lame conclusion for a work purporting to be a defense of Maimonides. It would not be just, however, to assert that Abravanel makes a pretense of championing Maimonides, while being actually opposed to him. Abravanel is no hypocrite; wherever he thinks that Maimonides deviates from traditional belief, he does not hesitate to combat him strenuously. He thus assails Maimonides' conception that the prophetic visions were the creations of imagination. Abravanel will not hear of this explanation even for the *bat kol* of the Talmud, which, according to him, was a veritable voice made audible by God—a miracle, in fact (commentary on Gen. xvi.). In like manner Abravanel exceeded all his predecessors in combating Maimonides' theory of the "Heavenly Chariot" in Ezekiel ("'Aṭeret Ẓeḳenim," xxiv., and commentary on the "Moreh," part iii. 71–74, ed. Warsaw). Indeed the most noteworthy feature of all Abravanel's philosophical disquisitions is the success with which he demonstrates the weak points in the Maimonidean system.

As Apologete.

One point of Maimonides' system, however, and one that was not strictly in the line of tradition, found in Abravanel a zealous imitator: the belief in a Messiah. He felt deeply the hopelessness and despair which possessed his brethren in the years following their expulsion from Spain, and set himself, therefore, to champion the Messianic belief and to strengthen it among his desponding brethren. With this aim he wrote the following three works: "Ma'yene ha-Yeshu'ah" (Sources of Salvation), completed Dec. 6, 1496; "Yeshu'ot Meshiḥo" (The Salvation of His Anointed), completed Dec. 20, 1497; and "Mashmia' Yeshu'ah" (Proclaiming Salvation), completed Feb. 26, 1498—all of them devoted to the exposition of the Jewish belief concerning the Messiah and the Messianic age. The first-named of these is in the form of a commentary upon Daniel, in which he controverts both the Christian exposition and the Jewish rationalism of this book. Curiously enough, in opposition to the Talmud and all later rabbinical tradition, he counts Daniel among the prophets, coinciding therein—but therein only—with the current Christian interpretation. He is impelled to this by the fact that Daniel furnishes the foundation for his Messianic theory. The remainder of his commentary is devoted to an exhaustive and caustic criticism of the Christian exposition.

The second work is probably unique in being an exposition of the doctrine concerning the Messiah according to the traditional testimony of Talmud and Midrash; it is valuable for its exhaustive treatment and clearness of presentation. Of no less importance is his third apologetic work, which contains a collection of all the Messianic passages of the Bible and their interpretations, in the course of which latter Abravanel very frequently attacks the Christian interpretation of these passages. It contains (pp. 32*c*–34*b*, ed. Amsterdam) a description of the Messianic age as conceived by the Jewish orthodoxy of the Middle Ages. These apologetic works of Abravanel were widely read by his coreligionists, as is evidenced by their frequent republication, and they contributed undoubtedly to the reassurance of many of his brethren as to a better future for Israel.

The following list of Abravanel's works is arranged alphabetically, according to the Hebrew alphabet, the date of the first edition being given in each case:

(1) "'Aṭeret Zeḳenim" (Crown of the Ancients), Sabbionetta, 1557; (2) "Yeshu'ot Meshiḥo" (The Salvation of His Anointed), Karlsruhe, 1828; (3) "Maamar Ḳaẓer" (Short Treatise), Venice, 1574; (4) "Ma'yene ha-Yeshu'ah" (Sources of Salvation), Ferrara, 1551; also at Naples, no date, possibly *ed. princeps*; (5) "Mashmi'a Yeshu'ah" (Proclaiming Salvation), Salonica, 1526; (6) "Mif'alot Elohim" (Works of God), Venice, 1592; (7) "Mirkebet ha-Mishneh" (Second Chariot), Sabbionetta, 1551; (8) "Naḥlat Abot" (The Paternal Inheritance), Constantinople, 1505; (9) "Perush" (Commentary) on the Pentateuch, Venice, 1579; (10) "Perush" on the Earlier Prophets, Pesaro, 1511 (doubtful); (11) "Perush" on the Later Prophets, Pesaro, 1520 (?); (12) "Perush" on Maimonides' "Moreh Nebukim," Karlsruhe, 1831; (13) "Rosh Amanah" (The Pinnacle of Faith), Amsterdam, 1505; (14) "Shamayim Ḥadoshim" (The New Heavens), Rödelheim, 1828; (15) "Ẓurot ha-Yesodot" (Forms of the Elements), Sabbionetta, 1557; (16) "Teshubot" (Responsa), addressed to Saul ha-Kohen of Candia, Venice, 1574. See also ARAMA, DAVID; BIBAGO, ABRAHAM.

BIBLIOGRAPHY: Autobiographical notices are given in the introduction to his commentaries on Joshua, Kings, and Deuteronomy and in his *Teshubot*; Baruch חזקיטו, preface to Abravanel's *Ma'yene* (is of great value); Carmoly, in Jost's *Annalen*, 1839, p. 101; also an anonymous writer, *ib.* p. 181; Luzzatto, *ibid.* 1840, pp. 17, 24; Jost, *Gesch. d. Israeliten*, iii. 104–109; Grätz, *Gesch. d. Juden*, viii. and ix., see index; M. H. Friedländer, *Chachme ha-Dorot*, Brünn, 1880, pp. 136–150; Schwerin-Abarbanel, in Berliner's *Magazin*, 1891, xviii. 133–145, 235–241; Steinschneider, *Cat. Bodl.* No. 5302; Fürst, *Bibl. Jud.* pp. 11–15; The *American Israelite* (Cincinnati, O.), 1862, pp. 212, 220, 228, 236, 244, contains a translation (incomplete) of the *Rosh Amanah*.

L. G.

Isaac Abravanel: 1. Son of Joseph Abravanel, and grandson of the Bible-commentator; was distinguished for his philanthropy and his devotion to science. He lived at Ferrara, Italy, where he died in 1573. He entrusted the education of his children to Isaac de Lattes in 1567. Amalus Lusitanus was in friendly intercourse with him and a frequent visitor at his house. 2. A rich and highly respected man who lived at Venice in 1668.

Jonah Abravanel: 1. Poet; flourished at Amsterdam in the seventeenth century; died there Aug. 11, 1667. He was the son of the physician Joseph Abravanel, and a nephew of Manasseh ben Israel. He wrote "Elegio em Louvar da Nova Yesiba, instituto por o Senhor Yshac Pereira, de que he Ros Yesiba o Senhor Haham Menasse ben Israel" (Amsterdam, 1644). He wrote also elegies upon the martyrs Isaac de Castro Tartas (1647) and the Bernals (1655). He published with Dr. Ephraim Bueno, after 1630, ritualistic works and "Psalterio de David . . . transladado con toda fidelidad" (Amsterdam, 1644). 2. A learned and highly respected man who lived also at Amsterdam, where he died Feb. 19, 1707. **3.** Son of Manasseh Abravanel; was a member of the Talmudical Academy 'Ez Ḥayyim in Amsterdam, 1710.

Joseph Abravanel: 1. Physician and scholar; son of Isaac Abravanel; born at Lisbon in 1471; died about 1552. He lived at Venice and later at Ferrara, and enjoyed a great reputation. **2.** A physician, brother of Manasseh Abravanel; flourished at Amsterdam in the seventeenth century; died about 1620. **3.** A member of the Academy 'Ez Ḥayyim at Amsterdam, in 1706.

Judah Abravanel: 1. Receiver of customs at Seville, Spain, in 1310. He rendered substantial service to the grandees of Castile. The infante Don Pedro, in his will, dated Seville, May 9, 1317, ordered that Judah be paid: (1) 15,000 maravedis ($36,000) for clothes delivered; (2) 30,000 maravedis ($72,000) as part of a personal debt, at the same time requesting Judah to release him from paying the rest. Judah had been in great favor with King Alfonso the Wise, with whom he once had a conversation regarding Jews and Judaism. **2.** Grandson of the preceding; Portuguese treasurer about 1400. He managed the financial affairs of the infante Dom Fernando, who assigned to him, in 1437, over half a million reis blancos. **3.** See Leo Hebræus. **4.** The grandson of Judah Abravanel, or Leo Hebræus, bore also the name of Judah. He was a much respected man, who died Dec. 15, 1583, at Ferrara, at the age of fifty. He lived with his brother Jacob Abravanel and another Judah Abravanel, who was renowned for his wealth and for his philanthropy.

Samuel Abravanel: Son of Judah Abravanel of Seville; settled in Castile. He became a patron of learning. He supported the scholar, Menahem ben Zerah, and had him elected rabbi of Toledo. As a mark of his gratitude Menahem dedicated to Abravanel his work, "Ẓedah la-Derek" (Provision for the Journey). During the persecution of 1391 he submitted to baptism and was named, according to Zacuto, Juan of Seville. He soon, however, returned to Judaism. See also Abravalla, Samuel.

Samuel Abravanel: Youngest son of Isaac Abravanel, and grandson of Judah; was born in 1473, at Lisbon. His father sent him to Salonica to pursue his Talmudic studies, where he became the pupil of Joseph Fasi. He lived at Naples, and was employed as financier by the viceroy Don Pedro de Toledo. He made the best possible use of his great wealth, which amounted to more than 200,000 gold zecchini or sequins (about $450,000). The poet Samuel Usque said that he deserved the surname "Tremegisto," that is, "thrice great": great in scholarship, great in name (ancestry), and great in wealth. "He generously employs his wealth in promoting the welfare of his coreligionists. He enables many orphans to marry, supports the needy, and endeavors strenuously to free captives, so that in him are combined all the great qualities which make one fitted for the gift of prophecy." By his contemporaries he was surnamed "Nasi" (Prince), and was much respected. His second wife, Benvenida Abravanela, a woman of prudence, culture, grace, piety, and charity, nobly seconded his efforts. The viceroy of Naples permitted his daughter Leonora, later grand duchess of Tuscany, to be on friendly terms with Benvenida and even to become her pupil. Leonora looked up to her with filial love and respect.

Samuel Abravanel was a patron of Jewish learning. His house was a favorite resort for Jewish and Christian scholars. The Portuguese refugee, David ben Yaḥya, whom Samuel succeeded in placing as rabbi at Naples, and the cabalist Baruch of Benevento, were his intimates. Following in the footsteps of his father, and aided by his noble wife, Samuel was always ready to defend his brethren in faith. When Charles V. issued an edict to expel the Jews from Naples, Benvenida, with the assistance of Leonora, intervened in their behalf so effectively that the decree was revoked. But several years later, when Charles V. ordered the Jews either to leave the land or to wear the badge, the Abravanels settled in Ferrara, where Samuel died in 1551, and Benvenida three years later.

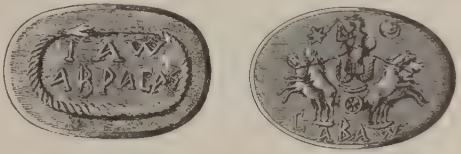
The following were also prominent members of the family: the wealthy and learned "Prince" Ḥiyya Abravanel, who lived at Salonica with the preacher Senior Abravanel (died 1620); Hirsh Abravanel, who was head of the rabbinate at Lissa, Prussia (died 1863).

Bibliography: Usque, *Consolaçam*, p. 206; Grätz, *Gesch. d. Juden*, ix. 47 *et seq.*, 327 *et seq.*; Kayserling, *Gesch. d. Juden in Portugal*, p. 264; idem, *Die Jüdischen Frauen*, pp. 77 *et seq.*

M. K.

ABRAVANEL DORMIDO, DAVID. See Dormido, David Abravanel.

ABRAXAS or **ABRASAX** (*'Αβράξας*, oftener *'Αβρασάξ*): A term of Gnostic magic, of uncertain etymology. According to Irenæus ("Adversus Hæreses," i. 24, 3–7), the Gnostic Basilides (died about 130) gave the name of Abraxas to the highest Being, who presides over the 364 kingdoms of spirits ($52 \times 7 = 364$), because the numerical value of the letters of this name is equivalent to 365 ($a = 1$, $b = 2$, $r = 100$, $a = 1$, $x = 60$, $a = 1$, $s = 200$)—*i. e.*, the 364 spirits + the Highest Being Himself. In a magic papyrus it is expressly stated that Abraxas is equivalent to 365, the number of days in the year (Wessely, "Neue Zauberpapyri," p. 56; Dieterich, "Abraxas," p. 46). Bellermann ("Versuch über Gemmen mit Abraxasbild," Berlin, 1817–19, derives this word from the Coptic. He claims it is a compound of *Abrak* and *sax*, meaning "the holy Word," "the blessed Name." See, on the other hand, Baudissin, "Studien zur Semitischen Religionsgeschichte," i. 189, note 1. Other etymologies and a summary of all investigations in the matter are given by Matter in his "Histoire Critique du Gnosticisme," 1828 (German trans. by Dörner, ii. 56 *et seq.*, Heilbronn, 1834). Güdemann sees in Abraxas some connection with the magic formula of the papyri, "arbathiaoth" (which he identifies with ארבע אותיות), the four-lettered name of God ("Festschrift zum Achzigsten Geburtstage Moritz Steinschneider's," p. 15). Moïse Schwab suggests that Abraxas is the equivalent of אב ברא ("the Father created") ("Vocabulaire de l'Angélologie," p. 383). Geiger suggested a derivation for Abraxas from the Hebrew *ha-berakah* ("the blessing"); this is approved by King, "Gnostics," p. 251, but rightly rejected by Krauss in Pauly-Wissowa, "Realencyklopädie," p. 7.

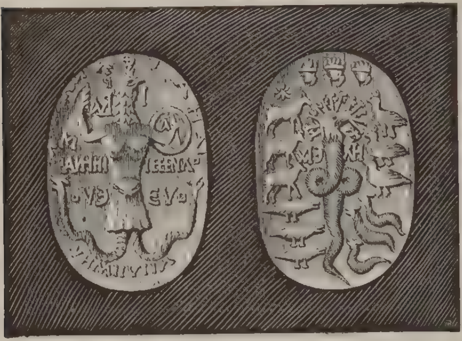


Abraxas God (Gnostic Gem, Obverse and Reverse).

(From King's "Gnostics.")

As has been shown by Schmidt ("Gnostische Schriften in Kopt. Sprache," pp. 562 *et seq.*), Abrasax stands in no organic connection with the Basilidian system and its 365 worlds corresponding with the numerical value of the Greek letters of Abrasax. Like Barbelo and other similar names mentioned by Priscillian, Abrasax represented a demiurge, a divine potency elevated by some heretic sect to the position of a god. From the papyri and the magic gems it is certain that the word refers to the use of the Ineffable Name as a master-key with which the powers of all the upper and the nether world are locked or unlocked, bound or loosened, by the great Manda da Ḥaye (Wisdom of Life = God). Now there occurs in the mystical writings the name Raza Rabba ("the Great Secret"), met also in the Cabala under the name of Raza de Razin ("Secret of Secrets"). This suggests the etymology from Ab Raza, "Father of the Secret," which is the same as "Master Secret." See Brandt, "Mandaeische Schriften," pp. 143 *et seq.*; "Mandaeische Religion," pp. 213 *et seq.*

Abraxas-gems are engraved stones of varying material and form upon which this word appears, either alone or with other names of God, and in connection with mystic figures and groups of letters.



Abraxas (Gnostic Gem, Obverse and Reverse).
(From King's "Gnostics.")

The most frequently encountered Abraxas figure is a human form with a fowl's head and the extremities of a serpent, carrying in the one hand a shield and in the other a whip. These Abraxas-stones, especially those which from their material are used for superstitious practises, are also of interest from the standpoint of Judaism, inasmuch as they often bear Hebraic names of God: Iao, Sabaoth, Adonai, Eloai. Beside an Abraxas figure the following, for instance, is found: ΙΑΩ ΑΒΡΑΣΑΞ ΑΔΩΝ ΑΤΑ, "Iao Abrasax, thou art the Lord" (Bellermann, "Versuch," iii., No. 10). With the Abraxas-shield are also found the divine names Sabaoth Iao, Iao Abrasax, Adonai Abrasax, etc. (Baudissin, "Studien zur Semitischen Religionsgeschichte," i. 189 *et seq.*). All these stones are used as amulets, and they furnish indisputable evidence of Jewish influence over the views of heathen nations of antiquity. The magic papyri reflect the same ideas as the Abraxas-gems. The following example will suffice: "Iao Sabaoth, Adonai . . . Abrasax" (Wessely, "Neue Zauberpapyri," p. 27, No. 229; see the index). In the group "Iakoubia, Iaosabaoth Adonai Abrasax" (*ibid.* p. 44, No. 715), the first name seems to be composed of Jacob and Ya. The patriarchs are sometimes addressed as deities; for which fact many instances may be adduced. The magic word "Ablanathanalba," which reads in Greek the same backward as forward, also occurs in the Abraxas-stones as well as in the magic papyri. This word is usually conceded to be derived from the Hebrew (Aramaic), meaning "Thou art our father" (אב לן את), and also occurs in connection with Abraxas; the following inscription is found upon a metal plate in the Carlsruhe Museum:

ΑΒΡΑΣΑΞ
|| ΒΛΑΝΑΘ
ΑΝΑΛΕΛ

It is evident that the last two lines ought to be read Ablanathanalba, which Baudissin (*l.c.* 202) has overlooked. From the examples adduced it is evident that Abraxas probably means "holy name," seeing that it is often attached to divine appellations. It does not seem to be of Hebrew origin, as there is no possible derivation or etymology for it (a fact which in itself would be remarkable in view of the unchanged adoption of the names Adonai, Sabaoth, Eloe, and Iao), nor has it maintained itself in Jewish lore, while names of God play as important a part in Jewish mysticism as they do in Gnostic-heathen-Jewish magic, the most important testimonies to which are the magic papyri. There is not a single reliable instance of אברסכם or אברכסם occurring in Hebrew. Schwab, in his "Vocabulaire de l'Angélologie," under אברגג Abragag (=Abrasax), refers to "Sefer Raziel," 37*b*; under אברסכם he refers to the article יאיר, where also there is nothing more than a reference to "Raziel" (7*a*) again. In Gaster, "The Sword of Moses" (London, 1896), on p. 8, No. 6, among certain unintelligible magic groups of letters, אבכסם is found, which Gaster emends אברכסם. As the older and much more frequent form of the word is Abrasax, this emendation is certainly a hazardous one.

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L. B.—K.

ABRECH.—Biblical Data: The proclamation of the criers on the approach of Joseph (Gen. xli. 43). It has been variously explained. Some favor an Egyptian origin, others a Semitic one. Jewish commentators derive it from *barak* (to bend the knee) and recognize in it a *hiphil* formation. The general opinion of scholars at present is in favor of Semitic origin. Delitzsch ("Hebrew Language," p. 25) refers it to the Assyrian *abarakku* (a titled personage), which has much in its favor. The El-Amarna tablets prove the possibility of a Semitic word finding its way into Egypt at an early date.

G. B. L.

——In Rabbinical Literature: The term Abrech, which occurs only once in the Scriptures, engaged the attention of the rabbis from an early date. The following two explanations were given in the middle of the second century of the common era: Judah b. Ilai considered Abrech as a compound of אב (father) and רך (tender), and explained Joseph's title to mean one who is a father in wisdom but young in years. This explanation was held by Judah's contemporary, Jose, "son of a woman of Damascus," to be a perversion of words. According to Jose, Abrech is identical with the title "Alabarchos," given to the head of the Jews in Egypt (Sifre, Deut. i.; Mek. on Deut. i. 1, published by Hoffmann in the Hildesheimer "Jubelschrift," Hebrew part, p. 5). Despite the opposition to it, Judah's explanation prevailed among the Jews (see Gen. R. xc. 3). Origen and Jerome, in their commentaries on the word, doubtless obtained Judah's explanation from their Jewish teachers, though Origen supplements his remarks by saying that Abrech is to be literally rendered as *γονατίζειν* (bending of the knee). This view is advocated by Jewish grammarians from the time of Jonah ibn Ganaḥ. An interpretation different from the foregoing, which is of Palestinian origin, is that given by Babylonian scholars, who explain the word as being a compound of "ab" (father) and "rak" (Old Persian *arjaka* = king), signifying "father of the king" (B. B. 4*a*; Targ. O., Targ. Yer. *ad loc.*). The Babylonian etymology is followed by Peshito as well as by the Arabic translator, both rendering the word "father and ruler" (see Brüll, in Geiger's "Jüd. Zeit." iii. 281 *et seq.*; Ginzberg, in "Monatsschrift," 1899, xliii. 545).

L. G.

ABREST, PAUL D' (pen-name of **FRIEDRICH KOHNABREST**): Journalist; born at Prague, 1850; died at Vöslau, near Vienna, in July, 1893. He received his education at the Lycée Bonaparte in Paris, and on its completion he devoted himself to journalism. He was a frequent contributor to "Le Petit Journal," "La Vérité," "Le Rappel," "Le Siècle," and "L'Indépendance Belge." Later he became correspondent of the "Temps" at Vienna, at the same time contributing to Austrian and Hungarian journals. During the Russo-Turkish war he represented the "Siècle"; and afterward, at the instance of the French government, he went to Bosnia to investigate the economic condition of that country. Besides his articles, several collections of which have appeared in book form, Abrest wrote: "Vienne sous François Joseph," a "Life of General Hoche," and a history of the opera.

BIBLIOGRAPHY: *Jewish Chronicle*, August 4, 1893, p. 6.

B. B.

ABROGATION OF LAWS: In Deut. xiii. 1 (xii. 32, A. V.) Moses is described as saying: "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it." Taking this injunction literally, the Sadducees, and later the Karaites, rejected the rabbinical development of Judaism, as additions to and modifications of the Mosaic laws. But the injunction could not have meant that for all future time, without regard to varying circumstances, not the least alteration or modification should be made in the religious and civil laws established for the people of Israel.

Rabbinical Authority.

The ancient rabbis claimed authority, not only to make new provisions and to establish institutions as a "hedge" for the protection of the Biblical laws, but under certain circumstances even to suspend and to abrogate a Biblical law. They derived this authority from the passage in Deut. xvii. 8–11, in which mention is made of a supreme court consisting of priests, Levites, and "the judge that shall be in those days." Doubtful questions of law were to be brought before this court, and unconditional obedience to this supreme authority in all religious, civil, and criminal matters is emphatically enjoined in the words:

> "According to the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do; thou shalt not depart from the word which they may tell thee, to the right or to the left."

In reference to this, Maimonides teaches in his celebrated code "Hilkot Mamrim," i. 1:

> "From the Sanhedrin in Jerusalem, law and decision should go forth to all Israel. Whatever it taught either as tradition or by interpretation according to the hermeneutic rules, or whatever it enacted according to the exigencies of the time, must be obeyed."

"A later court has a right to reject a decision based on the interpretation of a former though higher court, for Scripture says: 'Go to the judge who will be in those days,' meaning, you shall go according to the authority of your own time" (*ibid.* ii. 1). And again:

> "Any religious court [kol bet din] has the power to set aside even a Biblical law as a temporary measure. If they find it necessary to suspend for the time being an injunction, or to permit one to act against a prohibition in order to bring the masses back to the Torah, or in order to prevent a greater evil, those in authority may do according to the exigency of the time. Just as a physician is sometimes compelled to amputate the limb of a patient in order to save his life and general health, so those in authority [bet din] may at any time decree the temporary suspension of some laws in order to secure the fulfilment of the religious law in general" (*ibid.* ii. 4).

Although Maimonides here refers only to the right of temporarily suspending a law, there are cases mentioned in the Talmud, as will be seen later, in which a Biblical law was entirely abrogated. Besides, the simile used by Maimonides in the passage just quoted applies rather to the abrogation than to the temporary suspension of a law; for the amputation of a limb to save the life and health of the patient is not a mere temporary separation.

Talmudic View.

The Talmud contains the following maxims by which the religious authorities of various periods were guided in abrogating certain laws: "The abrogation of a law is sometimes equivalent to the maintenance of the law"; that is, to set a law aside is sometimes as meritorious as to establish it (Men. 99*b*). "It is better that a single law be uprooted than that the whole Torah be forgotten" (Tem. 14*b*). "There are times when the duty of working for the glory of God requires the abolition of a law" (Ber. 54*a* and 63*a*). "The court [the religious authority] may, under circumstances, decree to uproot a positive law of the Bible" (Yeb. 89*b*). In citing some examples of suspension and of abrogation of Mosaic laws in different periods, one may be recorded from the Bible. According to I Kings, xviii. 31, the prophet Elijah offered a sacrifice upon the altar erected on Mount Carmel. This was in contravention of the law in Deut. xii. 13, which forbade the offering of sacrifices outside of the central sanctuary. The rabbis defend the act of the prophet on the ground that it was a temporary measure necessitated by the circumstances (Yeb. 90*b*).

Of more importance are the following cases of the abrogation of a Biblical law as stated in the Talmud: Ezra (according to Yeb. 86*b*, Hul. 131*b*) decreed that the first tithe should be given to the priests, contrary to the Mosaic Law in Num. xviii. 21, which ordained that they should be given to the Levites. In consequence of this abrogation another law had to be abrogated, namely, that which referred to the solemn profession which, according to Deut. xxvi. 12–15, every farmer had to make annually in the Temple; for the passage in this confession, "have given it [the tithes] to the Levite," could not any longer be said in truth (Soṭah, 47*b*, after Tosef., Sotah, xiii. 10).

The Prosbul.

Hillel the Elder enacted a measure, termed PROSBUL, which was tantamount to an abrogation of the Biblical law in Deut. xv. 2, concerning the release from debt in the Sabbatical year. Finding that this law, which was intended to benefit the poor, proved in the course of time rather a disadvantage to them, as no one was willing to lend them money lest he lose his claim at the approach of the Sabbatical year, Hillel, by virtue of his authority as head of the Sanhedrin, caused a law to be enacted by which the creditor could transfer the debt to the court in writing, so that the latter might collect it in spite of the Sabbatical year (Mishnah Sheb. x. 3, 4). See ACCOMMODATION OF THE LAW.

Discontinuance of Jubilee.

While the Sabbatical year, especially in so far as it concerned the fallow land (Lev. xxv. 3–7), was strictly observed during the period of the second Temple, and even after its destruction, there is no historical record of the observance of the jubilee year as ordained in Lev. xxv. 8–12. According to the Talmud ('Ar. 32*b*), the observance of the jubilee ceased from the time when the tribes of Reuben and Gad and the half-tribe of Manasseh were carried off by the king of Assyria. The Talmud justifies the abrogation of this Biblical institution by a rather too literal interpretation of the words in the law concerning the jubilee year: "And ye shall proclaim liberty throughout the land unto all the inhabitants thereof"; only when all the inhabitants were in the land was the jubilee to be observed, but not when some tribes were exiled from it ('Ar. *ibid.*). The abrogation of other Biblical laws on account of changed circumstances is ascribed to Rabbi Johanan ben Zakkai, as the abrogation of the water of the ordeal, ordained in Num. v. 11–31 for the trial of a woman suspected of adultery (Soṭah, ix. 9), and the abrogation of the solemn rite of expiation ('Eglah 'Arufah) for a murder the perpetrator of which is unknown, as ordained in Deut. xxi. 1–9 (Tosef., Soṭah, xiv. 1 and *ibid.*).

After the Second Temple.

In consequence of the destruction of the Second Temple by the Romans numerous laws were suspended, especially the sacrificial laws and most of the laws concerning Levitical uncleanliness and purification. The Sanhedrin of Jabneh, on the motion of Rabbi Joshua ben Hananiah, permitted an Ammonite to enter the Jewish congregation of Israel, thus actually abrogating the Biblical law in Deut. xxiii. 4 [A. V. 3]: "An Ammonite shall not enter into the congregation of the Lord." The reason for setting this Biblical law aside was that it was claimed by the rabbis that, in consequence of the conquest of the land of the Ammonites by Sennacherib, the real descendants of that nation could not with certainty be identified (Mishnah Yad. iv. 4). In connection with the above-mentioned cases in which Biblical laws were abrogated, the following one may here be referred to; though it does not concern any express Biblical law, it deals with one which was considered to have a Biblical basis. For many centuries it was regarded as a transgression of the Law to commit the traditional law to writing; it was to be transmitted only from mouth to mouth, and was therefore called the oral law, in contradistinction to the written Law contained in the Pentateuch. The purpose of this prohibition was probably that the traditional law should not be regarded as of equal sanctity with the Law of Moses. A Biblical basis for this prohibition was found in the passage of Ex. xxxiv. 27: "Write thou these words," etc. By emphasizing the word "these" the passage was interpreted to mean: "Only these words (of the divine Law) you may write, but not the traditional law." Nevertheless, when in the course of time the subject-matter of the oral law had accumulated to such an extent that it became almost impossible to preserve it by oral transmission, it was written down in the Mishnah and kindred works; and the abrogation of the prohibition so long regarded as Biblical is justified in the Talmud by a reference to the principle: "It is better that one law be set aside rather than that the whole Law be forgotten" (Tem. 14*b*).

Abrogative Power of Later Courts.

As regards the abrogation of rabbinical laws, customs, and institutions, the following principles are laid down in the Talmud: "A later court [that is, an authoritative assembly of scholars] may abrogate the decision of a former court only when it is superior in learning and in numbers" (Mishnah 'Eduy. i. 5). "A prohibition passed by a majority of votes requires for its abrogation another majority of votes" (Beẓah, 5*b*). "We must not impose on the community a restriction which the majority can not endure" ('Ab. Zarah, 36*a*). In accordance with these principles and their actual application in cases mentioned in the Talmud, Maimonides formulates in his code the following rules:

1. Laws and customs, whether prohibitory or mandatory, if established by a former authority and generally accepted in all Israel, may only be abrogated by a later assembly that is superior to the former, both in learning and in number. By the latter term is meant the number of contemporaneous scholars endorsing the authority and the decision of that assembly.
2. Restrictive measures, however, which were enacted by a former authority as a necessary "hedge" to protect the Torah, and which have been accepted in all Israel, may not be abrogated by a subsequent though higher authority.
3. If it is found that such laws are not as generally accepted or as generally tolerable as was formerly supposed, a later though inferior assembly may abrogate them.
4. Every law, however, may be set aside temporarily by a minor authority, when it is necessary for the maintenance of religion in general ("Hilkot Mamrim," ii. 2–7).

Mention may here be made of cases where the motives which had caused the enactment of a law have ceased to operate. According to Maimonides even such a law can be abrogated only by an assembly of superior authority; while, according to Abraham ben David, the celebrated critic of Maimonides' code, and according to Asheri and others, the abrogation of such a law can be decided by any rabbinical assembly, though it be of lesser authority than that which had enacted the law. During the Middle Ages and down to the last century the religious leaders in Israel kept within the limits of the above-stated rules regarding the Abrogation of Laws. In the seclusion of their ghetto life, and under the oppression and persecution which they had to endure, the Jews felt neither the necessity nor the desire to abrogate any of the sacred laws and customs inherited from their forefathers. The teachers were in general inclined rather to increase than to diminish the burden of the law.

Modern Times.

From the time, however, when in most of the civilized countries the Jews began to enjoy the blessings of emancipation and to participate in the modern culture of the world, the necessity for abrogating some of their ancestral laws and customs which were not compatible with their new circumstances became more and more apparent. Not having, as heretofore, their own judicature, the civil law of the Pentateuch, so elaborately developed in the Talmud and in the rabbinical codes, was of necessity set aside. In this respect even the most conservative willingly acquiesced in its abrogation, following the principle laid down by Samuel, one of the most prominent teachers in the beginning of the third century, *dina de-malkuta dina* ("the civil law of the land in which we live is our law," Giṭ. 10*b*).

Many of the ritual and ceremonial laws and customs fell of themselves into disuse; others were either abolished or modified by the various rabbinical conferences held during the last half century in Germany and in the United States. The authority of these conferences has been recognized by the reform Jews only. See CONFERENCES, RABBINICAL.

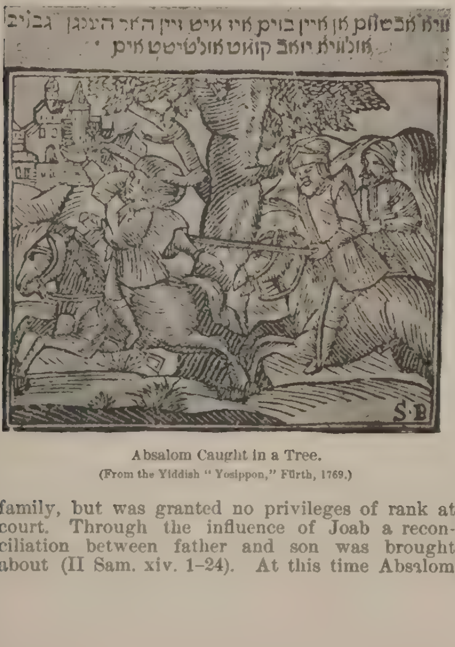
BIBLIOGRAPHY: D. Herxheimer in Geiger's *Wissensch. Zeit. für Jüd. Theologie*, ii. 226-245; L. Loew, *Gesammelte Schriften*, i. 15-29; Steinschneider, *Polemische und Apologetische Literatur*, pp. 322, 323.

M. M.

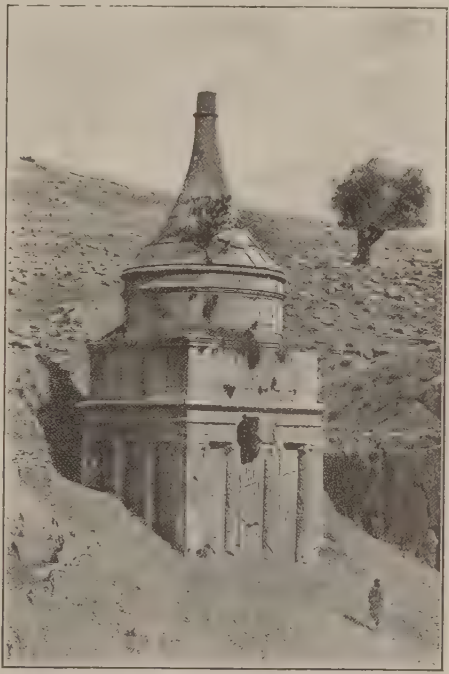
ABSALOM ("The Father of Peace").—**Biblical Data:** Third son of King David, born in Hebron in the early years of that king's reign. His mother, Maachah, was the daughter of Talmai, king of Geshur (II Sam. iii. 3; II Sam. xiii. 37; I Chron. iii. 2).

Absalom appears as the avenger of his sister Tamar, who had been entrapped, outraged, and shamefully cast aside by her half-brother Amnon, David's eldest son. Having heard of the crime, the king was greatly irritated, but he had not the courage to punish Amnon, on account of his love for his first-born. The victim sought refuge in the house of Absalom, who advised her to bear the insult in silence. Absalom himself did not at first resent it otherwise than by systematically ignoring Amnon (II Sam. xiii. 1–22), but on the occasion of a banquet two years later, at which all David's sons were present, Absalom's servants, at the command of their master, fell upon Amnon and slew him (II Sam. xiii. 23–33). The other sons of David hurried back to Jerusalem, where a rumor had already spread that Absalom had killed all his brothers; and the king deeply mourned over the death of Amnon. As for Absalom, he fled to Talmai, his grandfather, in Geshur, and remained there three years (II Sam. xiii. 33–38).

But soon David longed to see Absalom, and Joab, David's nephew, moved by sympathy for the murderer, availed himself of this opportunity to persuade the king to recall Absalom. David consented, and Joab went to Geshur and brought Absalom to Jerusalem, where he was restored to his house and family, but was granted no privileges of rank at court. Through the influence of Joab a reconciliation between father and son was brought about (II Sam. xiv. 1–24). At this time Absalom is represented as a handsome and full-grown man. His beauty, in combination with an amiable disposition, rendered him popular among the people, and he took advantage of this popularity to strengthen his own position and to arouse dissatisfaction with David (*ibid.* 25–35). Absalom asked his father's leave to go to Hebron, and he used the opportunity to encourage a rebellion against David (II Sam. xv. 1–9). Ahithophel, David's counselor, joined Absalom, while Joab remained faithful to David. The rebellion assumed such large proportions as to oblige David to leave Jerusalem and seek refuge beyond the JORDAN. Absalom entered Jerusalem, and, on the advice of Ahithophel, appropriated the harem of David as a symbol of having entered upon royal control (II Sam. xv. 10–xvi. 23).


ווי אבשלום אן איין בוים איז מיט זיין האר הענגן גבליבן
אונ׳ ווי יואב קומט אונ׳ טויטט אים
S·B

Absalom Caught in a Tree.
(From the Yiddish "Yosippon," Fürth, 1769.)



The Traditional Tomb of Absalom.
(From a photograph.)

Ahithophel proposed to pursue David with 12,000 picked soldiers and to bring back to Absalom all the people that had fled with David. This plan was frustrated by Hushai, who counseled that all Israel be gathered from Dan to Beer-sheba, unto Absalom, and that the latter should then go to battle in his own person (II Sam. xvii. 7–13). It is very likely that, during this interval, Absalom was anointed king (II Sam. xix. 11). But the delay gave David time to reach the Jordan unmolested and also to strengthen his army. While the king himself remained in Mahanaim he sent forth his warriors divided into three columns (II Sam. xviii. 1–4). The encounter took place in the forest of Ephraim. Absalom was defeated, and while he was fleeing through the forest his long hair was caught in the branches of a tree. One of Joab's men found him suspended from the tree and reported the fact to Joab, who thrust three darts through the heart of the rebellious prince. The death of Absalom put an end to the rebellion. According to II Sam. xviii. 33, xix. 1–5, David's mourning was greater for Absalom than for Amnon. See ABSALOM'S TOMB.

H. H.

——**In Rabbinical Literature:** The life and death of Absalom offered to the rabbis a welcome theme wherewith to warn the people against false ambition, vainglory, and unfilial conduct. The vanity with which he displayed his beautiful hair, the rabbis say, became his snare and his stumbling-block. "By his long hair the Nazarite entangled the people to rebel against his father, and by it he himself became entangled, to fall a victim to his pursuers" (Mishnah Soṭah, i. 8). And again, elsewhere: "By his vile stratagem he deceived and stole three hearts, that of his father, of the elders, and finally of the whole nation of Israel, and for this reason three darts were thrust into his heart to end his treacherous life" (Tosef., Soṭah, iii. 17). More striking is the following: "Did one ever hear of an oak-tree having a heart? And yet in the oak-tree in whose branches Absalom was caught, we read that upon its heart he was held up still alive while the darts were thrust through him [Mek., Shirah, § 6]. This is to show that when a man becomes so heartless as to make war against his own father, nature itself takes on a heart to avenge the deed."

TRADITIONAL TOMB OF ABSALOM, SHOWING ITS POSITION NEAR THE WALL OF JERUSALEM.
(From a photograph.)

Popular legend states that the eye of Absalom was of immense size, signifying his insatiable greed (Niddah, 24*b*). Indeed, "hell itself opened beneath him, and David, his father, cried seven times: 'My son! my son!' while bewailing his death, praying at the same time for his redemption from the seventh section of Gehenna, to which he was consigned" (Soṭah, 10*b*). According to R. Meir (Sanh. 103*b*), "he has no share in the life to come." And according to the description of Gehenna by Joshua ben Levi, who, like Dante, wandered through hell under the guidance of the angel Duma, Absalom still dwells there, having the rebellious heathen in charge; and when the angels with their fiery rods run also against Absalom to smite him like the rest, a heavenly voice says: "Spare Absalom, the son of David, My servant."

BIBLIOGRAPHY: Ma'aseh de-Rabbi Joshua ben Levi, in Jellinek's *Bet ha-Midrash*, ii. 50, 51.

K.

ABSALOM'S TOMB: A tomb twenty feet high and twenty-four feet square, which late tradition points out as the resting-place of Absalom. It is situated in the eastern part of the valley of Kidron, to the east of Jerusalem. In all probability it is the tomb of Alexander Jannæus (Conder, in Hastings' "Dict. Bible," article "Jerusalem," p. 597). It existed in the days of Josephus ("Ant." vii. 10, § 3). See illustrations on pp. 133, 134.

BIBLIOGRAPHY: Sepp, *Jerusalem*, i. 276–278.

G. B. L.

ABSALOM ('Αψάλωμος): One of the five sons of John Hyrcanus, who was thrown into prison with his mother and two of his brothers when Judas Aristobulus ascended the Hasmonean throne (105 B.C.). However, after a year's suffering, the king's death released him. His brother, Alexander Jannæus, then assumed the royal dignity, and caused the execution of another brother, who had aimed at the crown, while Absalom, who preferred the life of a subject, he covered with honors. Nothing more is known concerning Absalom's career, except that he outlived all his brothers, and was taken prisoner by Pompey when he captured Jerusalem in 63 B.C. Through his daughter, who married his nephew Aristobulus II., Absalom became the great-grandfather of Mariamne, the wife of Herod the Great.

BIBLIOGRAPHY: Josephus, *Ant.* xiii. 11, § 1; 12, § 1; 14, § 1; idem, *B. J.* i. 68, 71, 85; Grätz, *Gesch. d. Juden*, iii. 117, 164.

M. Br.

ABSALOM THE ELDER: A Tanna, the dates of whose birth and death are unknown. A homiletic interpretation of Ex. xiv. 15 is recorded in his name in the Mekilta, Beshallaḥ, 3. There is no certainty about his name, for in a parallel passage (Ex. R. xxi. 8) he is quoted as "Abṭolis," "Abṭelos" (an abbreviation of Abtolmus-Eutolemus). Elijah Wilna corrected his name in accordance with this in the passage of Mekilta, an emendation fully justified considering the fact that copyists were generally not familiar with Greek names. L. G.

ABSALOM BEN MOSES MIZRAḤI. See Mizraḥi, Absalom ben Moses.

ABSBAN, SOLOMON (אבסבאן): Rabbi of Aleppo about 1580; was a grandson of Jacob Berab. He was highly esteemed for his learning, prudence, sagacity, and piety by contemporary scholars, such as Moses Alsheik, Samuel Laniado, and others, with whom he corresponded.

BIBLIOGRAPHY: Conforte, *Kore ha-Dorot*, 39*b*, 41*b*, 43*a*; Ghirondi and Nepi, *Toledot Gedole Yisrael*, p. 326.

M. K.

ABSOLUTE, THE (from the Latin *absolutus* = loosened, removed from other things; Greek *καθ' αὑτό* = self-existing, by itself): A philosophic term indicating a being or substance free from contingency and external determination. It is defined by the philosophers in various ways. Spinoza defines it as the *causa sui*, the cause of itself; Kant as the *Ding an sich*, the thing in itself; Fichte as the *gänzlich Unumschränktes*, the completely unlimited; Schopenhauer as *das An-nichts-Geknüpfte*, the unconnected; Spencer as "the Unknowable." The opposite idea is that of *the relative*, *the conditional*, *the determined*. From Aristotle down, the notions of Deity and of The Absolute are identified with each other in philosophy; for Deity is universally conceived as the uncaused cause of all other existences, as the *causa prima*, as the first, unpreceded source of all existence (Aristotle, "Metaphysics," ii. 2, xii. 7 *et seq.*; "Physics" viii. 5; Maimonides, "Moreh Nebukim," i. 69). This first cause is called in Arabic by two synonymous terms, *illah* and *sabab*, which are reproduced in the philosophic Hebrew by the terms, also synonymous, עלה and סבה. The Absolute forms the limit of the conceivable, the highest point of related thought.

The pyramid of logical thinking must pause or reach its summit at the crowning point; a *regressus in infinitum*, that is, a pushing of thought beyond this last reach of mental ability, is impossible. According to Maimonides (*l.c.*, lxviii.) and the other Arabic-Jewish philosophers, this highest attainable goal of thought is identical with God and The Absolute. The classical representative of German philosophic romanticism, Schelling, approaches very closely in his views to the Arabic-Jewish conception of The Absolute, in which the thinking subject and the thought-object become one. L. S.

ABSTINENCE: Refraining from enjoyments which are lawful in themselves. Abstinence can be considered a virtue only when it serves the purpose of consecrating a life to a higher purpose. The saints, or adherents of religious and philosophical systems that teach the mortification of the flesh, practise asceticism only with the view of perfecting the soul for the higher state of bliss for which they believe it to be destined (see Asceticism). The Jewish religion, having for its fundamental ethical principle the law of holiness: "Ye shall be holy: for I the Lord your God am holy" (Lev. xix. 2), accentuates the perfectibility of the whole man, while demanding the sanctification of all that pertains to human existence. "The Lord did not create the world for desolation; he formed it for human habitation" (Isa. xlv. 18) is the principle emphasized by the rabbis (Pes. 88*b*). In the ideal state of things nothing should be profane. "In that day there shall be [inscribed] upon the bells of the horses: Holiness unto the Lord! And the pots in the Lord's house shall be like the bowls before the altar" (Zech. xiv. 20, 21). This view is expressed in no uncertain terms by Rab in Yer. Ḳid. iv., at the end: "Man in the life to come will have to account for every enjoyment offered him that was refused without sufficient cause." Accordingly we find asceticism, or abstinence as a principle, condemned in the Talmud. "Why must the Nazarite bring a sin-offering at the end of his term? (Num. vi. 13, 14). Because he sinned against his own person by his vow of abstaining from wine," says Eliezer ha-Kappar (Sifra, *ad loc.*, and Ned. 10*a*), drawing his conclusion from this Biblical passage: "Whosoever undergoes fasting and other penances for no special reason commits a wrong." "Is the number of things forbidden by the Law not enough that thou venturest to add of thine own accord by thy inconsiderate vow?" says R. Isaac (Yer. Ned. ix. 41*b*). See Maimonides, "Yad ha-Ḥazaḳah, De'ot," iii. 1, where the monastic principle of abstinence, whether in regard to marriage or to eating of meat and drinking of wine, or to any other personal comfort, is most emphatically condemned as antagonistic to the spirit of Judaism.

Still abstinence is frequently considered meritorious, if not actually necessary, as a means of self-discipline. Simon the Just said: "I partook of a Nazarite meal only once, when I met with a handsome youth from the South who had taken the vow. When I asked him the reason, he said: 'I saw the Evil Spirit pursue me as I beheld my face reflected in the water, and I swore that these long curls shall be cut off and offered as a sacrifice to the Lord.' Whereupon I kissed him upon his forehead and blessed him, saying: 'May there be many Nazarites like thee in Israel!'" (Nazir, 4*b*). In this sense abstinence is supposed to have a positive value, as a training in self-control. Consequently the law: "Be holy!" was interpreted: Exercise abstinence in order to arrive at the state of purity and holiness ('Ab. Zarah, 20*b*; Sifra, Ḳedoshim, beginning). Excessive indulgence in wine or in any form of enjoyment being harmful (Prov. xxiii. 20), man must learn self-restraint in due time. "Haste!" people say to the Nazarite. "Pass quickly around the vineyard, come not too near the grape" (B. M. 92*a*) became the proverbial warning. "Make a fence around the Law" (Ab. i. 1; Ab. R. N. ii.). "Abstain from everything evil and from whatsoever is unto it," a rule found alike in the "Didache," iii. 1, and in the Talmud

(Ḥul. 44*b*)—a saying based on Job, xxxi. 1. "Abstain from lusts of the flesh and the world" ("Didache," i. 4). All the Mosaic laws concerning diet are declared by Rab to have for their purpose the purification of Israel (Lev. R. 13)—to train the Jew in self-discipline.

Accordingly there were those that taught and practised abstinence for the purpose of self-consecration. Such were the followers of the Rechabites (Jer. xxxv. 2) among the Essenes, "the water-drinkers" (Mek., Yithro, Amalek 2). A revival of their principles was attempted in Persia by Abu Isa al-Ispahani in the eighth century, who added to the prohibition of wine also that of meat. With this may be compared the vegetarianism of the modern sect of Ḥasidim. The tendency to mysticism induced moral philosophers of the Middle Ages like Baḥya ibn Paḳuda to favor abstinence as a mode of moral self-elevation (see "Ḥobot ha-Lebabot," ix. 5, xi. 6).

The Biblical narrative, however, according to which man, in the golden age of innocence (Gen. i. 29), abstained from eating the flesh of animals, while after the flood, in an age of decline, the eating of meat, with the exception of the blood, was permitted (Gen. ix. 2 *et seq.*), is in striking accord with Greek or Aryan tradition (Plato, "De Legibus," vi. 782; Plutarch, "Symposion," viii. 83; Porphyrius, "De Abstinentia," iii. 25, 26; Diogenes Laertius, viii. 20; Spiegel, "Eranische Alterthümer," i. 455).

As a rule, however, Jewish opinion has been against total abstinence, and is best represented by Maimonides, who advocates the "golden middle way" of moderation ("Yad ha-Ḥazakah, Hilkot De'ot," i.–iii.).

K.

ABTALION, POLLION, or **PTOLLION:** A leader of the Pharisees in the middle of the first century B.C. and by tradition vice-president of the great Sanhedrin of Jerusalem. He was of heathen descent (Bab. Yoma, 71*b*; 'Eduy. v. 6; Giṭ. 57*b*; Yer. M. Ḳ. iii. 81*b*; see Weiss, "Dor Dor we-Dorshaw," i. 1, and Landau, p. 319). Despite this fact, Abtalion, as well as his colleague, Shemaiah, the president of the Sanhedrin, was one of the most influential and beloved men of his time. Once, when the high priest was being escorted home from the Temple by the people, at the close of a Day of Atonement, the Talmud (Yoma, 71*b*) relates that the crowd deserted him upon the approach of Abtalion and his colleague and followed them. Abtalion used his influence with the people in persuading the men of Jerusalem, in the year 37 B.C., to open the gates of their city to Herod. The king was not ungrateful and rewarded Abtalion, or, as Josephus calls him, "Pollion," with great honors (Josephus, "Ant." xv. 1, § 1). Although there is no doubt that, in this passage of Josephus, Abtalion is meant by this name Pollion (the original form of the name is presumably "Ptollion," which explains both the prefixed *A* in the Talmud and the omission of the *t* in Josephus), in another place ("Ant." xv. 10, § 4), where this name recurs, it is doubtful whether Abtalion is intended or not. Josephus relates there how Herod exacted the oath of allegiance under penalty of death, and continues: "He desired also to compel Pollion, the Pharisee, and Sameas, together with the many who followed them, to take this oath; they, however, refused to do this, but nevertheless were not punished as were others who had refused to take it, and this indeed out of consideration for Pollion." Since this episode took place in the eighteenth year of Herod's reign (20 or 19 B.C.), this Pollion can not have been Abtalion, who died long before, as we learn from authoritative Talmudic sources, according to which Hillel, the pupil and successor of Abtalion, was the leader of the Pharisees about 30 B.C. It is probable, therefore, that Josephus was misled by the similarity of the names Shemaiah and Shammai, and so wrote "Pollion and Sameas" instead of "Hillel and Shammai."

Very little is known concerning the life of Abtalion. He was a pupil of Judah ben Ṭabbai and Simon ben Sheṭaḥ, and probably lived for some time in Alexandria, Egypt, where he and also his teacher Judah took refuge when Alexander Jannæus cruelly persecuted the Pharisees. This gives pertinence to his well-known maxim (Ab. i. 12), "Ye wise men, be careful of your words, lest ye draw upon yourselves the punishment of exile and be banished to a place of bad water (dangerous doctrine), and your disciples, who come after you, drink thereof and die, and the name of the Holy One thereby be profaned." He cautions the rabbis herein against participation in politics (compare the maxim of his colleague) as well as against emigration to Egypt, where Greek ideas threatened danger to Judaism. Abtalion and his colleague Shemaiah are the first to bear the title *darshan* (Pes. 70*a*), and it was probably by no mere chance that their pupil Hillel was the first to lay down hermeneutic rules for the interpretation of the Midrash; he may have been indebted to his teachers for the tendency toward haggadic interpretation. These two scholars are the first whose sayings are recorded in the Haggadah (Mek., Beshallaḥ, iii. 36, ed. Weiss.). The new method of *derush* (Biblical interpretation) introduced by Abtalion and Shemaiah seems to have evoked opposition among the Pharisees (Pes. 70*b*. Compare also Josephus, *l.c.*, *Πολλίων ὁ Φαρισαῖος*, where a title is probably intended). Abtalion and Shemaiah are also the first whose Halakot (legal decisions) are handed down to later times. Among them is the important one that the paschal lamb must be offered even if Passover fall on a Sabbath (Pes. 66*a*). Abtalion's academy was not free to every one, but those who sought entrance paid daily a small admission fee of one and a half tropaika; that is, about twelve cents (Yoma, 35*b*). This was no doubt to prevent overcrowding by the people, or for some reasons stated by the Shammaites (Ab. R. N. iii. [iv.] 1).

Bibliography: *Monatsschrift*, i. 118–120; Grätz, *Gesch. d. Juden*, 2d ed., iii. 187 *et seq.*, 617–618; Landau, in *Monatsschrift*, vii. 317–329; Herzfeld, *ibid.* iii. 227; idem, *Gesch. d. Volkes Israel*, ii. 253; Derenbourg, *Essai*, pp. 116, 117, 149, 463; Weiss, *Dor*, i. 148 *et seq.*, 152, 153; Brüll, *Mebo*, pp. 25–27; Hamburger, *R. B. T.* ii., s.v. *Semaya*; Lehman, in *Rev. Ét. Juives*, xxiv. 68–81.

L. G.

ABTALION (OTTAVIANO), SON OF MORDECAI (MARCO) OF MODENA: Italian Hebrew scholar; born in Modena in 1529; died in Ferrara in 1611. From the fact that Azariah dei Rossi in his "Meor 'Enayim," p. 98*b*, refers to him as איש מודינה ("a man of Modena"), it is assumed that he was a native of that city. The mere family name De Modena, when not implying actual birth or residence, is expressed in Hebrew by ממודינה ("of Modena"). The descendants of this family now bear the simple name "Modena." The family originated in France, whence it emigrated to Italy during one of the expulsions of the Jews. Mordecai, the father of Abtalion, was a very learned rabbi and distinguished physician in Bologna. Abtalion, the youngest of four sons, removed to Ferrara, where he distinguished himself through his knowledge of Hebrew and his secular attainments. Both he and his father seem to have written much, though nothing has been printed.

Abtalion is remembered chiefly because of his intercession with Pope Gregory XIII., who in 1581 had decreed that all Jews, under threat of severe penalties, deliver up all the copies of the Talmud and other rabbinical works in their possession, in order that they be burnt. The Jews were naturally anxious to secure the repeal of this decree, and, as Abtalion was well acquainted with Latin, a number of Jewish congregations in his district chose him as their delegate. The pope admitted him to several audiences. A long and well-conceived address in choice Latin, which Abtalion delivered before the pope and many of the Church dignitaries, made a deep impression upon them, and the decree was revoked. Abtalion appears to have been in his youth a cabalist, for it was commonly reported that he had invoked the prophet Elijah, who revealed himself to him.

Bibliography: Ghirondi and Nepi, *Toledot Gedole Yisrael*, s.v.; Grätz, *Gesch. d. Juden*, x. 141; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 176. A relic of an old family archive is in the possession of a descendant, Abd ul-Kader Modena, assistant librarian of the University of Padua. It contains, among others, a letter sent to Abtalion from Rome, dated 1581, informing him of the steps which had been taken to secure the revocation of the Talmud decree by the Papal See. In this letter his name is written Ottaviano da Modena.

E. L.

ABTALION BEN SOLOMON: Italian rabbi; born at Consiglio about 1540; died Oct. 26, 1616. He was a pupil of Samuel Judah Katzenellenbogen, rabbi of Padua. His veneration for his teacher was so great that he had his portrait painted and hung in his study. When asked to explain this act, then an uncommon one among the Jews, he wittily replied that Isaiah had said (Isa. xxx. 20), "And thine eyes shall see thy teachers." After having completed his studies he settled as rabbi at Rovigo. A decision rendered by Abtalion on a question concerning the ritual fitness of a *mikweh* (ritual bath) gave rise to a heated discussion among the Italian rabbis, his opponents being the rabbis of Venice, who were the most learned in the country. Apart from several decisions on that *cause célèbre*, scattered through the works of the most important rabbis of those times, there are four books wholly devoted to the subject; namely: "Milḥamot Adonai" (Venice, 1608); "Miḳweh Yisrael" (Venice, 1607); "Palge Mayim" (1617) for, and "Mashbit Milḥamot" (1606) against, Abtalion. Abtalion vehemently condemned the *pilpul* method, and opposed it. Leon de Modena, the critic (1571–1648), glorified Abtalion's name in an elegy which was used as the latter's epitaph.

Bibliography: Ghirondi and Nepi, *Toledot Gedole Yisrael*, pp. 15, 17; Michael, *Or ha-Ḥayyim*, No. 8.

L. G.

ABTERODE (APTROD), DAVID: Rabbinical writer; great-grandfather of David Sinzheim; probably born at Abterode near Frankfort-on-the-Main, in which town he lived toward the end of the seventeenth and at the beginning of the eighteenth century. He wrote commentaries on the "Sefer Ḥasidim" and on the "Yoẓerot" (Liturgies for Festivals); but the manuscripts were completely destroyed by the great fire in that city in 1711. His son Solomon Zalman rewrote from memory the commentary on "Sefer Ḥasidim," and published it in 1724.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 768.

M. B.

ABTOLMUS. See Eutolemus.

ABU: Arabic word meaning "father." With its different cases *aba* (accusative) and *abi* (genitive), as well as its abbreviated form *bu*, it is frequently used in Arabic as the first element in certain compound names. The relation between "Abu" and the succeeding name is either of genealogical, historical, or attributive nature, as Steinschneider designates it.

The genealogical relation is the oldest and most original, for in olden times Abu denoted the actual father of a son (more rarely of a daughter), upon whose own proper name the word Abu followed. Thus, when a man whose real name was Ibrahim married and had a son whom he named Isḥaḳ (Isaac) he would thenceforward be called Abu Isḥaḳ.

The use of Abu in the formation of names in those cases wherein some relationship in history or legend is to be expressed is called the historical relation of the word. When, for instance, any one of the name of Ibrahim (Abraham) receives the cognomen of Abu Isḥaḳ (Isaac), the particle Abu is intended to recall the particular Ibrahim mentioned in the Bible and Koran, who actually was Abu ("Father") of Isaac. Owing to the extensive use of these names among the Arabs and the great difficulty they offer to Europeans, the following list of historical names, called *kunya* by the Arabs, may be of service: (1) The usual cognomen for Ibrahim is Abu Isḥaḳ. (2) Isḥaḳ is Abu Ibrahim: in which Abu has entirely lost its original signification of "father." (3) Ya'aḳub (Jacob) is called Abu Yusuf (Joseph). (4) Yusuf again is called Abu Ya'aḳub. (5) Musa (Moses) has two cognomens, Abu' Imram (Amram) and Abu Harun (Aaron). (6) Harun's kunya is Abu Musa. (7) Da'ud (David) is called Abu Sulaiman (Solomon). (8) Sulaiman is called Abu Da'ud, or even Abu Ajub (Job).

Abu is used attributively in conjunction with adjectives or abstract nouns, forming names like the English "Goodman," "Prettyman," "Longman," "Longfellow," etc., as, for instance, Abu al-Kheir, "Father of the Good." The following adjectives, according to Steinschneider, are those most employed by Judæo-Arabic writers in connection with Abu, either with or without the definite article:

Afia or Afiyya
'Alâ
'Ali
Barakat
Fada
Fa'dhil
Faraj
Fath
Fihm
Ḥajaj
Ḥasan or Ḥassan
Hashim
Jayyid
Kheir
Maḥasin
Manẓur
Muna
Munadim
Nasr
Ridha
S'ad or Sa'ad
Sa'id
Ṭahir
Taur or Thur
Walid

Bibliography: Steinschneider, in *Jew. Quart. Rev.* ix. 228–230, 616–630.

L. G.

ABU AARON OF BAGDAD. See Aaron ben Samuel ha-Nasi.

ABU ABDALLAH MOHAMMED AL-NASIR: Almohade sultan; ruler of Morocco and southern Spain at the beginning of the thirteenth century. The rule of the Almohade sultans necessarily proved oppressive to the Jews under their sway. They had to choose between conversion to Islam and quitting the country. Many adopted the former course, though only outwardly, a practise sanctioned to a certain extent by Maimonides' father, as well as by Maimonides himself. This was not unknown to the Jewish authorities, who acquiesced in it. Abu Yusuf Ya'aḳub (1184–98), himself a noted theological authority among the Almohade rulers, hoped to make the proselytes better Moslems by ordering them to wear a special garb, consisting of a black gown with long sleeves, a coarse veil to serve as headgear. As soon as his son Abdallah al-Nasir ascended the throne, the Jews of the Maghreb tried to induce him to repeal this law; but they met with small success. He only changed the colors and ordered them to wear yellow. This was the beginning of a distinguishing costume worn by Jews in the Middle Ages, and the practise was soon imitated in European countries. See Badge.

Bibliography: Abd-ul-Wahid al-Marrekoshi's *History of the Almohades*, ed. Dozy, 2d ed., 1881, p. 223; Grätz, *Gesch. d. Juden*, vii. 23.

H. Hir.

ABU ALI. See Jephet.

ABU AMRAM JOSEPH IBN ḤASDAI. See Joseph ibn Ḥasdai.

ABU AMRAM (IMRAM) MUSA (MOSES) AL-SA'AFRAM AL-TIFLISI. See Musa of Tiflis.

ABU AMRAMITES. See Musa of Tiflis.

ABU ANAN YISḤAḲ BEN ALI BEN YISḤAḲ. See Isḥaḳ ibn Ali.

ABU AYUB (SULAIMAN IBN AL-MUALLIM) OF SEVILLE. See Sulaiman ibn al-Muallim.

ABU AL-BARAKAH HIBAT ALLAH. See Hibat Allah.

ABU FADHL ḤASDAI. See Ḥasdai, Abu Fadhl.

ABU AL-FARAJ FURḲAN IBN ASAD. See Joshua ben Judah.

ABU AL-FIHM LAWI IBN YA'ḲUB IBN AL-TABBEN. See Al-Tabben, Levi ben Jacob ibn.

ABU AL-ḤASAN IBN SAHL. See Ibn Sahl, Abu al-Ḥasan.

ABU IBRAHIM ISḤAḲ IBN BARUN. See Isaac ibn Barun, Abu Ibrahim.

ABU IBRAHIM ISḤAḲ IBN ḤALFON. See Isaac ibn Halfon.

ABU IBRAHIM ISḤAḲ IBN JASOS IBN SARTAR. See Isaac ibn Jasos ibn Sartar.

ABU ISA AL-ISPAHANI. See Obadiah Abu.

ABU ISḤAḲ AL-ELVIRI: Mohammedan poet; lived in Spain toward the middle of the eleventh century. In one of his poems he attacked Jews in general, and in particular Joseph ibn Nagrela, whom Badis, king of the Berbers, had appointed vizier. Abu Isḥaḳ's inflammatory verses hastened, if they did not directly cause, the assassination of Joseph ibn Nagrela.

Bibliography: Grätz, *Gesch. d. Juden*, vi. 58; Munk, *Notice sur Aboulwalid*, pp. 102 *et seq.*

W. M.

ABU ISḤAḲ IBRAHIM IBN SAHL (or SUHL) AL-ISRAILI OF SEVILLE: Spanish poet of the thirteenth century; died at sea in 1259 or 1260. Under the pressure of the Almohade rule he embraced the Mohammedan faith, but it was believed in Spain that he recanted before he died. There exist three editions of his works (Cairo, 1875 and 1885; Beirut, 1885), which were written in Arabic, and were edited by Ḥasan b. Mohammed al-'Aṭṭar, who also appended a biography of the poet, in which he broadly discussed the question of the sincerity of Ibn Sahl's conversion mentioned above. The poems are mostly of a religious character; a specimen may be found in Ḥaji Khalfah's article on the poet (vol. iii. 241, "Diwan," p. 52). Larger extracts are given in Mohammed ben Shakir's biographical dictionary ("Faawat al-Wafayat," Bulak, 1866, pp. 29–35). The attention paid to this poet is probably due to the circumstance that he was a converted Jew; for this reason the authenticity of many of his poems is open to grave doubt. Abu Sahl ranks among the oldest poets who developed the species of *muwashshaḥ* songs, or girdle rimes, consisting of rimed stanzas headed and concluded by verses of different rimes, but repeated in each subsequent strophe. One of Abu Sahl's *muwashshaḥs* is printed together with six other poems in a little volume entitled "The Seven Sparkling Stars; that is, the Andalusian Muwashshaḥs," p. 9, Beirut, 1864. The text, however, shows considerable variation from Al-'Aṭṭar's edition, both as regards the arrangement of the stanzas and the wording.

Bibliography: *Al-Makkari*, trans. by Gayangos, i. 158 *et seq.* Ḥaji Khalfah's *Lexicon Bibliographicum et Encyclopedicum*, and Al-'Aṭṭar; Steinschneider, in *Jew. Quart. Rev.* xi. 315.

H. Hir.

ABU ISḤAḲ IBRAHIM IBN ZAHAB. See Ibrahim ibn Zahab.

ABU ISḤAḲ (= IBRAHIM) IBN AL-MUHAJIR: Spanish-Arabic vizier of the middle of the twelfth century mentioned in the "Diwan" (collection of poems) of Moses ibn Ezra, with the title "vezir." This is the only fact known about him, but the importance of the position assigned to him by Ibn Ezra has led to two attempts at identification. According to Steinschneider he is identical with the Abraham ibn Meir to whom Moses dedicated his "Tarshish." (See "Kerem Ḥemed," iv. 29; Grätz, "Gesch. d. Juden," 3d ed., vi. 100; Steinschneider, "Cat. Bodl." col. 1808; "Jew. Quart. Rev." ix. 619.) A poet, Joseph ben Meir ibn Muhajir, is supposed by Steinschneider to have been a brother of Abu Isḥaḳ ("Cat. Bodl." col. 1809). Luzzatto supposed that he was the son of Abu Ibrahim ibn Muhajir, to whom Judah ha-Levi dedicated a poem ("Betulat bat Yehudah," p. 20).

Abu Sulaiman (=David) ibn Muhajir, possibly a relative, is mentioned, together with Isaac Alfasi and Judah ibn Balaam, by Moses ibn Ezra in his "Kitab al-Muhadarah" (Fürst's "Literaturblatt des Orients," x. 203; Steinschneider, "Cat. Bodl." col. 1809), although Schreiner does not speak of him in his description of Ibn Ezra's work ("Rev. Ét. Juives," xxi. xxii.). Abu Sulaiman is not to be confounded with David ibn Hajar mentioned in "Sha'are Ẓedeḳ," as was done by Grätz, "Gesch. d. Juden," 2d ed., vi. 112.

Bibliography: Steinschneider, in *Jew. Quart. Rev.* x. 524.

G.

ABU JACOB BEN NOAH, Karaite. See Yusuf ben Noah, Abu Ya'aḳub.

ABU KARIB TUBBA. See Dhu Nuwas.

ABU-OMAR JOSEPH IBN ḤASDAI. See Joseph ibn Ḥasdai.

ABU SAHL ADONIM BEN TAMIM OF KAIRWAN. See Dunash ben Tamim.

ABU SAHL, ALI. See Ali ibn Sahl.

ABU SAHULA, ISAAC BEN SOLOMON IBN. See Isaac ben Solomon ibn Abu Sahula.

ABU SAID. See Levi ben Japhet.

ABU SARI SAHL BEN MAẒLIAḤ. See Sahl ben Maẓliaḥ.

ABU SULAIMAN DAUD IBN HUSAIN. See Daud ibn Husain.

ABU SULAIMAN IBN AL-MUHAJIR. See Abu Isḥaḳ ibn al-Muhajir.

ABU TALIB: Imaginary name of the Mohammedan disputant in the controversial epistles of Samuel Maroccanus (see Abbas, Samuel abu Naṣr ibn). The name is given in some editions as **Abucalis** or **Abucalib.** The manuscripts in which the name occurs attribute the "translation" to Alfonsus Bonihominis, identified by Steinschneider with Abner of Burgos. But it is extremely doubtful whether any Arabic original existed, and the name of the defender of Islam is probably therefore quite fictitious. It cannot be identified with any known Arabic writer.

Bibliography: Steinschneider, *Polemische und Apologetische Literatur*, p. 137.

J.

ABU YA'AḲUB IBN BAHLUL. See Ibn Bahlul, Abu Ya'aḳub.

ABU YA'AḲUB IBN NOAH. See Isaac ben Noah.

ABU YUSUF, Almohade prince. See Almohades.

ABU YUSUF BEN ISAAC IBN SHAPRUT. See Hasdai (Abu Yusuf) ibn Shaprut.

ABU YUSUF HA-ZAḲEN. See Joseph ha-Zaḳen.

ABUBUS: Father of Ptolemy, who murdered Simon at Jericho, where he was stationed as military officer. (I Macc. xvi. 11, 15.) G. B. L.

ABUDARHAM (Arabic: **Abu-dirham** or **Abu-darahim,** "Father of the Dirhems"—or tax): A family name borne by Spanish Jews, for the first time by **David Abudarham,** who was a tax-collector and elder of the congregation of the Jews of Tudela during the reign of Sancho the Great, king of Castile and Leon (1258–95). Sancho was the first to regulate the taxes which the various Jewish communities had to pay to the royal treasury. For this purpose a commission of the four chief men of the communities was summoned to meet at Huete, September, 1290. In the event of the commission failing to agree, it was the king's order that the whole matter be referred to David, and both parties were to abide by his decision. See the document in Jacobs, "Sources," p. 141, where Don **Dani Abudarham** is equivalent to Don **David Abudarham;** Kayserling, "Rev. Ét. Juives," xxxviii. 254; Grätz, "Gesch. d. Juden," vii. 167, 168. In an elegy on the catastrophe which overtook the Jews of Toledo in 1391 ("Letterbode," vi. 33–37) mention is made of "the Synagogue of Abudirham" (אֲבִידַרְהַם), probably so called after this David, who must have caused it to be built (Kayserling, in "Rev. Ét. Juives," xxxviii. 254). David's son's name was Joseph, and his grandson's David, the best known of the family.

In 1524 **Moses** and **Isaac Abudarham** are mentioned as living in Rome and entertaining Moses Reubeni for a short while (Vogelstein and Rieger, "Gesch. d. Juden in Rom," ii. 44).

A certain **Abraham Abudarham** while at Agramunt in 1444 copied the Hebrew translation of Aristotle's "Nicomachean Ethics" (Neubauer, "Cat. Bodl. Hebr. MSS." col. 508, No. 1426).

About 1790 Romanelli mentions the family Abudarham in North Africa ("Jew. Quart. Rev." xii. 116), and a certain **J. Abudarham** is said to have lived in Gibraltar in 1843 ("Voice of Jacob," vol. iii., list of subscribers). An Abudarum is mentioned in Marseilles in 1887; and in Tunis the family Abou-Derham is to be found at present (Cazes, "Essai sur l'Histoire des Israélites de Tunisie," 1888, p. 177).

Bibliography: On Dirham as an Arabic proper name, see Seybold, *Ibn al-Atîr's Kunja Wörterbuch*, p. 245, last line, Weimar, 1896; Yaḳut's *Geogr. Dict.*, Index, p. 425. Compare the use of "Dinar" in a similar sense, Seybold, p. 98; Yaḳut, same place. Steinschneider, *Jew. Quart. Rev.* x. 130, believes it to be a by-name of some one named Joseph, because Ḥajjaj ben Yusuf was the first minter.

G.

ABUDARHAM (or **ABUDRAHIM**), **DAVID BEN JOSEPH BEN DAVID:** A commentator on the Synagogue liturgy, who lived at Seville, Spain, about 1340, and was a pupil of Jacob ben Asher. He belonged to the class of writers who, in an age of decline, felt the need of disseminating in popular form the knowledge stored up in various sources of rabbinical literature, and thus obtained a well-deserved fame. His book has no specific title beyond the name "Ḥibbur Perush ha-Berakot we-ha-Tefillot," probably because it was intended to serve as a running commentary to the liturgy. In the preface he states that he desired to afford the people, whom he found lacking in knowledge, the means of using the liturgy intelligently, and for this purpose he collected, from both the Babylonian and the Palestinian Talmuds, from the Geonim and all the commentators down to his own time, the material for the explanation of each portion of the prayer-book. In order to elucidate the meaning and origin of each observance connected with divine worship throughout the year, he made use of all the works concerning the rites he could obtain, some of which were very rare. In addition he gave a systematic exposition of the Jewish calendar; but at the same time, he lays no claim to any originality. He certainly succeeded, as no one did before him, in writing a commentary which is very valuable, if not altogether indispensable, to the student, and which deserves to be translated and condensed for the benefit of those who still use the ancient ritual.

His Account of the Ritual.

Though he was a believer, like most of his contemporaries, in the mystical sense of words and numbers, he combined a fair grammatical knowledge (in spite of occasional errors, as, for instance, his derivation of *minḥah* from *menaḥ yoma*), good common-sense, and a comprehensive rabbinical erudition, and thus was better qualified than many of his predecessors to give a satisfactory explanation of almost every phrase of the prayer-book. The work started by Rashi and Meir of Rothenburg, and prosecuted especially in France, Spain, and Germany during the fourteenth century (see Zunz, "Ritus," pp. 22–30), found in Abudarham's profound spirituality and wise judgment a fitting conclusion and consummation. Three introductory chapters on the reading of the Shema' (Deut. vi. 4), the Daily Prayer, and the various Benedictions precede the commentary, which begins with the Night Prayer, and then follows the order of the prayer-book, chiefly of the Sephardic Minhag, from beginning to end: first the Daily Morning, Afternoon, and Evening Prayers; then the Sabbath, the New Moon, and the Passover Prayers (including the Passover Haggadah) and the Pentecost Prayer. Considerable space is given to the prayers of the fast-days in general, besides those of the national fast-days in commemoration of Jerusalem; then follow New-year's Day and Atonement Day and the Sukkot festival prayers. This section is followed by a chapter on the Hafṭarot, and then follow one on the calendar and a special discourse on the Teḳufot and the superstitious belief concerning it.

The last section treats, in nine chapters, of the various Benedictions, as for example before and after meals. The closing paragraph quite characteristically contains the rules regarding the cutting of nails, and ends by stating: "This book was completed in Seville in 5100 after the Creation of the World, by Abudarham." In the manner of an eclectic he frequently states, or suggests, many explanations for one fact; but a certain warmth of religious feeling pervades the whole book and makes it a harmonious unit, giving it an edifying, rather than a merely legal, character. That the work supplied a commonly felt need is shown by its nine editions. The first edition appeared in Lisbon in 1489; the second in Constantinople in 1513; the third and fourth in Venice in 1546 and 1566 respectively; the fifth in Amsterdam in 1726 (in this a portion of the calendar was omitted); the sixth and seventh in Prague in 1784 and 1817 respectively; the eighth in Lemberg in 1857; and the ninth in Warsaw in 1877. A manuscript exists in the Friedländer Library at St. Petersburg.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 729; Steinschneider, *Cat. Bodl.* col. 855; S. Wiener, *Cat. Bibliotheca Friedlandiana*, p. 1; De Rossi, *Annales Heb. Typographici in saeculo xv.* p. 67. See also Brüll's *Jahrb.* ii. 165, where attention is called to the passage on the teleology of the organs of the human body, taken literally from Shabbethai Donolo, *Commentary on the Book Yeẓirah*, ed. Prague, p. 11*b*.

K.

ABUDIENTE: Name of a Marano family living at Lisbon. **Gideon Abudiente,** about the end of the sixteenth century, is the earliest bearer of this name of whom we have cognizance. His son, together with some other members of the family, emigrated, early in the seventeenth century, to Amsterdam, where they reverted to the Synagogue. From here some Abudientes went to Hamburg, and others to London, where they seem to have borne the double name Gideon-Abudiente; but in England the descendants discarded the second part of the name and called themselves Gideon. In the lists of the Portuguese congregation at Amsterdam, for the year 1675, the names **Eliau Obediente, Jeudah Obediente,** and **Jeudah Raphael Obediente** appear.

Bibliography: De Castro, *De Synagoge van de Port.-Israel. Gemeente te Amsterdam*, 1875, pp. 51, 54; Kayserling, in *Monatsschrift*, ix. 69; Lucien Wolf, *The Treves Family in England* (reprinted from the *Jew. Chron.*), p. 15, London, 1896.

G.

Abraham ben Gideon Abudiente: A prominent Dutch scholar and mystic; born about the beginning of the seventeenth century; died after 1666. He lived in Amsterdam, and his signature is among the first on the letter of homage sent by twenty-four distinguished men of Amsterdam to Shabbethai Ẓebi in October, 1666.

Bibliography: *Monatsschrift*, 1876, pp. 141–143.

M. K.

Daniel Abudiente: Uncle of Moses Gideon Abudiente, whose "Grammatica Hebraica" he commemorated in a Spanish sonnet prefixed to the work.

Gideon Moses Abudiente: A son of Moses Gideon Abudiente, and, like his father, gifted with poetical talent. He wrote a eulogy on Joseph ben Isaac Penso's "Pardes Shoshannim" (Garden of Lilies), Amsterdam, 1673.

Judah Abudiente: Probably a son of Daniel Abudiente; lived at Amsterdam, and published "Or Ṭob" (Good Light), a Hebrew-Spanish glossary for the young (p. 32, Amsterdam, 1675).

Moses Gideon Abudiente: Portuguese poet and Hebrew grammarian; born at Lisbon early in the seventeenth century; moved to Amsterdam, Holland, about 1624; and died at Hamburg, Germany, February 24, 1688. For some years previous to his removal to Hamburg he lived at Glückstadt, Holstein. He wrote in Portuguese "Grammatica Hebraica," the first part of which appeared in Hamburg, 1633, and included in the fourth part, devoted to Hebrew style, some of his own poems. He also published "Fin de los Dias Publica ser Llegado, y Fin de los Dias Pronosticado por todos los Prophetas," Glückstadt, 1665, treating of the theology of the prophets, in which, according to Da Costa, he seems to follow Shabbethai Ẓebi ("Israel en de Volken," 1873, 2d ed., p. 515). His Hebrew poems are said to exist in manuscript; some of them were published in "Ha-Meassef" (the Hebrew magazine issued in 1785), and reprinted in "Bikkure ha-'Ittim."

Bibliography: Delitzsch, *Zur Gesch. d. Jüd. Poesie*, p. 82; Steinschneider, *Cat. Bodl.* col. 1762; Kayserling, in *Monatsschrift*, ix. 69.

M. K.

Solomon Abudiente: Relative of Moses Gideon Abudiente; lived at the beginning of the seventeenth century; author of Hebrew and Spanish poetry, still in manuscript at Oxford.

Bibliography: Kayserling, *Bibl. Esp.-Port. Jud.* p. 8; Neubauer, *Cat. Bodl. Hebr. MSS.* No. 2251, No. 4.

G.

ABUDIENTE, SAMSON. See Gideon, Samson.

ABU-L-FADHL DAUD. See Daud, Abu Fadhl.

ABU-L-KHEIR ("Father of the Good"; called also **Isaac ben Samuel**): A Spanish scholar and translator, who flourished in the fifteenth century. He was expelled from Spain in 1492, and settled at Padua, where, in 1496, he completed his Hebrew commentary upon Al-Fergani's "Extract from the Almagest," which, however, as Steinschneider showed, is in part plagiarized from Ḥandali's commentary. Two years later he translated Albubather's "Liber de Nativitatibus" from Latin into Hebrew, under the title of "Sefer ha-Moladot," and also Rajil's astronomical work, "Completus." Abu-l-Kheir's works have not been printed, but are to be found in manuscript in many European libraries.

Bibliography: Steinschneider, *Hebr. Uebers.* ii. 546, 557, 580.

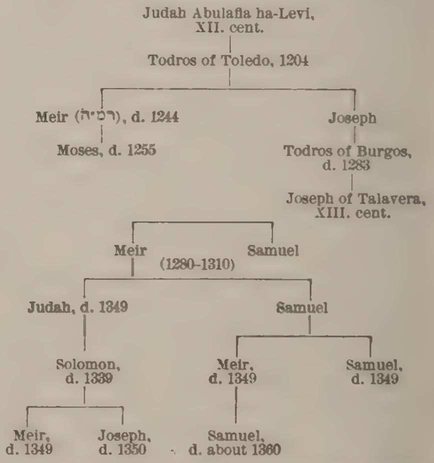
L. G.

ABU-L-RABI. See Solomon ben Abraham ben Baruch.

ABU-L-SAR BEN JUTA. See Sahl ben Maẓliaḥ.

ABU AL-WALID MERWAN IBN JANAḤ. See Ibn Janaḥ.

ABULAFIA or **ABU AL 'AFIYAH** (אבו אל עפיא, אבול־עפייא, that is, "Father of Health"; written also אבולאפיו; from which the Italian name "Bolaffi" and the English "Bolaffey" are certainly derived. See Steinschneider, "Jew. Quart. Rev." xi. 488. The name appears as Abenefeia in the Barcelona list of 1383. "Rev. Ét. Juives," iv. 66): Name of a widely scattered Jewish family of Spanish origin, one of whose branches, for the sake of clearer designation, bore the surname of Ha-Levi. Members of this family were found in various cities of the Orient and in Africa in the sixteenth century. From the data collected by Zunz, "Z. G." pp. 432–434, the following imperfect genealogical trees can be drawn up; for later descendants see Bolaffey:



The first Abulafia lived in the twelfth century in Toledo, and the first Jew to settle in Spain in modern times was an Abulafia from Tunis. It is probable that Moses and Solomon Afia (עפייה), mentioned in 1445 as prominent men in Saragossa, belonged to the same family.

M. K.—G.

ABULAFIA, ABRAHAM BEN SAMUEL: One of the earliest cabalists; born 1240 at Saragossa, in Aragon; died some time after 1291. Very early in life he was taken by his parents to Tudela, in Navarre, where his aged father carefully instructed him in the Bible and Talmud. When eighteen years old his father died, and two years later Abraham began a life of ceaseless wandering. His first journey was to Palestine, whence he intended to start and find the legendary river Sambation and the lost Ten Tribes. He got no further than Acre, however, owing to the desolation wrought in the Holy Land by the last Crusades. He then determined to go to Rome, but stopped short in Capua, where he devoted himself with passionate zeal to the study of philosophy and of the "Moreh" of Maimonides, under the tutelage of a philosopher and physician named Hillel—probably the well-known Hillel ben Samuel ben Eliezer of Verona. Although he always holds Maimonides in the highest estimation, and often makes use of sentences from his writings, he was as little satisfied with his philosophy as with any other branch of knowledge which he acquired. He thirsted after the highest. He was of a communicative disposition, able and eager to teach others. He wrote industriously on cabalistic, philosophical, and grammatical subjects, and succeeded in surrounding himself with numerous pupils, to whom he imparted much of his own enthusiasm. On his return to Spain he became subject to visions, and at the age of thirty-one, at Barcelona, immersed himself in the study of the book "Yeẓirah" and its numerous commentaries. This book, and particularly the commentary and method of the German mystic, Eleazar of Worms, exercised a deep influence upon him, and had the effect of greatly increasing his mystical bent. Letters of the alphabet, numerals, vowel-points, all became symbols of existence to him, and their combinations and permutations, supplementing and explaining one another, possessed for him an illumining power most effectively to be disclosed in a deeper study of the divine names, and especially of the consonants of the Tetragrammaton. With such auxiliaries, and with the observance of certain rites and ascetic practises, men, he says, may attain to the highest aim of existence and become prophets; not in order to work miracles and signs, but to reach the highest degree of perception and be able to penetrate intuitively into the inscrutable nature of the Deity, the riddles of creation, the problems of human life, the purpose of the precepts, and the deeper meaning of the Torah. His most important disciple, and one who carried his system further, was the cabalist Joseph Chiquitilla. Abulafia soon left Spain again, and in 1279 wrote at Patras, in Greece, the first of his prophetic books, "Sefer ha-Yashar" (The Book of the Righteous). In obedience to an inner voice, he went in 1280 to Rome, in order to effect the conversion of Pope Nicholas III. on the day before New Year, 5041. The pope, then in Suriano, heard of it, and issued orders to burn the fanatic as soon as he reached that place. Close to the inner gate the stake was erected in preparation; but not in the least disturbed, Abulafia set out for Suriano and reached there August 22. While passing through the outer gate, he heard that the pope had succumbed to an apoplectic stroke during the preceding night. Returning to Rome, he was thrown into prison by the Minorites, but was liberated after four weeks' detention. He was next heard of in Sicily, where he appeared as a prophet and Messiah. This claim was put an end to by a letter to the people of Palermo, which most energetically condemned Abulafia's conduct. It was written by R. Solomon ben Adret, who strove with all his power to guide men's minds aright in that trying time of hysterical mental confusion. Abulafia had to take up the pilgrim's staff anew, and under distressing conditions compiled his "Sefer ha-Ot" (The Book of the Sign) on the little island of Comino, near Malta, 1285–88. In 1291 he wrote his last, and perhaps his most intelligible, work, "Imre Shefer" (Words of Beauty); after this all trace of him is lost.

Abulafia calls his cabalistic system "prophetical cabala," distinguishing it thus from that of his predecessors, which he considers of lower grade, because it satisfied itself with the characterization of God as *En-Sof* ("the Being without end"), with the *Sefirot* as vague intermediaries, and with the doctrine of the transmigration of souls, and because its method remained essentially speculative. Such is only a preliminary and inferior grade of knowledge; the highest goal is prophetism, assuring men a certain degree of community with God. Means hereunto are afforded by the close study of the names of God, particularly of the four-lettered YHWH, and also by *gemaṭria*, the symbolical employment of letters as numerals. In this the letters of a word are to be considered not only as letters, giving the sound, but as numerals, the sum of which may be replaced by the equal sum of other letters, producing, of course, a new word, which must prove to be identical in significance, or at least allied, with the first word whose sum it equals. Thus Abulafia calls himself sometimes רזיאל and sometimes זכריהו, because the total of the letters in each of these words equals 248, which is likewise the total of the letters in his own given name אברהם. In one place, desiring to call himself "Berechiah," he misspells it ברכהיהו in order to make it aggregate 248 (Steinschneider, "Cat. Munich," No. 409). He also employs the processes of *notarikon* (regarding each letter in a word as the initial of some other word, and so making of it an acrostic), of *temurah* (substitution of one letter for another), and of *ẓiruf* (connecting various letters of the same word). He claims to have derived his system of letter-symbols from Moses Naḥmanides; but he probably drew it, especially the gemaṭria and the play with the names of God and the necessary attendant ascetic life and contemplation—כוונה—from the German mysticism of Eleazar of Worms. His view of prophetism or the prophetic gift as the highest goal seems to indicate the influence of Judah ha-Levi's "Cuzari," but his idea of the nature of prophecy itself is rather in accord with Maimonides.

Abulafia's influence upon the further development of the Cabala was rather of a retarding than a fostering nature. He gave it a visionary turn. Owing to his influence there was a growing tendency to juggle with the names of God and angels, and to employ gemaṭria in its most diverse forms. He was the first one, too, to allow the Christian idea of the Trinity to show a faint glimmer in the Cabala.

Abulafia began his fruitful literary activity in 1271; he himself states the number of his writings to be twenty-six, of which twenty-two are "prophetical." Of these the following have been printed: "Sefer ha-Ot" (in the "Grätz-Jubelschrift," Hebrew part, p. 65); וזאת ליהודה ("And this is for Judah"), consisting of a reply to Solomon ben Adret's attack, in Jellinek, "Auswahl Kabbalistischer Mystik," p. 13; "Sheba' Netibot ha-Torah" (The Seven Ways of the Law), and "Imre Shefer," in Jellinek, "Philosophie und Kabbala"; a part of his autobiography from his "Oẓar Eden Ganuz" (The Hidden Treasure of Eden), in Jellinek, "B. H.," iii. introduction, p. xl.

[Jellinek, in his preface to "Sefer ha-Ot," says "In the Spaniard Abraham Abulafia of the thirteenth century Essenism of old found its resurrection. Preaching asceticism and the highest potentiality of the spirit through communion with God, effected by a perfect knowledge and use of His names, he was thoroughly convinced of his prophetic mission, and considered himself to be the God-sent Messiah and Son of God. He differs, however, from the Messiahs who have risen at different times in his many-sided philosophical training as well as in his perfect unselfishness and sincerity. He addresses himself not to the masses, but to the educated and enlightened, and does not confine his mission to his coreligionists, but is filled with the desire to extend it to the adherents of the Christian church also. It seems that, for the sake of influencing these, he tried to construct a Trinitarian system, though it was a Trinity in form merely, and did not touch the essence of God's personality. Before his vision stood the ideal of a unity of faith, the realization of which he longed to bring about. Imbued with this spirit, his disciples worked in Spain and Italy, emphasizing still more the Trinitarian idea while treating of the 'Ten Sefirot' in order to win the adherents of the Church. Hence the terms Father, Mother, Son, and Holy Ghost, borrowed from the Christian creed, in the cabalistic literature of the thirteenth century. In order to understand Abulafia psychologically and judge him correctly and without bias in the light of history, it must be borne in mind that his cradle was in Spain, the home of religious ecstasy, and that the age in which he lived was that of the Crusades, so favorable to mystic speculation, an age in which many longed to see the barriers separating Judaism, Christianity, and Islam broken down, and in which the Messianic hopes of the Jews found new nourishment in many hearts." K.]

Jellinek gives a list of Abulafia's works in the introduction to "Philosophie und Kabbala," p. 7; but it needs correction from Steinschneider, "Catalog," 2d ed., No. 285 *et passim*, Munich. Abulafia's writings are not wanting in excellent ideas and beautiful illustrations, but these are so overgrown with mystic obscurity and abstruseness that a perusal of them is not very edifying.

BIBLIOGRAPHY: M. H. Landauer, in *Literaturblatt des Orients*, 1845, pp. 381 *et seq.* (this scholar disinterred Abulafia from his long obscurity); Jellinek (who devoted a great deal of study to this author), in the works already mentioned and in his *Beiträge zur Gesch. der Kabbala*, pt. ii.; Steinschneider, *Catalog der Hebr. Handschriften der Staatsbibliothek zu München*, 2d ed., Nos. 28 *et alia*, containing references to *Hebr. Bibl.*; Grätz, *Gesch. d. Juden*, vii. 7; Bloch, *Gesch. d. Entwickelung d. Kabbala*, pp. 46 *et seq.*; Vogelstein and Rieger, *Gesch. d. Juden in Rom*, i. 247 *et seq.* (needs some emendation).

P. B.

Ḥayyim Abulafia (Abolafia): Author of "Shibḥe Tannaim" (The Praises of Tannaim), Salonica, 1872, a work glorifying the Tannaites.

Ḥayyim ben David Abulafia: Talmudist, who lived in Palestine at the end of the eighteenth century. He held rabbinical posts in Safed, Larissa, and Smyrna. An extensive work from his pen on the Book of Commandments ("Semag" = "Sefer Miẓwot Gadol") was destroyed by fire in Smyrna. He was the author of some haggadic expositions which are to be found in the collection of rabbinical decisions, "Esh Dat" (The Fire of the Law), by Joseph Naḥmuli, Salonica, 1790. Several of his rabbinical decisions and sermons appeared after his death under the title "Nishmat Ḥayyim" (The Breath of Life), Salonica, 1806.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 54.

Ḥayyim ben Jacob Abulafia: Rabbinical authority; born in Palestine; died at Damascus, 1744. He was the grandfather of Ḥayyim ben David Abulafia and grandson of Isaac Nissim aben Gamil. Abulafia was a rabbi in Smyrna, where he instituted many wholesome regulations. In his old age he restored Tiberias. He is the author of several works: (1) "Miḳrae Ḳodesh" (Holy Convocations), Smyrna, 1729, containing treatises on Biblical and Talmudical themes; (2) "Yosef Leḳaḥ" (Increase of Learning), Smyrna, 1730–32, a work in three volumes on the Pentateuch; (3) "Yashresh Ya'aḳob" (Jacob Will Take Root), Smyrna, 1729; and (4) "Shebut Ya'aḳob" (The Captivity of Jacob), Smyrna, 1733, an elaborate commentary on the haggadic compilation "'En Ya'aḳob," by Jacob ibn Ḥabib and others (Steinschneider, "Cat. Bodl." col. 820). M. K.

Ḥayyim Nissim Abulafia: Chief rabbi of Jerusalem; born near the beginning of the nineteenth century, probably in Tiberias, Palestine; died at Jerusalem, Feb. 21, 1861. He was a descendant of Ḥayyim Abulafia (Fürst, "Bibl. Jud." i. 16, and "Zimrat ha-Areẓ" by Jacob Berab, son-in-law of Ḥayyim Abulafia, 1st ed., Mantua, 1745), who, at the invitation of Sheik Dahir al-Emir, came from Smyrna to Tiberias in the middle of the eighteenth century. Ḥayyim Nissim was chosen chief rabbi of Jerusalem, to succeed R. Isaac Kobo, in the fall of 1854, and was recognized as such by the pasha of Jerusalem, although, like his predecessor, he was not confirmed by the central government of Constantinople. He held the office for six years and four months, when he died. He left many works in manuscript, but as far as known none has been published. R. Abraham Ashkenazi was his successor.

BIBLIOGRAPHY: Luncz, *Jerusalem Year Book*, iv. 212, 213. For his epitaph *ibid.* i. 145–147.

P. Wi.

Isaac Abulafia: Rabbi at Aleppo, and author of "Pene Yiẓḥaḳ" (Isaac's Countenance), Smyrna, 1871.

Jacob Abulafia: Rabbi; died at Safed, Palestine, at the beginning of the eighteenth century; father of Ḥayyim ben Jacob Abulafia and grandson of Jacob Berab. Abulafia was a pupil of Asbasan and a rabbi in Damascus. His rabbinical decisions are still extant in manuscript (Azulai, "Shem ha-Gedolim," No. 140; Ghirondi and Nepi, "Toledot Gedole Yisrael," No. 213).

Joseph ben Meir Abulafia: Spanish rabbi in Seville, Spain; died at Toledo, 1349.

Joseph ben Todros Abulafia: Spanish writer; lived in Talavera, and published a defense of Maimonides, which he addressed to the rabbis of Provence. Moses de Leon dedicated his book "Sheḳel ha-Ḳodesh" (The Shekel of the Sanctuary), 1292, to him (Zunz, "Z. G." pp. 433 *et seq.*).

Meir ben Joseph Abulafia: Spanish rabbi in Toledo, 1305.

Meir ben Todros ha-Levi Abulafia (known sometimes as **Ramah = Rabbi Meir ha-Levi**): Nasi and Talmudist; born at Burgos, Spain, about 1180; died March 29, 1244. He was the son of Todros ben Judah, to whom the physician Judah ben Isaac dedicated his poem, "The Conflict of Wisdom and Wealth," published in 1214. Meir, the schoolmate of Moses Naḥmanides, was so highly esteemed at Toledo that on his father's death in 1225 the latter's honorary title of *nasi* (prince) was applied to him. Although he did not hesitate to place interpretations of his own on Talmudic passages wherever they seemed contradictory to his idea of a perfect God and His attributes, his unflinching orthodoxy led him to cling to the most extraordinary legends and opinions of the Talmud, believing them to be literally true. No wonder that the manner in which Maimonides treated the doctrine of resurrection in his "Yad ha-Ḥazaḳah" made a painful impression upon him. Meir wrote a letter to the leading men of Lunel in order to express his indignation. He met, however, with scant approval; for Aaron ben Meshullam answered him harshly, rebuking him for his presumption and arrogance.

Contest with Maimonides.

Meir, who was so haughty that he thought it derogatory to his dignity to pay a visit to his father, could not quietly suffer such a rebuke, and replied with great self-confidence. He next applied to the scholars of northern France regarding the same matter, but his success with them was not greater. None the less he remained throughout his lifetime an opponent of Maimonides and an adherent of the Cabala. On account of advanced age he took no part in the controversies which broke out later with regard to the "Moreh."

Meir was the author of "Yad Ramah" (an allusion to his name), a commentary on the Talmudic treatises Baba Batra and Sanhedrin (2 vols., Salonica, 1790, 1798), and of the valuable work, "Masoret Seyag la-Torah," containing Masoretic notes on the Pentateuch, alphabetically arranged (Florence, 1750; Berlin, 1761). His correspondence with the "Sages of Lunel" was published from the manuscript by J. Brill under the title "Kitab al-Rasa'il-Sefer Iggerot" (Paris, 1871). Compare AARON BEN MESHULLAM.

BIBLIOGRAPHY: Geiger, *Jüd. Zeit.* ix. 282 *et seq.*; Grätz, *Gesch. d. Juden*, vii. 39 *et seq.*

Moses Abulafia (or **Abu Amrum Musa**): Spanish musician; died 1283. He was the son of Joseph Abulafia, and wrote a treatise on music (Steinschneider, "Hebr. Bibl." viii. 70, xix. 40 *et seq.*; idem, "Hebr. Uebers." p. 689). Another Moses Abulafia was a rabbi in Toledo between 1470 and 1480 (Zunz, "Z. G." p. 434).

Samuel ha-Levi Abulafia (or **Al-Levi,** but erroneously **Allavi**): Spanish financier; born at Toledo about 1320; was treasurer to Don Pedro the Cruel of Castile. In 1350 he was recommended to the king as chief treasurer by the minister Juan Alfonso de Albuquerque, whose estates he managed. He soon became privy councilor of his new master, and was the most influential man in Castile. Through his friendship for Doña Maria de Padilla, the mistress of Pedro, he drew on himself the hatred of the legitimate queen and of the grandees who adhered to her cause. In 1354, while with the king in the fortress of Toro, he was suddenly seized by the enemies of the monarch and thrown into prison. He succeeded in procuring his release through the payment of a large ransom and escaped, together with the king, who had also been seized. Don Samuel ha-Levi restored the thoroughly disorganized finances of the state, and by rigorous control of the tax-collectors, on the one hand, and by an arrangement which he made with the creditors, on the other, he managed to accumulate a large amount of money in the royal treasury. He appointed a number of his relatives collectors of taxes. His nephew, **Don Joseph ha-Levi**, became tax-collector of Seville. Don Samuel ha-Levi occupied a mansion in Toledo, which is still known as Palacio del Judío ("Jew's Palace"). Several synagogues were built at his expense in various parts of Castile, among them a magnificent one in Toledo. This synagogue was finished in 1357, and was afterward converted into a church under the name of EL TRÁNSITO. Hebrew inscriptions, still preserved on the side walls of this edifice—to-day a national monument—perpetuate the memory of his good deeds. Samuel maintained himself nearly twenty years in his high position. In 1360 Don Pedro discovered the existence of a widespread conspiracy in which the archbishop of Toledo and Don Samuel were said to be implicated. The archbishop was expelled, but Don Samuel, who, it is said, had been denounced by envious coreligionists, was dragged to Seville and imprisoned, together with his wealthy relatives. His entire fortune and that of his relatives, consisting of 190,000 doubloons ($950,000 or £195,737), twenty boxes filled with jewelry and silk and velvet clothing, and eighty slaves, were confiscated by the king. He died under torture in Seville, November, 1360. "From the prison, in which his king caused him to be afflicted, the Lord summoned him to a heavenly habitation."

BIBLIOGRAPHY: Amador de los Rios, *Historia de los Judíos*, ii. 223 *et seq.*; Grätz, *Gesch. d. Juden*, vii. 411 *et seq.*; Kayserling, *Don Pedro und sein Schatzmeister Samuel Levi*, in *Monatsschrift*, vi. 365 *et seq.*

Samuel ha-Levi Abulafia: Translator of Toledo, who was still living in 1278. At the command of King Alfonso X. of Castile he translated from Arabic into Spanish "Fabrica y Usos del Orlogio della Candela" (Manufacture and Uses of the Candle Clock).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1358; idem, *Hebr. Uebers.* p. 986; Grätz, *Gesch. d. Juden*, vii. 469; Kayserling, *Bibl. Esp.-Port. Jud.* p. 99.

M. K.

Todros Abulafia: Spanish Talmudist, religious poet, and cabalist; born in 1234; died at Seville after 1304 (according to Grätz, "Gesch. d. Juden," viii. note 12; Zacuto in the "Yuḥasin" gives 1288; Azulai, 1283; Zunz, "Literaturgesch." p. 481, 1283). He was a son of Joseph ben Todros ben Judah ha-Levi Abulafia and a nephew of Meir ben Todros Abulafia. He was wealthy and influential and enjoyed the royal favor of King Sancho IV. of Castile (1284–95). At one time he fell into disgrace, was imprisoned and in danger of capital punishment. While in prison he had a vision foretelling his speedy release, which happened on the following morning. He was an especial favorite of Queen Maria de Molina and, as one of her retinue, accompanied the monarchs of Castile to their meeting with the king of France on Provençal soil. Upon this occasion great respect was shown him by the Jews of southern France, and the poet Abraham Isaac Bedersi composed some eulogistic verses in his honor. A poetic dedication by Todros himself is mentioned by Zunz ("S. P." p. 481), and he was also the author of "Sefer 'Aliyot Yebamot," containing novellæ upon the Talmudic treatise Yebamot (Azulai, "Shem ha-Gedolim"). He devoted most attention, however, to the Cabala.

He, like his sons Joseph and Levi, liberally supported cabalistic scholars. He wrote two cabalistic works, (1) "Sha'ar ha-Razim" (The Gate of Secrets), a commentary on Ps. xix., in which he discusses its mysteries in connection with the Sefirot; (2) "Oẓar ha-Kabod" (The Treasury of Glory), an interpretation of the Talmudic Haggadot in a cabalistic sense. The section of this treatise dealing with Berakot and Mo'ed has been printed (Novydvor, 1808). Quotations from the Zohar occur in it for the first time (27*a*; מהיטבאל בת מטרד, Zohar, i. 36*a*, 145*b*).

This is the first attempt at a cabalistic explanation of the Haggadot. In these two works Todros Abulafia appears as an open opponent of Maimonides, whom he otherwise greatly honors.

Bibliography: Zunz, *Z. G.* p. 432; idem, *Literaturgesch.* p. 481; Grätz, *Gesch. d. Juden*, 3d ed., vii. 188 and note 12; Michael, *Or ha-Ḥayyim*, No. 937.

P. B.

ABU AL-FARAJ BAR HEBRÆUS. See Bar Hebræus, Abu al-Faraj.

ABULḤASSAN, JUDAH BEN SAMUEL HA-LEVI (IBN ALLEVI). See Judah ha-Levi.

ABUMAI: Gaon in Sura from 811 to 819; brother of Rabbi Mordecai. He appears to have been the father of the gaon of Sura, Cohen-Ẓedeḳ, who is renowned for his many ritual and judicial decisions. See Geonim.

A. K.

ABUMAI BEN ABRAHAM: Gaon in Pumbedita from 810 to 814. No responsa in his name are known. See Geonim.

A. K.

ABUN ASTRUC. See Astruc, Desmaister ben.

ABUN BEN SAUL: An elegist who was probably a pupil of Isaac Alfasi and, most likely, is the one whose death Moses ibn Ezra deplores in a poem. Two of his elegies are found in the Maḥzor of Avignon.

Bibliography: Zunz, *Literaturgesch.* p. 343; Luzzatto, in *Kerem Ḥemed*, iv. 31, 32, 85, 86.

M. B.

ABUN BEN SHARADA: A Spanish poet; flourished at the beginning of the eleventh century, first at Lucena, afterward at Seville. None of his poetical works has survived; and his name is known only from quotations made by poets like Solomon ibn Gabirol, Moses ibn Ezra, and Judah Al-Ḥarizi. In a poem attributed to Solomon ibn Gabirol (compare Dukes, in "Orient," xi. 267) Abun is mentioned immediately after the lexicographer Menahem ben Saruk. Moses ibn Ezra, in his "Diwan" (compare Neubauer, "Cat. Bodl. Hebr. MSS." No. 1972, ii. 12), eulogizes his life in one poem and bewails his death in another. The eulogy, however, seems to be concerned with the man rather than with the poet. Indeed, Judah Al-Ḥarizi ("Taḥkemoni," iii.) classes Abun among the poets whose works have been forgotten because they were of but little interest.

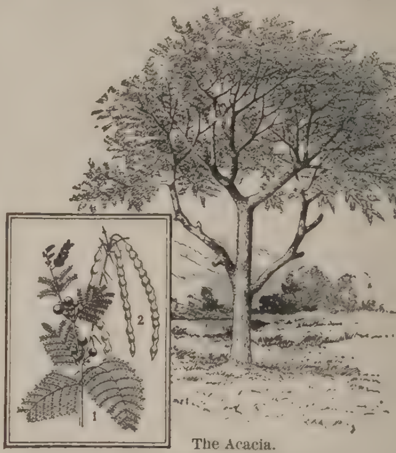
Tiamat, the Assyrian Abyss.
(From Ball, "Light from the East.")

Bibliography: Dukes, *Naḥal Ḳedumim*, p. 7; *Kerem Ḥemed*, v. 86; Moses ibn Ezra, *Diwan*, pp. 13, 14; Brody, in the *Steinschneider-Festschrift*, Hebrew part, p. 34; Steinschneider, *Cat. Bodl.* cols. 1739, 2314, 2462.

I. Br.

ABYSS: Term for the תהום (Gen. vii. 11) of the Old Testament, used in the apocalyptic, New Testament, and cabalistic literature for the place of punishment of the wicked; hell; the abode of certain demons. As such the Abyss of Fire is mentioned in the Book of Enoch (xviii. 11–16, 19; xxi. 1–6; xc. 21–25) as the prison-house of impure angels (compare Luke, viii. 31; Rev. ix. 1; xi. 7—Abyss, the seat of the dragon; xx. 3, where "Satan is cast into the abyss, shut up and a seal set upon him"). According to the Prayer of Manasseh, verse 3, the Lord has closed and sealed up the Abyss by His awful and mystic name. There was a place beneath the altar of the Temple at Jerusalem believed to lead down to the very Abyss of the world, the foundation-stone of the earth being placed there (Suk. 49*a*, 53*a*; see Targ. Yer. Ex. xxviii. 30, and Zohar, iii. 61). In the cosmography of the rabbis (Midr. Konen) the Abyss forms part of Gehenna; it is beneath the ocean, and consists of three, or seven, departments, one above the other. In the Cabala the opening of the great Abyss in the lower world, sealed with the seal that bears the Holy Name, plays a great rôle as the seat of the evil spirits, and with it corresponds the opening of the great Abyss in the upper world as a cosmogonic element. See Gehinnom; Sheol.

K.



The Acacia.
1. Flowering branch. 2. Seed-pod.

ABYSSINIA. See Falashas.

ACACIA.—Biblical Data: A hard and durable but light wood; at first yellowish, but gradually turning very dark, like ebony. Of this the Ark and its altars, with their staves, and the bars of the Tabernacle were made (Ex. xxxv. 7; Deut. x. 3). The Acacia-tree is called in Hebrew *shiṭṭah* (for *shintah*), plural *shiṭṭim*; שטה, שטים, Arabic, *sanṭ*; an Egyptian loan-word. It is the *Spina Ægyptiaca* of the ancients (*Mimosa Nilotica*, Linn.). It is a large, spreading, thorny tree with many branches, found in Africa and Arabia. The name of this tree (shiṭṭim) is found in various locality names mentioned in the Bible: Shittim (Num. xxxv. 1); Abel-Shittim (*ibid.* xxxiii. 49); Beth-Shittah (Judges, vii. 22). It appears to have been highly prized (Isa. xli. 19).

Bibliography: Jablonsky, *Opuscula*, ed. te Water, i. 260; Rosenmüller, *Handbuch der Bibl. Alterthumskunde*, iv. part i. p. 272; Robinson, *Bibl. Researches in Palestine*, ii. 249; Imanuel Löw, *Aramäische Pflanzennamen*, p. 59; p. 197 (for the meaning of *shiṭṭah* = *sanṭ* = *Acacia*, *Acacia Nilotica*), p. 388 (for the meaning of *toranita* = cypress).

J. P. P.

——**In Rabbinical Literature:** R. H. 23*a*, referring to Isa. xli. 19, counts the shiṭṭah (explained as *toranita* = "cypress-tree" according to Löw, "Pflanzennamen," p. 388; according to others = "pine") among the ten kinds of cedar-trees; so also B. B. 80*b*; but Yer. Ket. vii. 31*d*; Tan., Terumah, § 9; Ex. R. xxxv., mention twenty-four cedar-trees, seven of which are derived from Isa. xli. 19 (compare the fourteen trees in Enoch, iii. and Book of Jubilees, xxi. 12, where, instead of *shaḳed* (almond), shiṭṭah (Acacia) was most likely the original reading; see Dillman, "Das Buch Henoch," p. 91, where reference is made to Isa. xli. 19, lv. 13, lx. 13; compare also "Geoponica," xi. 1, where fourteen evergreen trees are enumerated). See Tan. *l.c.*: "Of all these the shiṭṭim-wood alone was selected in order to atone for the sin that Israel was to commit in Shittim [Num. xxv. 1 *et seq.*]. Indeed, while Phinehas assuaged the divine wrath [Num. xxv. 7], the Holy One—blessed be He!—said: 'I shall in the future heal the plague of Shittim: A fountain shall come forth from the house of the Lord, and shall water the valley of Shittim'"; see Joel, iv. 18, *Heb.* (Tan. *l.c.*).

"Acacia trees without any knots or fissures were cut by Jacob the patriarch in Migdal Ẓebo'aya, Palestine, and were taken down by him to Egypt to be preserved by his children for future use in the wilderness; wherefore we read (Ex. xxxv. 24): 'Every man with whom was found shiṭṭim [R. V. acacia] wood.' R. Hananiah was asked regarding the Acacia-trees that were still growing there whether it was right that people should refrain from using them for common purposes in order that the wood might be consecrated solely for the Ark, to which he replied: 'By all means remain true to the custom of your fathers,'" which was not to use Acacia for such purposes (Gen. R. xciv.; Cant. R. i. 12; Yer. Pes. iv. 30*d*; see also Testament of the Patriarchs, Simeon, § 8).

K.

ACADEMIES IN BABYLONIA: The Jews of Babylonia, no doubt, shared in the changes and movements that Ezra and his successors, who came from Babylonia, introduced into Palestine. But for the four centuries covering the period from Ezra to Hillel there are no details; and the history of the succeeding two centuries, from Hillel to Judah I., furnishes only a few scanty items on the state of learning among the Babylonian Jews. Sherira Gaon, in his famous letter (the chief source of information on the Babylonian schools) referring to those dark centuries, wrote: "No doubt, here in Babylonia public instruction was given in the Torah; but besides the exilarchs there were no recognized heads of schools until the death of Rabbi [Judah I.]." The principal seat of Babylonian Judaism was Nehardea, where there certainly was some institution of learning. A very ancient synagogue, built, it was believed, by King Jehoiachin, existed in Nehardea. At Huẓal, near Nehardea, there was another synagogue, not far from which could be seen the ruins of Ezra's academy. In the period before Hadrian, Akiba, on his arrival at Nehardea on a mission from the Sanhedrin, entered into a discussion with a resident scholar on a point of matrimonial law (Mishnah Yeb., end). At the same time there was at Nisibis, in northern Mesopotamia, an excellent Jewish college, at the head of which stood Judah ben Betera (Bathyra), and in which many Palestinian scholars found refuge at the time of the persecutions. A certain temporary importance was also attained by a school at Nehar-Peḳod, founded by the Palestinian immigrant Hananiah, nephew of Joshua ben Hananiah, which school might have been the cause of a schism between the Jews of Babylonia and those of Palestine, had not the Palestinian authorities promptly checked Hananiah's ambition.

Among those that helped to restore Palestinian learning, after Hadrian, was the Babylonian scholar Nathan, a member of the family of the exilarch, who continued his activity even under Judah I. Another Babylonian, Ḥiyya, belonged to the foremost leaders in the closing age of the Tannaim. His nephew, Abba Arika, afterward called simply Rab, was one of the most important pupils of Judah I. Rab's return to his Babylonian home, the year of which has been accurately recorded (530 of the Seleucidan, or 219 of the common era), marks an epoch; for from it dates the beginning of a new movement in Babylonian Judaism—namely, the initiation of the dominant rôle which the Babylonian Academies played for several centuries. Leaving Nehardea to his friend Samuel, whose father, Abba, was already reckoned among the authorities of that town, Rab founded a new academy in Sura, where he held property. Thus, there existed in Babylonia two contemporary academies, so far removed from each other, however, as not to interfere with each other's operations. Since Rab and Samuel were acknowledged peers in position and learning, their academies likewise were accounted of equal rank and influence. Thus both Babylonian rabbinical schools opened their lectures brilliantly, and the ensuing discussions in their classes furnished the earliest stratum of the scholarly material deposited in the Babylonian Talmud. The coexistence for many decades of these two colleges of equal rank originated that remarkable phenomenon of the dual leadership of the Babylonian Academies which, with some slight interruptions, became a permanent institution and a weighty factor in the development of Babylonian Judaism.

Nehardea, Sura, Pumbedita, and Maḥuza.

When Odenathus destroyed Nehardea in 259—twelve years after Rab's death, and five years after that of Samuel—its place was taken by a neighboring town, Pumbedita, where Judah ben Ezekiel, a pupil of both Rab and Samuel, founded a new school. During the life of its founder, and still more under his successors, this school acquired a reputation for intellectual keenness and discrimination, which often degenerated into mere hair-splitting. Pumbedita became the other focus of the intellectual life of Babylonian Israel, and retained that position until the end of the gaonic period.

Nehardea once more came into prominence under Amemar, a contemporary of Ashi. The luster of Sura (also known by the name of its neighboring town, Mata Meḥasya) was enhanced by Rab's pupil and successor, Huna, under whom the attendance at the academy reached unusual numbers. When Huna died, in 297, Judah ben Ezekiel, principal of the Pumbedita Academy, was recognized also by the sages of Sura as their head. On the death of Judah, two years later, Sura became the only center of learning, with Ḥisda (died 309) as its head. Ḥisda had in Huna's lifetime rebuilt Rab's ruined academy in Sura, while Huna's college was in the vicinity of Mata Meḥasya (Sherira). On Ḥisda's death Sura lost its importance for a long time. In Pumbedita, Rabbah bar Naḥmani (died 331), Joseph (died 333), and Abaye (died 339) taught in succession. They were followed by Raba, who transplanted the college to his native town, Maḥuza. Under these masters the study of the Law attained a notable development, to which certain

Palestinian scholars, driven from their own homes by the persecutions of Roman tyranny, contributed no inconsiderable share.

Rab Ashi, Founder of the Babylonian Talmud.

After Raba's death, in 352, Pumbedita regained its former position. The head of the academy was Naḥman bar Isaac (died 356), a pupil of Raba. In his method of teaching may be discerned the first traces of an attempt to edit the enormous mass of material that ultimately formed the Babylonian Talmud. Not Pumbedita, however, but Sura, was destined to be the birthplace of this work. After Raba's death, Papa, another of his pupils, founded a college in Naresh, near Sura, which, for the time being, interfered with the growth of the Sura school; but after Papa's death, in 375, the college at Sura regained its former supremacy. Its restorer was Ashi, under whose guidance, during more than half a century (Ashi died 427), it attained great prominence, and presented such attractions that even the exilarchs came there, in the autumn of each year, to hold their customary official receptions. The school at Pumbedita recognized the preeminence of that of Sura; and this leadership was firmly retained for several centuries.

The unusual length of Ashi's activity, his undeniable high standing, his learning, as well as the favorable circumstances of the day, were all of potent influence in furthering the task he undertook; namely, that of sifting and collecting the material accumulated for two centuries by the Babylonian Academies. The final editing of the literary work which this labor produced did not, it is true, take place until somewhat later; but tradition rightly names Ashi as the originator of the Babylonian Talmud. Indeed, Ashi's editorial work received many later additions and amplifications; but the form underwent no material modification. The Babylonian Talmud must be considered the work of the Academy of Sura, because Ashi submitted to each of the semiannual general assemblies of the academy, treatise by treatise, the results of his examination and selection, and invited discussion upon them. His work was continued and perfected, and probably reduced to writing, by succeeding heads of the Sura Academy, who preserved the fruit of his labors in those sad times of persecution which, shortly after his death, were the lot of the Jews of Babylonia. These misfortunes were undoubtedly the immediate cause of the publication of the Talmud as a complete work; and from the Academy of Sura was issued that unique literary effort which was destined to occupy such an extraordinary position in Judaism. Rabina (R. Abina), a teacher in Sura, is considered by tradition the last amora; and the year of his death (812 of the Seleucidan, or 500 of the common era) is considered the date of the close of the Talmud.

The three centuries in the course of which the Babylonian Talmud was developed in the academies founded by Rab and Samuel were followed by five centuries during which it was zealously preserved, studied, expounded in the schools, and, through their influence, recognized by the whole diaspora. Sura and Pumbedita were considered the only important seats of learning: their heads and sages were the undisputed authorities, whose decisions were sought from all sides and were accepted wherever Jewish communal life existed. In the words of the haggadist (Tan., Noah, iii.), "God created these two academies in order that the promise might be fulfilled, that the word of God should never depart from Israel's mouth" (Isa. lix. 21). The periods of Jewish history immediately following the close of the Talmud are designated according to the titles of the teachers at Sura and Pumbedita; thus we have "the time of the Geonim and that of the Saboraim. The Saboraim were the scholars whose diligent hands completed the Talmud in the first third of the sixth century, adding manifold amplifications to its text. The title "gaon," which originally belonged preeminently to the head of the Sura Academy, came into general use in the seventh century, under Mohammedan supremacy, when the official position and rank of the exilarchs and of the heads of the academy were regulated anew. But in order to leave no gaps between the bearers of the title, history must either continue the Saboraim into the seventh century or accept an older origin for the title of gaon. In point of fact, both titles are only conventionally and indifferently applied; the bearers of them are heads of either of the two academies of Sura and Pumbedita and, in that capacity, successors of the Amoraim.

Saboraim and Geonim.

The inherited higher standing of Sura endured until the end of the eighth century, after which Pumbedita came into greater importance. Sura will always occupy a prominent place in Jewish history; for it was there that Saadia gave a new impulse to Jewish lore, and thus paved the way for the intellectual regeneration of Judaism. Pumbedita, on the other hand, may boast that two of its teachers, Sherira and his son Hai (died 1038), terminated in most glorious fashion the age of the Geonim and with it the activities of the Babylonian Academies.

Organization of the Academies.

The official designation of the Babylonian Academies was the Aramaic *metibta* (Hebrew, *yeshibah*), session, meeting. The head of the academy was accordingly called *resh metibta* (Hebrew, *rosh yeshibah*). There is a tradition that Huna, the second principal of Sura, was the first to bear the title. Before him the usual appellation in Babylonia was *resh sidra*; *resh metibta* remained the official designation for the head of the academy till the end of the gaonic period, and was by no means displaced by the title gaon, which, in fact, signifies merely "Highness" or "Excellency."

The Kallah.

At the side of the *resh metibta*, and second to him in rank, stood the *resh kallah* (president of the general assembly). The *kallah* (general assembly) was a characteristic feature of Babylonian Judaism altogether unknown in Palestine. Owing to the great extent of Babylonia, opportunities had to be furnished for those living far from the academies to take part in their deliberations. These meetings of outside students, at which of course the most varying ages and degrees of knowledge were represented, took place twice a year, in the months Adar and Elul. An account dating from the tenth century, describing the order of procedure and of the differences in rank at the kallah, contains details that refer only to the period of the Geonim; but much of it extends as far back as the time of the Amoraim. The description given in the following condensed rendering furnishes, at all events, a curious picture of the whole institution and of the inner life and organization of the Babylonian Academies:

> "In the kallah-months, that is, in Elul, at the close of the summer, and in Adar, at the close of the winter, the disciples journey from their various abodes to the meeting, after having prepared in the previous five months the treatise announced at the close of the preceding kallah-month by the head of the academy. In Adar and Elul they present themselves before the head, who examines them upon this treatise. They sit in

the following order of rank: Immediately next to the president is the first row, consisting of ten men; seven of these are reshe kallah; three of them are called 'ḥaberim' [associates]. Each of the seven reshe kallah has under him ten men called 'allufim' [masters]. The seventy allufim form the Sanhedrin, and are seated behind the above-mentioned first row, in seven rows, their faces being turned toward the president. Behind them are seated, without special locations, the remaining members of the academy and the assembled disciples.

Procedure at the Kallah.

"The examination proceeds in this wise: They that sit in the first row recite aloud the subject-matter, while the members of the remaining rows listen in silence. When they reach a passage that requires discussion they debate it among themselves, the head silently taking note of the subject of discussion. Then the head himself lectures upon the treatise under consideration, and adds an exposition of those passages that have given rise to discussion. Sometimes he addresses a question to those assembled as to how a certain Halakah is to be explained: this must be answered only by the scholar named by the head. The head adds his own exposition, and when everything has been made clear one of those in the first row arises and delivers an address, intended for the whole assembly, summing up the arguments on the theme they have been considering. . . .

"In the fourth week of the kallah-month the members of the Sanhedrin, as well as the other disciples, are examined individually by the head, to prove their knowledge and capacity. Whoever is shown to have insufficiently prepared himself is reproved by the head, and threatened with the withdrawal of the stipend appropriated for his subsistence. . . . The questions that have been received from various quarters are also discussed at these kallah assemblies for final solution. The head listens to the opinions of those present and formulates the decision, which is immediately written down. At the end of the month these collective answers [responsa] are read aloud to the assembly, and signed by the head."

Bibliography: *Letter of Sherira Gaon*; Zacuto, *Sefer Yuḥasin*; Grätz, *Gesch. d. Juden*, 2d ed., v. 429–434; idem, Hebrew trans., iii. 490–492; Is. Halevy, *Dorot ha-Rishonim*, iii. 214–229; Weiss, *Dor*, iii. 42, 145; iv. see index, p. 361; Ad. Schwarz, *Hochschulen in Palästina und Babylonien*, in *Jahrb. f. Jüd. Gesch. und Lit.* 1899.

W. B.

ACADEMIES IN PALESTINE: According to an oft-quoted tradition of Hoshayah (a collector of Tannaite traditions, who lived in Cæsarea in the first half of the third century), there existed in Jerusalem 480 synagogues, all of which were destroyed with the Temple. Each of these synagogues was provided with a school for Biblical instruction, as well as one for instruction in the oral law. Besides these schools of the lower and middle grades mentioned by the tradition (which is not to be too readily discredited, though it may have exaggerated their number for the sake of a good round figure), there existed in Jerusalem a sort of university or academy—an institution composed of the scribes (sages and teachers), whose pupils, having outgrown the schools, gathered around them for further instruction and were called, therefore, *talmide ḥakamim* ("disciples of the wise"). There is, however, no certain information as to the organization of this institute, or of the relation in which it stood to the Great Sanhedrin, whose Pharisee members certainly belonged to it. The most important details of its activity are afforded by the accounts concerning the schools ("houses") of Hillel and Shammai, whose controversies and debates belong to the last century of the period of the Second Temple, and relate not only to the Halakah, but also to questions of Biblical exegesis and religious philosophy. For example, it is said that the schools of Shammai and Hillel occupied two and a half years in discussing the question whether it had been better for man not to have been created ('Er. 13*b*).

The destruction of Jerusalem put as abrupt an end to the disputes of the schools as it did to the contests between political parties. It was then that a disciple of Hillel, the venerable Johanan ben Zakkai, founded a new home for Jewish Law in Jabneh (Jamnia), and thus evoked a new intellectual life from the ruins of a fallen political existence. The college at Jabneh, which at once constituted itself the successor of the Great Sanhedrin of Jerusalem by putting into practise the ordinances of that body as far as was necessary and practicable, attracted all those who had escaped the national catastrophe and who had become prominent by their character and their learning. Moreover, it reared a new generation of similarly gifted men, whose task it became to overcome the evil results of still another dire catastrophe—the unfortunate Bar Kokba war with its melancholy ending. During the interval between these two disasters (56–117), or, more accurately, until the "War of Quietus" under Trajan, the school at Jabneh was the recognized tribunal that gathered the traditions of the past and confirmed them; that ruled and regulated existing conditions; and that sowed the seeds for future development. Next to its founder, it owed its splendor and its undisputed supremacy especially to the energetic Gamaliel, a great-grandson of Hillel, called Gamaliel II., or Gamaliel of Jabneh, in order to distinguish him from his grandfather, Gamaliel I. To him flocked the pupils of Johanan ben Zakkai and other masters and students of the Law and of Biblical interpretation. Though some of them taught and labored in other places—Eliezer ben Hyrcanus in Lydda; Joshua ben Hananiah in Beḳiin; Ishmael ben Elisha in Kefar Aziz, Akiba in Bene Beraḳ; Hananiah (Ḥanina) ben Teradyon in Siknin—Jabneh remained the center; and in "the vineyard" of Jabneh, as they called their place of meeting, they used to assemble for joint action.

Jabneh, Temporary Center of the Jewish Nation.

In the fertile ground of the Jabneh Academy the roots of the literature of tradition—Midrash and Mishnah, Talmud and Haggadah—were nourished and strengthened. There, too, the way was paved for a systematic treatment of Halakah and exegesis. In Jabneh were held the decisive debates upon the canonicity of certain Biblical books; there the prayer-liturgy received its permanent form; and there, probably, was edited the Targum on the Pentateuch, which became the foundation for the later Targum called after Onkelos. It was Jabneh that inspired and sanctioned the new Greek version of the Bible—that of Akylas (Aquila). The events that preceded and followed the great civil revolution under Bar Kokba (from the year 117 to about 140) resulted in the decay and death of the school at Jabneh. According to tradition (R. H. 31*b*), the Sanhedrin was removed from Jabneh to Usha, from Usha back to Jabneh, and a second time from Jabneh to Usha. This final settlement in Usha indicates the ultimate spiritual supremacy of Galilee over Judea, the latter having become depopulated by the war of Hadrian. Usha remained for a long time the seat of the academy; its importance being due to the pupils of Akiba, one of whom, Judah ben Ilai, had his home in Usha. Here was undertaken the great work of the restoration of Palestinian Judaism after its disintegration under Hadrian. The study of the Law flourished anew; and Simon, a son of Gamaliel, was invested with the rank that had been his father's in Jabneh. With him the rank of patriarch became hereditary in the house of Hillel, and the seat of the academy was made identical with that of the patriarch.

Palestinian Judaism Restored.

In the time of Simon ben Gamaliel the seat of the Sanhedrin was frequently changed; its first move being from Usha to Shefar'am (the modern Shef'a 'Amr, a village about twelve miles eastward of Haifa); thence, under Simon's son and successor, Judah I., to Bet Shearim; and finally to Sepphoris (Zipporin), the modern Sefoorieh, where a

Movements of the Sanhedrin.

celebrated disciple of Akiba, Jose ben Ḥalafta, had been teaching. Only with great difficulty could Simon ben Gamaliel establish his authority over this pupil of Akiba, who far outshone him in learning. Simon's son, Judah I., however, was fortunate enough to unite with his inherited rank the indisputable reputation of a distinguished scholar, a combination of great importance under the circumstances. Judah, in whom "Torah and dignity" were combined, was the man appointed to close an important epoch and to lay the foundation of a new one. The academy at Sepphoris, to which eminent students from Babylonia also flocked, erected an indestructible monument to itself through Judah's activity in editing the Mishnah, which attained to canonical standing as the authentic collection of the legal traditions of religious practise. In the Mishnah, the completion of which was accomplished soon after the death of its author or editor (about 219), the schools both of Palestine and of Babylonia received a recognized text-book, upon which the lectures and the debates of the students were thenceforward founded. The recognition of Rabbi Judah's Mishnah marks a strong dividing line in the history of the Academies and their teachers: it indicates the transition from the age of the Tannaim to that of the Amoraim.

Centers of Learning.

After Judah's death Sepphoris did not long remain the seat of the patriarch and the Academy. Gamaliel III., the unpretentious son of a distinguished father, became patriarch; but Ḥanina ben Ḥama succeeded him as head of the school, and introduced the new order of things that commenced with the completion of the Mishnah. In Ḥanina's lifetime the last migration of the Sanhedrin occurred. His pupil, Johanan b. Nappaḥa, settled in Tiberias, and the patriarch Judah II. (grandson of Judah I.) soon found himself compelled to remove to that city. The imposing personality and unexampled learning of Johanan rendered Tiberias for a long period the undisputed center of Palestinian Judaism, the magnet which attracted Babylonian students.

When Johanan died in 279—this is the only settled date in the whole chronology of the Palestinian amoraim—the renown of the Tiberias Academy was so firmly established that it suffered no deterioration under his successors, although none of them equaled him in learning. For a time, indeed, Cæsarea came into prominence, owing solely to the influence of Hoshaya, who lived there in the first half of the third century, and exercised the duties of a teacher contemporaneously with the Church father, Origen, with whom he had personal intercourse. After Johanan's death the school at Cæsarea attained a new standing under his pupil Abbahu; and throughout the whole of the fourth century the opinions of the "sages of Cæsarea" were taken into respectful account, even in Tiberias. Sepphoris also resumed its former importance as a seat of learning; and eminent men worked there in the fourth century, long after the disaster to the city wrought by the forces of the emperor Gallus. From the beginning of the third century there had been an academy at Lydda in Judea, or "the South," as Judea was then called. This academy now gained a new reputation as a school of traditional learning. From it came the teacher to whom Jerome owed his knowledge of Hebrew and his insight into the "Hebræa Veritas." But neither Cæsarea, Sepphoris, nor Lydda could detract from the renown of Tiberias.

Tiberias accordingly remained the abode of the official head of Judaism in Palestine and, in a certain sense, of the Judaism of the whole Roman empire, as well as the seat of the Academy, which considered itself the successor of the ancient Sanhedrin. The right of ordination which, since Simon ben Gamaliel, the patriarch alone had exercised (either with or without the consent of the Council of Sages), was later on so regulated that the degree could only be conferred by the patriarch and council conjointly. The patriarchal dignity had meanwhile become worldly, as it were; for exceptional learning was by no means held to be an essential attribute of its possessor. The Academy of Tiberias, whose unordained members were called *ḥaberim* (associates), never lacked men, of more or less ability, who labored and taught in the manner of Johanan. Among these may be mentioned Eleazar b. Pedat, Ami and Assi, Ḥiyya bar Abba, Zeira, Samuel b. Isaac, Jonah, Jose, Jeremiah, Mani, the son of Jonah, and Jose b. Abin, who constitute a series of brilliant names in the field of the Halakah. In the department of the Haggadah—always highly prized and popular in Palestine—the renown of Tiberias was also greatly augmented by many prominent and productive workers, from the contemporaries and pupils of Johanan down to Tanḥuma b. Abba, who was illustrious as a collector and an editor of haggadic literature.

The Jerusalem Talmud.

The imperishable monument to the school of Tiberias is the Palestinian or, as it is commonly called, the Jerusalem Talmud, of which Johanan b. Nappaḥa laid the foundation; for which reason he is generally styled, although erroneously, its redactor or author. In point of fact, however, this work was not completed until nearly a century and a half after Johanan's death; and its close is undoubtedly connected with the extinction of the patriarchal office (about 425). But Tiberias did not therefore cease to be a seat of learning, although very little of its subsequent activity is known. According to a Babylonian legend, a scion of the Babylonian exilarch's house fled to Tiberias in the first third of the sixth century, and there became a *resh pirḳa* (ἀρχιφερεχίτης = head of the school); a hundred years later a Syrian bishop made an appeal to the sages of Tiberias for the purpose of inducing Du Nuwas, the Jewish king of South Arabia, to cease his persecution of the Christians there.

The Tiberian Punctuation.

Further importance was gained by Tiberias as the seat of the Masoretic traditions and innovations; for there in the seventh century was introduced that system of punctuation which was destined to aid so efficiently in the proper reading and understanding of the Biblical text. This system, which achieved universal recognition, is called the "Tiberian punctuation." At Tiberias flourished, about the middle of the eighth century, the Masorite Phinehas, called also Rosh Yeshibah ("Head of the Academy"), and Asher the Ancient, or the Great, forefather of five generations of Masorites (Nehemiah, Moses, Asher, Moses, and Aaron), was to a certain extent his contemporary. The last-named Aaron ben Moses ben Asher (briefly called Ben Asher), a contemporary of Saadia, brought the Tiberian school of Masorites to a distinguished end. Tiberias thereafter ceased to play any part in Jewish learning, until, in the twelfth century, it emerged for a brief period, and again in the sixteenth century, when it became the object of the pious ambition of Don Joseph Nasi of Naxos.

W. B.

AÇAN (or **ḤAZAN**), **MOSES:** Identical perhaps with the Moses ben Joseph Ḥazan, who lived in 1245 at Toledo, and maintained business connections with Alfonso X., the Wise, king of Castile. When Alfonso was in Cuença in 1271, Moses Açan informed him of the business relations that existed between himself and the infante and Don Nuño de Lara, as well as the grandees of Castile.

Bibliography: Mattyriço, *Hist. de la Ciudad de Cuença*, p. 312.

M. K.

AÇAN (or **ḤAZAN**), **MOSES DE ZARAGUA:** Native of Catalonia, who flourished in the fourteenth century. He wrote a rimed treatise on chess in the Catalonian dialect, which he begins by referring to the creation of the world, and exhorts his fellow man to glorify the Creator by the practise of virtue. Favoring chess, he opposed all games of chance, particularly card-playing, which, he declared, would ruin all addicted to it. This treatise, a manuscript of which is preserved in the Escurial, was translated into Spanish in 1350, probably by a Castilian Jew.

Bibliography: De los Rios, *Estudios*, p. 290; Steinschneider, *Schach bei den Juden*, p. 25; Kayserling, *Bibl. Esp.-Port. Jud.* p. 8.

M. K.

ACAZ, JACOB: Keeper of the royal lions in Saragossa. In 1384 or 1385, by order of King Pedro of Aragon, Acaz took some lions to Navarre as a present to King Charles II. A certain Abraham Azen is mentioned in 1408 as his successor in Saragossa.

Bibliography: M. Kayserling, in *Rev. Ét. Juives*, xxv. 255.

M. K.

ACBARA. See Okbara.

ACCAD or **AKKAD** (**Archad,** Septuagint, or in some manuscripts, **Achad**).—**Biblical Data:** Word occurring once in the Old Testament (Gen. x. 10), as the name of a city; one of the four cities which formed the beginning of the kingdom of Nimrod. The exact location is unknown. On the Assyrian and Babylonian cuneiform tablets Akkad appears as the name of a city, and also in an inscription of Nebuchadnezzar I. (about 1135 B.C.), but the connection in which it occurs gives no hint of its locality or history. See "Keilinschriftliche Bibliothek," iii. 170, 171. Some critics are inclined to identify this place with the city of Agade in northern Babylonia, of which Sargon I. was king about 3800 B.C., but there is no positive proof that the two are identical. The word Akkad, as used both by Assyrians and Babylonians, occurs most frequently as a part of a royal title much affected both in early and in later periods. In the early inscriptions it is *lugal Kengi* (*Ki*) *Uri* (*Ki*), which appears in Semitic in the form *shar* (*mât*) *Shumēri u* (*mât*) *Akkadi*; that is, king of Sumer and Accad. There has been much controversy in recent times regarding the exact meaning of this title, and it can hardly be said that a conclusive decision has yet been reached (see Babylonia). It is at least reasonably clear that both the Babylonian and Assyrian kings who bore it claimed, by its use, to govern the whole of Babylonia. In this use Accad designates northern Babylonia, and Sumer southern Babylonia.

R. W. R.

——**In Rabbinical Literature:** The old Jewish traditions differ as to the identity of Accad. According to the Palestinian tradition (Targ. Yer. i. and ii. to Gen. x. 10, Gen. R. xxxvii.), Accad is identical with Nisibis. Jerome and Ephraem Syrus, in their commentaries on the passage, accept this view. The Babylonian authorities considered Accad to be the city of Bashkar (or Kashkar; see Rabbinowitch, "Diḳduḳe Soferim" to Yoma, 10*a*, note 10; Jastrow, "Dict." p. 676), mentioned several times in the Talmud (*e.g.*, Yoma, 10*a*). Its situation, however, is unknown.

Bibliography: Ginzberg, in *Monatsschrift*, xliii. 486; Neubauer, *G. T.* p. 346.

L. G.

ACCENTS IN HEBREW: Symbols denoting vocal stresses on particular syllables in pronouncing words or sentences. 1. In every word we utter, one syllable is spoken with greater emphasis and clearer enunciation than the rest. About it, as the strongly stressed or accented element, the other unaccented, or rather less strongly accented, syllables are grouped. Thus, in the word "con*tra*dict" the last syllable is the bearer of the main accent; a weaker, secondary accent rests on the first, while the italicized intermediate syllable is unaccented. Similarly, in a sentence, some words are pronounced with marked distinctness, while others are spoken hastily, almost without a stop, and made to lean forward or backward, as the italicized words in "*he is a* man *of the* world"; "*I* knew *it.*" Both the accent which belongs to every word in itself ("word-accent") and the one which indicates its rank in a sentence ("sentence-accent") are to be regarded as the vital force which welds disjointed speech-elements into harmonious sense-units. The stops become particularly noticeable when, in a larger complex of clauses, they serve to mark the limits of each clause and its relation to the others. Some pauses are bound to be made, on physical grounds, to take breath; it is nearly always so arranged that the logical pauses shall coincide with those intervals. In an ordinary page of English the word-accent is never indicated (as it is in Greek), nor do the signs of punctuation (. : ; ,) show all the stops which careful reading in accordance with sense (especially oratorical delivery or the forceful recital of a literary masterpiece) requires. In the Hebrew text of the Bible, on the contrary, is found an elaborate system of signs (notations of stresses, or Accents) by which the stronger as well as the weaker stresses belonging to syllables and words are marked, so that a reader who is acquainted with the use of the symbols may recite the sacred texts correctly and, in appearance at least, intelligently, without considering grammar or sense.

Name.

2. The Hebrew (Aramaic) word טַעַם (טַעֲמָא), plural טְעָמִים (טַעֲמִין), which is used in the Masorah in the sense of "accent," "accents," denotes, in the first place, "taste" (in the literal sense, as in Ex. xvi. 31); then, "judgment," "good sense" (see I Sam. xxv. 33); in Talmudic Hebrew, "sense" (דְּבָרִים שֶׁל־טַעַם "words of sense"; יֹצֵא לְכַמָּה טְעָמִים "admitting of more than one sense"). This is the oldest term which thus conclusively proves that the Biblical system of accentuation was primarily designed to mark the various degrees of logical, or sense, pausation. This method of punctilious distribution of great and small pauses led, however, to a peculiar intonation in a half-singing style which is called Cantillation; this may still be heard in (orthodox) Jewish synagogues. The Accents have the secondary function of marking this intonation, each symbol being equal to several musical notes. Hence their appellation in Arabic, *laḥn*, plural *alḥan*, as early as Ibn Koreish, and the Hebrew term נְגִינָה "melody," plural נְגִינוֹת.

On the term "trop" (the same as the English "trope," in the sense of a musical cadence) used by the Jews in their vernaculars, see Berliner, "Beiträge zur hebräischen Grammatik in Talmud und Midrasch," p. 29, note 4, Berlin, 1879.

Sentence-Accent.

3. All of the Hebrew Accents are properly "sentence-accents." Hence they vary in form (֑, ֔, ֒ etc.) in accordance with their varying pausal functions. The sign once chosen, the "word-accent" is indicated by its place in the accented syllable, above or below the initial consonant in the center; when there is a vowel sign below, the latter occupies the center, while the accent sign is placed farther to the left: בָּשָׂ֑ר, לַחֹ֑דֶשׁ, יִשְׁפֹּ֑ט, תְּכַלֶּ֑נָה. Some of the accents are placed, without regard to the accented syllable, invariably at the beginning or at the end of the word (hence termed *prepositives* and *postpositives*: אֲמַרְתִּ֨י, הַמֶּ֙לֶךְ֙; in the editions of Baer, the notation is repeated on the accented syllable: הַמֶּ֙לֶךְ֙). A secondary accent (מֶתֶג "bridle," that is, check) is indicated by ֽ: הָֽאִשָּׁה. A word may lose its accent; then it is joined by means of a hyphen (מַקֵּף "coupler") to the next following word: יִקְרָא־לוֹ, וְאֵת־כָּל־הַבְּהֵמָה, יִשְׁמָר־צֵאתְךָ; the words thus united are regarded, for purposes of accentuation, as one word: מִקְנֵה־אַבְרָם.

Place of Word-Accent.

Hebrew words have their main accent either on the last syllable (מִלְּרַע "below") or on the penult (next to the last syllable) (מִלְּעֵיל "above"). The accent is never found farther back (for a seeming exception see below). In the majority of words (word-types) the accent falls upon the last syllable: אָנֹכִ֫י, זָהָ֫ב, עָזַ֫ב, etc. Penultimate accentuation is found in the pronouns אֲנַ֫חְנוּ (and the shorter form נַ֫חְנוּ), אַתֵּ֫נָה, הֵ֫מָּה, הֵ֫נָּה (similarly in the dissyllabic suffixes ־כֶ֫נָה, ־הֶ֫מָּה); in verbal forms of all stems (conjugations) ending in ־תָּ (־תָּה), ־תִּי, ־נוּ, ־נָה; in the causative stem (*hif'il*), additionally in the forms ending in ־ָה and ־וּ; the latter rule applies also to verbs ע״ע and ע״וי in all stems (except those which follow the analogy of triliteral verbs), hence קָ֫לָה, etc.; in the noun in forms with a helping vowel like מֶ֫לֶךְ (compare מַלְכְּ+ךְ), as in verbal forms like יָ֫גֶל; similarly in the dual ending ־ַ֫יִם; with the so-called locative ending ־ָה (with a few exceptions); in verb and noun before the suffixes ־נִי, ־ךָ(־כָה) (when preceded by [י]ֵ and in forms of the type קְטָלַ֫תְךָ and יִקְטְלֶ֫נְךָ, יִקְטְלֶ֫ךָּ, hence יִקְטְלֶ֫ךָּ; similarly מִמֶּ֫ךָּ), ־ךְ (in קְטָלַ֫תְךְ, יִקְטְלוּ֫נֶךְ) and ־כִי, in ־ֵ֫ךְ, before ־הוּ, ־הָ, ־נוּ, ־ם (in קְטָלָ֫תַם), ־מוֹ and ־נָה; in the adverbs לָ֫מָּה (also לָמָּ֫ה) and כָּ֫כָה and those with the locative ending ־ָה like אָ֫נָה and שָׁ֫מָּה (although not uniformly); in וַיִּקְטֹל forms (not uniformly, although with more regularity in verbs ע״ע and ע״וי) when the last syllable is closed and the next to the last is open, hence וַיִּצְמַ֫ח, וַיְבָ֫רֶךְ, וַיָּ֫סָב, וַיָּ֫קָם, etc.; in forms of the type וְקָטַ֫ל the accent remains on the penultimate before ־נוּ and (less uniformly) in all forms with an open penultimate.

Penultimate accentuation may also be due to *recession* (נָסוֹג אָחוֹר "stepping back"), as in קָ֫רָא לָ֫יְלָה, that is, when a non-pausal accent (see § 4) due on the ultimate precedes a pausal accent (*ibid.*) due on the penultimate; the non-pausal then recedes to the penultimate (and even farther back in נֶ֫עֶרְמוּ מַ֫יִם) on the same conditions as the secondary accent if the two words were hyphenated (see below); in point of fact, the non-pausal is intended as a substitute for the secondary accent (see § 4); the rule, however, is not followed consistently (see Jos. Wijnkoop, "Darke ha-Nesiga, sive Leges de Accentus Hebraicæ Linguæ Ascensione," Leyden, 1881; also in Hebrew, דַּרְכֵי הַנְּסִיגָה, Amsterdam). Finally, penultimate accentuation is due to recession in *pause*, that is, when the accent is a pausal one, ֑, ֔, ֒, less often ֓, ֖, etc.; in אָנֹ֫כִי, אָ֫נִי, אָ֫תָּה; in verbal forms ending in ־ָה and ־וּ, hence קָטָ֫לָה, יִקְטֹ֫לוּ, etc.; also in וְקָטָ֫לְתְּ, וְקָטָ֫לְתִּי; in forms like פֶּ֫רִי, יֶ֫הִי, שֶׁ֫כֶם (for the non-pausal forms פְּרִי, יְהִי, שְׁכֶם); before the suffix ־ךָ, hence מַלְכֶּ֫ךָ, קְטָלֶ֫ךָ, etc.; in adverbs and participles, for example, עָ֫תָּה, הִנְנִ֫י. Conversely, the pausal accent may bring about ultimate accentuation as in וַיִּגְמֹ֫ל, וַיָּמֹ֫ת, וַיָּסֹ֫ב.

Secondary Accent (מֶתֶג).

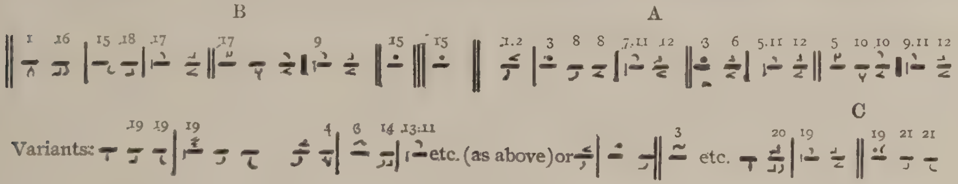
Properly, the secondary accent is due upon the second syllable from the main accent, provided the intervening syllable is long, that is, open with a long vowel, closed with a short vowel, or opened, that is, originally closed, with a short vowel: הָֽאָדָם הָֽאִשָּׁה הָֽאַחַת. The syllable receiving the secondary accent must also be long (open with a long vowel, opened with a short vowel: הַֽחַיִּים, יַֽעַמְדוּ; with a closed syllable the sign is implied, but never expressed: אַבְרָהָם). When the syllable preceding the main accent is overlong, that is, closed with a long vowel, the secondary accent will be placed there: הָֽיְתָה, בָּֽתִּים, שָֽׁת־לִי, אָֽזֶן מְבָֽרֵךְ שָֽׁמְרָה (imperative) and similar instances, owing to a retarded pronunciation of *o* which is thus raised to *å*. Similarly, the secondary accent will fall upon the syllable preceding the main accent when it is long (open with a long vowel, opened with a short vowel) and the syllable bearing the main accent is a compound one, that is, consists of an ordinary (simple) syllable preceded by a consonant and an incompletely reduced vowel (a חָטֵף: ֲ, ֱ, ֳ), or by a consonant and a completely reduced vowel (a vocal שְׁוָא: ְ) at the beginning of a word; neither combination is capable of forming a syllable by itself, nor may it be joined in speech to the preceding syllable: וְגִֽלְלוֹ, יַֽעֲלֶה, כִּֽי־לְגוֹי. When a word is long enough, another subsidiary accent may become necessary; it is placed at the same distance from the secondary accent as the latter from the main accent, and upon the same conditions (the one to the right being the stronger): וּמֵֽהַֽתִּיכֹנוֹת, מֵֽהַֽתַּחְתֹּנוֹת, הֲֽקִֽים־אֹתְךָ, וְהָֽעֲמָלֵקִי, וַֽאֲבָֽרְכָה. When the second syllable from the main accent is closed (with a short vowel) and the syllable next preceding is open, the secondary accent is placed upon the latter, the interval between the two accents thus exceeding the limit of one syllable: הָֽאַרְבָּעִים, פָּֽרַס־וּמָדַי (observe that ־וּ prefixed never takes a secondary accent).

Distinct from the מֶתֶג in the cases just mentioned (also in all forms of the verbs הָיָה and חָיָה in which the guttural closes a syllable with a short vowel, for instance, לִֽהְיוֹת, יֶֽחְיֶה, וִֽחְיִיתֶם), which the Hebrew grammarians term "light מֶתֶג," is the so-called "heavy מֶתֶג" which is found, on certain conditions, with closed syllables containing a short vowel (הַֽמְּסַפֵּר, הַֽכְּזוֹנָה, וַֽיֶּחְדְּלוּ, etc.), or (in Psalms, Proverbs, Job) with reduced vowels (vocal שְׁוָא, חָטֵף: בְּֽנֵי נֵכָר, קְֽרָא־נָא, אֲֽנִי עַבְדֶּךָ, and so on). A third kind which does not concern us here at all is the so-called "euphonic

מֶתֶג." See Gesenius-Kautzsch, "Hebrew Grammar" (Clarendon Press edition), § 16, 2; Stade, "Hebräische Grammatik," §§ 53–56; both rest upon S. Baer, "Die Methegsetzung," in Merx's "Archiv für Wissenschaftliche Erforschung des A. T.," 1867, pp. 56 *et seq.*; 1868, pp. 194 *et seq.*, also in Latin in his edition of Proverbs. The accent is often an aid to sense, especially in words similar in sound, but different in meaning, as שָׁתָ֫ה "he drank," שָׁתָה "she put"; רָחֵ֫ל בָּ֫אָה "Rachel is coming," רָחֵ֫ל ׀ בָּאָה "Rachel came." Similarly, the מֶתֶג; compare יִֽרְאוּ, "they will fear" and יִרְאוּ "they will see," etc.

Small words of frequent occurrence, as the monosyllabic prepositions and conjunctions (אֶל-, אֶת-, עַד-, עַל-, עִם-; גַּם-, כִּי-, פֶּן-), the words אֵין-, לֹא-, כָּל-, also אֲשֶׁר, are, as a rule, joined to the following (long) word. Not only two, but three, and even four, words may be hyphenated thus: אֶת-כָּל-עֵשֶׂב, אֶת-כָּל-אֲשֶׁר-לִי. On the other hand, a long word will occasionally be joined to a following small word: הִתְהַלֶּךְ-נֹחַ, נִשְׁבְּרֵי-לֵב. There is always a close syntactical relation between the hyphenated words. Indeed, in every union of words, sense and rhythm are equal determining factors.

Use of Hyphen.



4. The verse (פָּסוּק) is adopted as sense-unit. It is certainly the natural unit in the poetical portions of the Bible in accordance with the Rhythm of Parallelism. It is there equally natural to divide the verse into two halves. Accordingly, in a part of the recently discovered fragments of the Hebrew text of Ecclesiasticus, each verse occupies two short lines (stichs) running across the page; for example:

Place of Sentence-Accent.

עד עולם הגיד נהיות ונסתרות לפני בואן׃

The Song of Moses (Deut. xxxii.) is still arranged in this fashion in the SCROLLS and in the ordinary editions of the Hebrew Bible.

Elsewhere the VERSE-DIVISION is an arbitrary, though convenient, innovation which was not permitted to penetrate into the Scrolls (the sign, marking the end of a verse, must be kept out of them; see Soferim, iii. 7). The whole of the Bible was to be read according to a rhythmical swing which even in the poetical compositions is largely determined by sense. The traditional verse, as a glance at the English Bible will show, does not always coincide with our period; nor is it always of the same length. For purposes of accentuation each verse must be dealt with separately. The problem is invariably: given a verse, determine the accentuation. The leading principle of the system is halving (extended from the poetical portions to the rest of the Bible). Each verse is divided into two parts not necessarily equal; these parts are each divided into two other parts; this process is continued until an indivisible complex of words is reached. The greater pauses are regulated by sense. Frequently, however, the logical pause is sacrificed to rhetorical effect. A characteristic deviation from the accepted method of punctuation consists in passing over introductory clauses or phrases which are treated as a subordinate part of what follows; for example, "*And God said*, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters" (Gen. i. 6). The lesser pauses obey the laws of syntactical construction, which are obviously various in different languages. The English sentence "And the earth was waste and void" properly reads in Hebrew: "And the earth—it was waste and void"; hence there will be a pause in Hebrew after "and the earth." The order of words differs also. Compare the very opening of the Bible in Hebrew and in English. Rhetorical effect makes itself felt in connection with the smaller no less than in the case of the greater pauses. Thus, for the sake of emphasis, the pause may be shifted from one place to another; or it may be introduced within a group of words which is properly indivisible. In general, greater latitude is permissible in dealing with the slighter pauses. Individual taste will there play an important part. Rhythm is another factor. A group must consist of more than two words to admit of a marked pause within it. When thus the stops have been properly distributed in a verse, our next task is to indicate both the presence and the absence of a pause by the corresponding signs (accents). The accents are either pausal (מַפְסִיקִים "stops") or non-pausal (מְשָׁרְתִים "servants," *servi*). The notation differs in Job, Proverbs, Psalms (אִיּוֹב מִשְׁלֵי תְּהִלִּים; hence, אֱמֶ״ת, טַעֲמֵי אֱמֶ״ת) from that employed in the other (twenty-one) books (טַעֲמֵי כ״א סְפָרִים). The two systems must be treated separately, that of the three books first.

A. טַעֲמֵי אֱמֶ״ת.

Pausal: –ֽ (סִלּוּק "cessation"), –֥֫ (עוֹלֶה וְיוֹרֵד "ascending and descending"), –֑ (אַתְנָח "rest"), –֗ (רְבִיעַ "rhomb"), –֝֗ (רְבִיעַ מֻגְרָשׁ, רְבִיעַ "*gereshatum* [see below]"), –֘ (צִנּוֹר "water-channel"), *postpositive*, –֭ (דְּחִי "thrust back"), *prepositive*, –֡ (פָּזֵר "shake" or "trill"), –֓׀ (great שַׁלְשֶׁלֶת "chain"), –֨׀ and –֤׀ (אַזְלָא לְגַרְמֵהּ and מְהֻפָּךְ לְגַרְמֵהּ; לְגַרְמֵהּ "by itself"), that is, pausal (for the meaning of אַזְלָא and מְהֻפָּךְ see below).

List of Accents.

Non-pausal: –֥ (מ[א]רְכָא "lengthening"), –֖ (טַרְחָא "laboring, heavy, slow"), –֨ (אַזְלָא "going on," that is, not pausing), –֣ (מוּנַח "settled," that is, unvarying in its tone), –֬ (עִלּוּי "placed above"), –֤ (מְהֻפָּךְ "turned round"; the older form was –֣), –֪ (גַּלְגַּל "wheel"; the older form was –֪, –֚), –֓ (little שַׁלְשֶׁלֶת), –֮ (צִנּוֹרִית), *pretonic*. The names, it will be observed, are derived from the musical value or from the form of the accents. Other names are met with; but those given are the most common. The diagram printed above will be employed to illustrate the use of the various signs.

Explanatory Notes.

1. The proper measure of a poetical verse is two short lines (a distich or couplet). Such is the form of an ordinary verse in Proverbs. The main cesura is then marked by –֑. But frequently, as in Psalms, a verse will contain three short lines (a tristich or triplet; that is, rhythm is sacrificed to sense); or a verse may contain four short lines (a tetrastich or quatrain; that is, two rhythmical verses making one sense-verse); or a verse, not necessarily long, may be trisected purely for reasons of sense or for the sake of oratorical emphasis. The main cesura will then be marked by –֥֫ (a stronger –֑), while –֑ will be reserved for the secondary cesura (that is, the one between –֥֫ and –֑). In the diagram the three by no means coordinate sections of the verse are designated by the letters A, B, and C. In a short verse, therefore, drop A, and retain B and C. In a still shorter verse (one consisting of but one short line), drop A and B, and retain C. *This principle applies equally to the smaller sections on the diagram (that is, those limited by a pausal accent), the beginning of which may be lopped off to suit varying lengths.*

There will be found –֥֫ in the sixth word from –֑ and farther; it will be replaced by –֑ occasionally in the fifth, and almost always in the fourth word; –֥֫ is never used farther to the left: –֑ is replaced by –֝ always in the first, occasionally also in the second, word (see note 19).

2. יִרְאָנוּ טוֹב, אֵל חֹק (for אֶל-חק), מָצָא, חֲפֵצִי, רְשָׁעִים, שׁוּב נָא.

3. The main cesura in section A is marked by –֗; when a second cesura becomes necessary, –֗ is repeated. *Observe, in general, that whenever an accent is repeated, the one farther to the left is the weaker.* Between –֗ and –֥֫ there must be no word (in which case –֗ is called little –֗) or at least two words (then we have great –֗). Two –֗s must equally be separated by at least two words. When –֗ becomes impossible, –֓ takes its place. The shortest measure of section A is two words; a cesura is always required.

4. The servus of –֥֫ is –֪ (or –֥, when properly the hyphen should be employed; or ׀–֤, that is, with a פָּסֵק). This –֪ may occur in the same word with –֥֫ (in place of the light גַּעְיָא).

Here פָּסֵק, "cutting off," "separating," is a line similar to the one used with שַׁלְשֶׁלֶת and לְגַרְמֵהּ. It occurs (*a*) before or after the divine name "to prevent its being joined, in the reading, to a word which—in the opinion of the accentuators—it was not seemly to bring into contact with it"; (*b*) between two words of which the first ends in the same letter with which the second begins; (*c*) elsewhere, to mark an emphatic intonation. In all these cases, פָּסֵק introduces a slight pause after a nonpausal accent.

5. In the section limited by great –֗ (great –֗'s section), the main cesura is marked by –֡ (rarely by ׀–֤) and the secondary cesura by ׀–֨. When only one cesura is required, it is marked by ׀–֨ (that is, the –֡ section is cut off); but –֡ is found in exceptional cases, and necessarily, when two servi are introduced (see note 12). Sections of two words may and may not have a cesura. If required, it will, of course, be marked by ׀–֨. The shortest measure is one word.

6. Great –֗ never has more than one servus, which is –֤ (exceptionally –֥; particularly when another –֗ precedes). When a pausal accent (–֡ or ׀–֤) precedes, it is –֬, but –֓ when an open syllable directly (that is, no חָטֵף intervening) precedes the tone-syllable; these accents may appear in the same word with great –֗ (–֤ taking the place of light גַּעְיָא).

7. Sections of two words will occasionally have a cesura; it is omitted in the case of small words standing at the beginning of the section and accented on the first syllable, unless emphasis is desired. The cesura in little –֗'s section is marked by ׀–֨. The shortest measure of little –֗'s section is one word.

8. Little –֗ may have two servi, –֥ –֤ (or –֥ ׀–֓); or one servus, –֥. The two servi (–֥ –֤) appear occasionally in the same word (when the syllable immediately preceding the tone is open); but this rule is not always obeyed.

9. The cesura in –֡'s section is marked by the same accent, and is dependent upon the same conditions as the cesura in little –֗'s section (see note 7). A secondary cesura is seldom required; the accent marking the main cesura will then be repeated. The shortest measure of –֡'s section is one word.

10. –֡ may have two servi, –֪ –֤֨ (*i.e.*, –֨ when the tone falls on the second letter and farther; –֤ when on the first); or one servus, –֪ (it may appear instead of light גַּעְיָא in the same word with –֡) (or ׀–֤). In a few instances three servi are found: –֪ – –֤֨.

11. ׀–֨, when a servus precedes; or when the tone falls on the third syllable or farther; in all other cases, ׀–֤ (the latter always between –֝ and –֑).

12. There is no cesura in ׀–֨'s section. Its shortest measure is one word. Except in two instances, ׀–֨ has never more than one servus, –֤, when the tone is on the first syllable (but in two instances in the place of the hyphen); or on the second when it is simple and the first syllable is a simple closed one without heavy גַּעְיָא; –֓ when the condition mentioned in note 6 is fulfilled; –֬ in all other cases (but –֥ in a few instances where the חָטֵף or פַּתַּח preceding the tone-syllable is abnormal). Two servi: –֤ –֥; –֥ in the place of a hyphen.

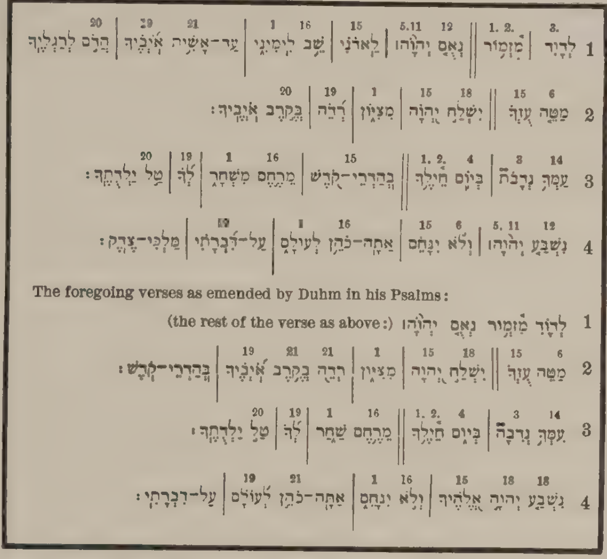
13. The rules for the division of –֓'s section are the same as those laid down for great –֗ (see note 5).

14. –֓ has properly only one servus, –֥, when the tone is on the first syllable; –֥ when on any other syllable (but ׀–֤; also –֥ exceptionally in two places; in one of them two consecutive –֓'s are found); always –֥ when under a dageshed letter, except in three places, where –֥ is found again. Exceptionally two servi are found: –֥ –֤; the first is properly in the place of a hyphen; once we find –֥ –֥, where again the first is in the place of a hyphen.

15. The main cesura in section B is marked by –֗; for a second cesura, –֗ will be repeated; and so on. The –֗s may follow each other closely. Properly, between –֗ and –֑ at least two words should intervene. This must always be the case when –֗ marks a subordinate cesura; otherwise an interval of one word is frequently sufficient. When –֗ becomes impossible or undesirable, –֭ takes its place. The interval between –֭ and –֑ must never exceed one word. –֭ is frequently found in the second word from –֑. It is found in the first only when –֑'s word is long; that is, when the tone-syllable therein is preceded by at least two syllables, or by one syllable, provided it is the bearer of a secondary accent (see § 3); otherwise –֭ gives way to a servus. The shortest measure of B is two words (except after –֥֫,

when one word is sufficient). Sections of two words may and may not have a cesura.

16. ◌֑ should properly never have more than one servus. In all cases where two or more servi are found the servus immediately preceding ◌֑ is a substitute for ◌֥ (see note 15). Three servi: ◌֥׀ ◌֖ ◌֤֘ (but ◌֤ ◌֥, *i.e.*, ◌֬ when the tone is on the third syllable; or on the second syllable when the first syllable is overlong; ◌֤֘ when the condition mentioned in note 6 is fulfilled; ◌֤ in all other cases). In three instances ◌֓ takes the place of the middle servus; it is preceded by ◌֤ and followed by ◌֫ (when the tone is due on the first syllable) or by ◌֥֘ (when the usual condition is fulfilled). Two servi: ◌֥ ◌֤ (but ◌֥׀ ◌֖). One servus: ◌֥ after ◌֖ (but ◌֥׀); ◌֥ in all other cases. More than three servi are found in three instances: in one ◌֓ occupies the second place before ◌֑; in the others the multiplication of servi is due to the resolution of hyphenated words.


20 | 19 21 | 1 16 | 15 | 5.11 12 || 1. 2. | 3.
1 לְדָוִד | מִזְמוֹר || נְאֻם יְהוָה | לַאדֹנִי | שֵׁב לִימִינִי | עַד־אָשִׁית אֹיְבֶיךָ | הֲדֹם לְרַגְלֶיךָ
15 6 || 18 15 | 1 | 19 | 20
2 מַטֵּה עֻזְּךָ || יִשְׁלַח יְהוָה | מִצִּיּוֹן | רְדֵה | בְּקֶרֶב אֹיְבֶיךָ׃
14 3 | 4 1. 2. || 15 | 16 1 | 19 | 20
3 עַמְּךָ נְדָבֹת | בְּיוֹם חֵילֶךָ || בְּהַדְרֵי־קֹדֶשׁ | מֵרֶחֶם מִשְׁחָר | לְךָ | טַל יַלְדֻתֶיךָ׃
12 5, 11 | 6 15 | 16 1 | 19
4 נִשְׁבַּע יְהוָה | וְלֹא יִנָּחֵם | אַתָּה־כֹהֵן לְעוֹלָם | עַל־דִּבְרָתִי | מַלְכִּי־צֶדֶק׃
The foregoing verses as emended by Duhm in his Psalms:
1 לְדָוִד מִזְמוֹר נְאֻם יְהוָה (the rest of the verse as above:)
6 15 || 18 15 | 1 | 21 21 19 |
2 מַטֵּה עֻזְּךָ || יִשְׁלַח יְהוָה | מִצִּיּוֹן | רְדֵה בְּקֶרֶב אֹיְבֶיךָ | בְּהַדְרֵי־קֹדֶשׁ׃
14 3 | 4 1. 2. || 16 1 | 19 | 20
3 עַמְּךָ נְדָבָה | בְּיוֹם חֵילֶךָ || מֵרֶחֶם שַׁחַר | לְךָ | טַל יַלְדֻתֶיךָ׃
18 18 15 | 16 1 | 21 19 |
4 נִשְׁבַּע יְהוָה אֱלֹהֶיךָ | וְלֹא יִנָּחֵם | אַתָּה־כֹהֵן לְעוֹלָם | עַל־דִּבְרָתִי׃

First Four Verses of Psalm cx.

17. Theoretically, ◌֗ marks the main, and ◌֤֨׀ the secondary cesura in ◌֖'s section; but ◌֖'s section is usually too short to require two cesuras. One expects ◌֤֨׀ to be the accent where only one cesura is required. Such is frequently the case. But ◌֗ is employed when the section in front of the cesura must itself be bisected, or when the pausal accent requires two servi before it (in either case ◌֨׀ is out of the question; see note 12); sometimes (in three instances) for no apparent reason (◌֗ and ◌֤֨׀ are so nearly alike in pausal force that occasionally one is placed for the other). Between ◌֤֨׀ and ◌֖ there must be at least one word. Otherwise ◌֤֨׀ gives way to a servus. The shortest measure of ◌֖'s section is one word. Sections of two words, of course, have no cesura. The cesura fails likewise in the case of small words standing at the beginning of the section and accented on the first syllable, unless emphasis is desired. The foregoing rules remain in force, even when ◌֖ gives way to a servus (see note 15).

18. ◌֖ should properly never have more than one servus: ◌֥ (it may be found, instead of light מַהְפָּךְ, in the same word with ◌֖ only when the syllable preceding the tone-syllable is overlong and has *å* or *ō* for its vowel). When two servi appear, the one adjoining ◌֖ (◌֥) is a substitute for ◌֤֨׀ (see note 17), while the one farther to the left is ◌֨׀'s servus (see note 12): ◌֥ ◌֤֘. Once three servi are found: ◌֥ ◌֤֘ ◌֥; ◌֥ takes the place of a hyphen.

19. The main cesura in section C is marked by ◌֗; the secondary cesura by ◌֤֨׀. When only one cesura is required, ◌֤֨׀ should properly mark it. However, ◌֗֝ is employed (the two accents are presumably regarded as of equal force; see, for a similar substitution, note 17). Between ◌֤֨׀ and ◌ֽ there must be at least one word. When ◌֤֨׀ is due in the word immediately preceding ◌ֽ, it is replaced by a servus, ◌֥. Another servus, ◌֖, may be placed in the next preceding word. This necessitates a further change: ◌֗֝ (marking the main cesura), which does not permit ◌֖ immediately after it, and is transformed into ◌֓׀. ◌֗֝ may be found in the word adjoining only when ◌ֽ's word is long; otherwise ◌֗֝ gives way to a servus. This may necessitate a further change: when the word adjoining ◌ֽ is itself short (that is, with only one syllable, which is not the bearer of a secondary accent, before the accented syllable); ◌֑, when due on the next preceding word, is replaced by ◌֗֝. The shortest measure of C is one word. But ◌ֽ does not permit ◌֑ immediately before it; the latter accent will then be replaced by ◌֗֝, the other accents remaining the same as before ◌֑. Sections of two words have a cesura, provided the last word is of sufficient length to permit ◌֗֝ before it (see above).

20. ◌ֽ should properly never have more than one servus. In all cases where two or more servi are found, the servus immediately preceding ◌ֽ is a substitute for ◌֝ (see note 19). Three servi: ◌֥ ◌֖ ◌֤֘, that is, ◌֤֗ and ◌֤֘ upon the same conditions as before ◌֑ (see note 16); where ◌֗ is used before ◌֑ ◌֝ will be employed here. Two servi: ◌֥ ◌֖; but ◌֥׀ ◌֖; ◌֖ may take the place of light מַהְפָּךְ in the same word with ◌֥ (provided that ◌֗֝ does not precede: see note 19); in a few places the servi are altogether irregular. One servus: ◌֥ (when the tone is on the first syllable; but ◌֥׀), ◌֥ (when on any other syllable), or ◌֗ (after ◌֤֨׀). In a few instances four servi are found.

21. There is no cesura in ◌֗֝'s section. Its shortest measure is one word. Except in a few instances, ◌֗֝ has never more than two servi. Three servi: ◌֥ ◌֖ ◌֤֘ (◌֤ or ◌֤֘ according to the usual rule); in three passages: ◌֤֘ ◌֓ ◌֤֘ and ◌֥ ◌֬ ◌֤. Two servi: ◌֥ ◌֖. One servus: ◌֥. The servi of ◌֓׀ are the same as those of ◌֗֝.

As an illustration of the application of the above diagram and rules to concrete cases, the first four verses of Psalm cx. are given above. The cesuras are indicated as in the diagram; the figures refer to the notes.

The verse from Ecclesiasticus quoted above would be accented as follows:

15 16 1 19
עַד־עוֹלָם | הַגִּיד נִהְיוֹת | וְנִסְתָּרוֹת | לִפְנֵי־בוֹאָן׃

B. טַעֲמֵי כ״א סְפָרִים.

List of Accents.

Pausal: ֽ, ֑, ֒ (סְגוֹלְתָּא "cluster of grapes"), *postpositive*, ׀֓, ֕, and ֔ (great and little זָקֵף, "upright"), ֖ (טִפְחָא "handbreadth," or טַרְחָא), ֗, ֮ (זַרְקָא, "scatterer"), *postpositive*, ֙ (פַּשְׁטָא "stretching out"), *postpositive*, ֚ (יְתִיב "resting"), *prepositive*, ֛ (תְּבִיר "broken"), ֜ (גֶּרֶשׁ "expulsion"), ֞ (גֵּרְשַׁיִם "double גֶּרֶשׁ"), ֡, ֟ (great פָּזֵר), ֠ (great תְּלִישָׁא "drawing out"), ׀֣ (לְגַרְמֵהּ—that is מוּנַח לְגַרְמֵהּ).—*Non-pausal*: ֣, ֤, ֥, ֦ (double ֥), ֧ (דַּרְגָּא "trill"), ֨, ֩ (little תְּלִישָׁא), ֪.

EXPLANATORY NOTES.

1. The verse may be of varying length. In a long verse ֑ marks the main cesura. The two sections are designated in the diagram by the letters A and B. In a short verse drop A and retain B. The shortest measure of a verse is two words. The cesura never fails.

֑'s proper place is in the fifth word from ֽ and farther; when due in the fourth and farther to the left, it may be replaced by ֔ or ֖ (in accordance with the rules laid down for the position of those accents in note 2); the substitution is common in short verses; it necessarily takes place in verses of three or two words; in the first word before ֽ (even in a long verse), ֑ is rarely used (except in cases of a marked logical pause).

2. The main cesura in A is marked by ֒; the second by ֔; for every following cesura ֔ is repeated until the last is reached, which is marked by ֖. Between ֒ and ֑ at least three words must intervene; but the proper place is at a considerable distance from ֑. Between ֔ and ֑ there must be at least one word. When ֑'s word and the one adjoining it are both short the distance between ֔ and ֑ must amount to two words. When ֔ becomes impossible ֖ takes its place. In a few instances where the two words immediately preceding ֑ are very short, that is, monosyllables, and properly subject to hyphenation, ֖ is found in the third word; this is its utmost limit to the right. The shortest measure of A is one word. Sections of two words always have a cesura.

3. ֑'s servus is ֣ (which is repeated in the few instances which call for a second servus; see note 2). In a few instances ֖ is found in the same word with ֑; grammarians incorrectly call it a servus (מְאַיְלָא "inclined").

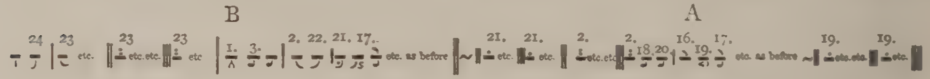
4. The main cesura in ֒'s section is marked by ֗, which is repeated for every following cesura until the last is reached, which is marked by ֮. Between ֗ and ֒ there must be at least one word. When ֒'s word or the one adjoining is long, ֗ is admissible in the second word, but is not necessary. When ֗ becomes impossible or undesirable, ֮ takes its place. ֮ is comparatively rare in the third word; this is its utmost limit to the right. The shortest measure of ֒'s section is two words. The cesura never fails. When only one word is available ׀֓ takes the place of ֒.

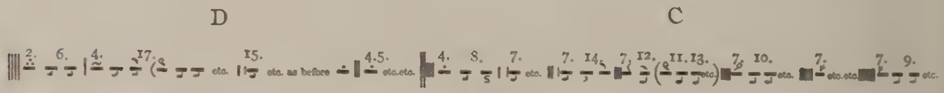
5. Between two ֗'s there must be at least three words. When the interval is shorter the one to the left is transformed into ֙; the change does not affect the ֗ next to the left, which always maintains its position, there being a sufficiently long interval between it and the ֗ preceding it. Between ֙ and ֛ or ֮ there must be at least two words; otherwise ֙ is transformed into ֮ or ֛. But ֙ may precede another ֙; this is the only case in which two ֙'s may come together.

6. ֒ may have one or two servi, both ֣'s.

7. The main cesura in ֗'s section is marked by ֡, which is repeated for every following cesura until a point is reached when ֡ is inadmissible or undesirable (see below); then it gives way to ֠; the next cesura is marked by ֜; then comes ׀֣ which may be repeated. Between ֡ and ֗ there must be at least four words. It is rarely found in the fourth word. It necessarily replaces there ֠ when the next cesura is due immediately before ֗; ׀֣ then becomes unavailable (see below), and ֜ takes its place (that is, ׀֣'s section is obliterated); the interval between ֜ and ֠ must never exceed one word; otherwise ֠ and ֩ (the servus due in the second word before ֜; see note 13) would come together, and, on musical grounds, the two accents can not come together without a pausal accent between them. In a few instances ֡ takes the place of ֠ in the fourth or third word for no apparent reason. Between ֠ and ֗ there must be at least two words; it is found in the second only when the two next following words are both long; its utmost limit appears to be the fifth or sixth word (where it replaces ֡ for the main cesura). When ֠ becomes unavailable it gives way to ֜. Between the latter and ֗ there need be no interval; its utmost limit is the fourth word. Between ׀֣ and ֗ there must be at least one word; it is found in the first only in the place of ׀ (that is, פָּסֵק) when the latter sign is due before ֗ (strangely enough, the notation remains the same); its utmost limit appears to be the third word. In a section consisting of only three words ׀֣ may take the place of ֜ in the second word. The shortest measure of ֗'s section is one word. Sections of two words may or may not have a cesura; the cesura is likely to occur when the last word is long, but it is not necessary even then. The cesura may be left out also in sections of three words provided it is due immediately before ֗.

In the twenty-one books פָּסֵק is especially employed to mark a stop in long sections limited by ֡, ֠, or ֜, for the subdivision of which by means of pausal accents there exists no provision in the accentual system; or to mark a stop immediately before ֛, ֙, or ֮ neither ׀֣ nor ֜ being available (see note 15)





8. ֛ may have one or two servi. Two servi: ֧ ֥. One servus: ֥. The latter is occasionally found in the same word with ֛, especially in order to indicate a compound word (אִ֥ילּ֛וֹ, Eccl. iv. 10, for example).

9. There is no cesura in ֡'s section. Its shortest measure is one word. ֡ may have from one to six servi, all ֣'s. ֟ is found in sixteen instances; in every instance ֡ might have been used. ֟ never stands alone; it may have as many as six servi: ֪ ֣ ֣ etc.

10. There is no cesura in ֠'s section. Its shortest measure is one word. ֠ may have from one to five servi, all ֣'s. ֠ and ֩ are constantly interchanged, particularly where the former is subordinated to ֜ (see note 11) or to the servus that takes the place of ֜ (see note 15).

11. ֜'s section should properly be indivisible. But very often a division is introduced. The main cesura is then marked by ֡, and the second by ֠. Between ֡ and ֜ at least two words should properly intervene; the former is rarely found in the second word. Sometimes, when there are only two words in ֞'s section, a cesura is introduced. Similarly, in a few very rare instances, ֠'s section is bisected; ֡ then marks the cesura. The reason for the phenomena just mentioned is apparently the slight and almost imperceptible difference in pausal force between the three accents: ֡, ֠, and ֜. The shortest measure of ֜'s section is one word.

12. ֜ when the accent is on the penultimate, or when ֨ precedes; ֞ when the accent is on the ultimate, and ֨ does not precede.

13. ֜ may have from one to five servi, but ֞ can have only one. Three or more servi: ֨ ֩ ֣ ֣, etc. Two servi: ֨ ֩. One servus: ֣ (when the accent is on the first letter of the word, this is the only servus ֞ can take), or ֨ (when on any other letter). ֨ may take the place of light מֶתֶג in the same word with ֜ when no other servus precedes (except when the מֶתֶג divides ֲ or ֳ, or when ֖ follows, unless at the same time ֠ precedes).

14. There is no cesura in ֣׀'s section. Its shortest measure is one word. ֣ may have one or two servi: ֥ ֨, ֥.

15. The rules for the division of ֥'s, ֨'s, and ֟'s sections are nearly the same as those governing the division of ֖'s section (see note 7). The following differences should be noted: ֣׀'s section is seldom available (only three instances are recorded). ֠ may be found in the second word before ֥, etc., though not frequently, even when the two words next following are both short; its utmost limit appears to be the fifth word (where it replaces ֡ for the main cesura). In five passages ֠ and ֜ are found in the same word (second from ֥, etc.); there was evidently a difference of opinion among the accentuators; both accents are now chanted, ֜ first. Between ֜ and ֥ there must be at least one word (but see below); its regular utmost limit is the third word; it is found in the fourth only when the next following cesura is marked by ֣׀ (see above), or when it and ֠ change places, as in Gen. i. 12; only in the latter case ֜ may be found in the fifth word (see Deut. xvii. 5); ֠ and ֜ may also change places when the latter accent is due in the third word. When ֜ becomes unavailable it gives way to a servus, its own servi remaining; ֜ may remain when the last word is long. The section limited by ֥, etc., may contain no more than one word. Sections of two words may and may not have a cesura; a cesura is admissible when the latter of the two words is long and the interval between the tone-syllables considerable; but even then it is rarely introduced; the accent marking the cesura is ֞. The cesura may be left out occasionally also in sections of three words even when it is due at a sufficiently long distance (that is, after the first word of the section) to make ֜ available.

16. When ֨ is due on the first letter of the word and no servus precedes, it is replaced by ֣.

17. ֥, etc., may have as many as six servi. Four or more servi: ֦ ֨ ֩ ֣ ֣. Three servi: ֦ ֨ ֩. Two servi: ֦ ֣—that is, ֣ when on the first letter, and ֨ when elsewhere; the two servi may occasionally appear in the same word, the first replacing the light מֶתֶג or indicating the end of the first part in a compound word; ֥ may take the place of ֣ between ֨ and ֟ when מֶתֶג occurs in the latter's word, or when פְּסִק precedes. One servus: before ֥: ֦, that is, ֤, when two or more syllables intervene between the servus and ֥, שְׁוָא at the beginning of a word and furtive פַּתַח counting as syllables; ֥ when only one syllable (even an overlong syllable) or none at all intervenes; ֤ always remains before פְּסִק; ֥, provided no other servus precedes, may replace מֶתֶג (in the same word with ֥) when the latter is due in an overlong syllable (immediately before ֥); but not in an open syllable separated from ֥ by another open syllable or by an incompletely reduced vowel (חֲטַף); before ֨: ֦, that is, ֤, when one or more syllables intervene between the servus and the tone-syllable of ֨'s word, שְׁוָא at the beginning of a word and furtive פַּתַח counting as above; in a few compound words ֣ appears in the same word with ֨; ֥ when no syllable intervenes; ֣ always remains before פְּסִק; before ֟: ֣.

18. ֖ when a servus precedes; otherwise ֚ is used.

19. The rules for the division of ֔'s section are the same as those governing the division of ֒'s section except that for ֟ there is used here ֨. The shortest measure of ֔'s section is two words. Sections of two words may or may not have a cesura. The cesura always fails when the second word is short; when it is long a cesura must be introduced, unless the first word is very short, or is a word of frequent occurrence.

20. ֔ may have one or two servi, both ֣s. ֣ may appear in the same word with ֔, provided that no second ֣ precedes, in place of light מֶתֶג (it must not divide ֲ or ֳ; see note 13), but not on the first letter; when ֣ is inadmissible and the pausal accent preceding is not ֨, ֨ (called here מְתִיגָה, or a kind of מֶתֶג) is introduced in the place of the heavy מֶתֶג; when neither ֣ nor ֨ is admissible ֚ is necessarily employed.

21. The rules for the division of ֖'s section are the same as those governing the division of ֔'s section except that for ֨ there is used here ֛. The shortest measure of ֖'s section is one word. Sections of two words may or may not have a cesura (a cesura may be introduced only when ֖'s word is long).

22. ֖ has usually only one servus: ֥. It occasionally appears in the place of light מֶתֶג, or in compound words, in the same place with ֖. In fourteen instances ֖ is preceded by two servi: ֦ ֤ (֦ is properly a weakened ֥; ֤ is ֥'s servus).

23. The rules for the division of section B are the same as those governing A except that ֒ is not available here. The shortest measure of B is one word. Sections of two words always have a cesura.

24. ֑'s servus is ֣. In a few instances ֣ is found in the same word with ֑ (בְּאִ֣ילָ֑א; see note 3).

For the sake of illustration the Second Commandment (Ex. xx 3–6) is here subjoined (according to the טַעַם הָעֶלְיוֹן; see below):

9 9 9 9 4 7.12 12.13 13 13 13
לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל־פָּנַי לֹא תַעֲשֶׂה לְךָ פֶסֶל ׀
7.12 1.1 11 7 9 7
וְכָל־תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל וַאֲשֶׁר בָּאָרֶץ מִתַּחַת
6 4 17 4.5 8 7 14
וַאֲשֶׁר בַּמַּיִם ׀ מִתַּחַת לָאָרֶץ לֹא־תִשְׁתַּחֲוֶה לָהֶם וְלֹא
10 2.18 20 19 17 7.12 13 2
תָעָבְדֵם כִּי אָנֹכִי יְהוָה אֱלֹהֶיךָ אֵל קַנָּא פֹּקֵד
1 2 22 21 17 1^7
עֲוֺן אָבֹת עַל־בָּנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים לְשֹׂנְאָי
24 23 23 19 17
וְעֹשֶׂה חֶסֶד לַאֲלָפִים לְאֹהֲבַי וּלְשֹׁמְרֵי מִצְוֺתָי׃

The use of a separate system for the three books requires an explanation. Luzzatto (in his "Prolegomeni ad Una Grammatica Ragionata della Lingua Ebraica," pp. 177 *et seq.*; letter to Baer appended to the latter's treatise, תּוֹרַת אֱמֶ״ת, p. 55) writes that the different method of chanting in vogue for those books called for a different notation. Baer (תּוֹרַת אֱמֶ״ת, p. 3), and before him Elias Levita, believed that the shorter measure of the poetical verses is responsible for the change of the accentual system. Wickes ("Poetical Accentuation," pp. 7 *et seq.*) seems to combine both views when he says that the system of accentuation found in אֱמֶ״ת involves "a refinement of a purely musical character," and that "the idea seems to have been to compensate for the shortness of the verses by a finer and fuller, more artificial and impressive melody." It would seem that Baer's opinion needs but a slight modification to be accepted as an adequate explanation. The accentuation of the three books may be said to be designedly adjusted to the stichic form of the poetical texts (see beginning of this section; also טַעֲמֵי אֱמֶ״ת, note 1). In the majority of cases the distich was found to cover the sense-verse. ◌֑ was the natural sign; it is the sign of bisection in a verse in the other books of the Bible. But occasionally the sense required a sense-verse of three stichs. Had ◌֑ been used to mark the main cesura, the rhythmical trisection would have been entirely obliterated. With the introduction of ◌֝, ◌֑ was kept in its place and the rhythmical division left recognizable. Monostichs were not infrequently found in the texts. It was thought desirable to mark them as such accentually by avoiding ◌֑. The poetical accentuation (the name will now be found appropriate), while primarily serving the requirements of sense, aims at the same time to do justice, as far as it can, to rhythm. It could safely be employed in books like Job, Proverbs, and Psalms, which were not read in public service, and for which therefore no established method of chanting existed (as is the case with Canticles and Lamentations); there was, of course, no room for it in the case of Ps. xviii. and cv. 1–15, which are repeated in II Sam. xxii. and I Chron. xvi. 8–22 in non-poetical surroundings. We subjoin here Ps. xviii. 16 = II Sam. xxii. 17, *Heb.* 16, which will illustrate the transposition of one system into the other:

וַיֵּרָאוּ אֲפִקֵי יָם	וַיֵּרָאוּ ׀ אֲפִיקֵי מַיִם
יִגָּלוּ מֹסְדוֹת תֵּבֵל	וַיִּגָּלוּ מוֹסְדוֹת תֵּבֵל
בְּגַעֲרַת יְהוָה	מִגַּעֲרָתְךָ יְהוָה
מִנִּשְׁמַת רוּחַ אַפּוֹ׃	מִנִּשְׁמַת רוּחַ אַפֶּךָ׃

A double accentuation is found in Gen. xxxv. 22 (one is intended for the verse ending at the Masoretic section; the other extends farther so as to slur over the uncomplimentary story concerning the misconduct of Reuben, מַעֲשֵׂה רְאוּבֵן; or in order to imply the fanciful idea that, in spite of his misconduct, Reuben was still counted with the other sons of Jacob; see Rashi, *ad locum*, and sources) and in the Decalogue, Ex. xx. 3 *et seq.* and Deut. v. 7 *et seq.* (one divides the Decalogue into ordinary verses, neither too long nor too short; the other divides it into ten verses, one for each Commandment). According to the predominance of the lower (◌֑, ◌֖, ◌֥) or upper (◌֔, ◌֓, ◌֒) signs, one accentuation is spoken of as the "lower" טַעַם הַתַּחְתּוֹן, and the other as the "upper" טַעַם הָעֶלְיוֹן.

With the superlinear vocalization goes a system of superlinear accentuation. The signs for the pausal Accents differ; some of them represent the actual or modified initial letters of their names; they are placed invariably above the line. The signs for the nonpausal Accents are the same as in the ordinary system, and are infralinear. The system also aims at simplicity. Ambiguous signs are avoided; ◌֭ is used in the place of ◌֡ and ◌֒ which are wanting, also in the place of ◌֔ repeated, and in other cases. There is no separate notation for the three books. Wickes ("Prose Accents," pp. 142 *et seq.*) proves conclusively that the superlinear system is derived from the ordinary one. Facsimiles may be found in Ginsburg's "XV. Facsimiles of Manuscripts of the Hebrew Bible," plate ii., London, 1897, and in Stade's "Hebräische Grammatik"; see also the reproduction in Baer's edition of Job. Compare also the literature quoted in article VOCALIZATION.

Accentuation Supposed to be of Divine Origin.

5. The general belief of the Jews in the Middle Ages was that both the vocalization and accentuation originated with Ezra and the mythical GREAT SYNAGOGUE. Thus BEN ASHER (דִּקְדּוּקֵי הַטְּעָמִים, § 16 and elsewhere) speaks of the Accents as introduced by the prophets and princes of the diaspora (the exiled Jews in Babylon), to whom the interpretation of every word (Scriptural passage) was revealed; the accentuation which bears the seal of the prophets is therefore inspired. Some even maintained that the Torah Pentateuch which Moses received on Sinai and delivered to Israel was furnished with vowel-points and accent-signs, both of which were indeed as old as the alphabet and the language (communicated to Adam in paradise). The Sinaitic origin of the punctuation was emphatically denied by Mar Naṭronai II. (859–869), who accordingly prohibited its introduction into the Scrolls (see "Maḥzor Vitry," p. 91, Berlin, 1893, and Grätz, "Gesch. der Juden," 2d ed., v. 503).

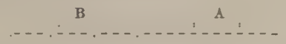
Ben Asher's opinion of the sacredness of the Accents was shared by the contemporaries of Saadia (892–942). This gaon was accused by his detractors of ascribing to himself the gift of prophecy because he had written a treatise in Biblical style with vowel-points and Accents. In his defense Saadia pointed to extracanonical writings (such as Sirach, Scroll of the Hasmoneans, and others) which were pointed and accented. While Saadia evidently does not assign to the accentuation special sacredness, he is nevertheless far from suspecting its recent origin; for, speaking of Sirach's book, he says that he (Sirach) furnished it with points and Accents (wj'alahu musammanan mut'aman). See Saadia's סֵפֶר הַגָּלוּי, ed. Harkavy, St. Petersburg, 1891, קנא; also קפא, note 2; נג, note *. The recently found fragments of Sirach have traces of points and Accents (see "Rev. Ét. Juives," xl. i. *et seq.*); on a text of the Scroll of the Hasmoneans with points and Accents (among the Cambridge manuscripts brought from Cairo), see

Abrahams, "Jewish Quarterly Review," 1899, xi. 291 *et seq.*

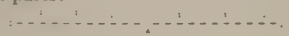
Post-Talmudic Origin.

6. The accentuation, like the vocalization, is certainly a post-Talmudic innovation. The treatise Soferim, in which for the first time reference is made to points marking the beginning (or, as it may be called, the end) of a verse (iii. 7), and possibly also to signs (points) by which the subdivisions of a verse are indicated, is post-Talmudic. פְּסַק (Soferim, iii. 7) apparently means "to cut up a verse"; compare Meg. 22*a*: לָא־הִתִּירוּ לִי לִפְסֹק, "I was not permitted to break up a verse"; in xiii. 1, reference is made to the stichic form of the texts of Psalms, Job, and Proverbs in which a verse (that is, a long verse) is said to be broken up into three parts by a blank left after the opening portion (פְּתִיחָה, מִפְתָּח; corresponding to ֔'s section), at the אֶתְנָח (this is apparently the correct reading; see the edition of Müller, Leipsic, 1878) and at the end (סוֹף). Observe that the terminology is far from fixed. In the Talmud itself reference is made to the practise of reciting the text in a manner according with the logical pauses (Meg. 3*a* = Ned. 37*b*; Ḥag. 6*b*; in Ber. 62 mention is made of a system of hand movements used by teachers in training their pupils to pause in the proper places), and apparently also to the habit of chanting (Meg. 32*a*), but not to written signs by which pauses are marked. The beginnings of our system of accentuation may therefore safely be placed in the sixth century. The first to prove the post-Talmudic date of the points and Accents was Elias Levita (מָסֹרֶת הַמָּסֹרֶת, 1538). See Vocalization.

7. One is led to the same conclusion by an examination of the Syriac system of accentuation introduced at the end of the fifth century by the grammarian Joseph Huzaya (Wright, "A Short History of Syriac Literature," pp. 115 *et seq.*, London, 1894), to which the Hebrew system bears a striking resemblance and from which it is apparently derived. The Syrians, apt disciples of the Greeks, adopted from the latter their method of reading, and accordingly also their system of punctuation. The Greeks distinguished three kinds of reading (*ἀνάγνωσις*): oratorical or dramatic delivery implying declamation and gesticulation (*καθ' ὑπόκρισιν*); reading in accordance with the tone, that is, word-accent (*κατὰ προσῳδίαν*), and reading in accordance with pauses required by the sense (*κατὰ διαστολήν*). A single point (*στιγμή*), placed above or below or in the middle of the line, indicated the pauses; the upper point (*τελεία στιγμή*) at the end of a period complete in itself (*αὐτοτελής*), the lower point (*ὑποστιγμή*) between protasis and apodosis, and the middle point (*μέση στιγμή*) in a long sentence in order to permit the reader to take breath. Upon this modest system, which is found in our oldest Syriac manuscripts, Huzaya founded a more elaborate one to mark the subordinate divisions in a more regular and careful manner. The following diagram will illustrate the system (A means protasis, and B apodosis):



Compare with this the Hebrew (prose) system in its essential parts:



The point employed at the end the Syrians call *pasoḳa*, that is, "sector"; פְּסִיק (corrupted into פָּסוּק) was apparently the name which in the Hebrew system belongs to the double point (:) marking the end of a verse. The Greeks also had a sign called *ὑφέν* (from which our "hyphen" is derived) to mark the coalescing of two syllables into one (synalepha). The Syrians employed the same sign to join together two Syriac words used in translation of one Greek word; hence the Hebrew hyphen (see § 3). In the Hebrew system the rhetorical Accents (they were the signs of interrogation, exclamation, etc.) are wanting. However, in distributing the pauses the Jewish accentuators frequently pay attention to the requirements of rhetorical declamation (see the quotation from the "Manuel du Lecteur," in Merx, p. 69, note 2; also Ḳalonymus ben David at the end of the Hebrew grammar of Abraham de Balmes, Venice, 1523). See Merx, "Historia Artis Grammaticæ apud Syros," pp. 62 *et seq.*, Leipsic, 1889. On the origin (and function) of the minor pausal Accents see Büchler, "Untersuchungen zur Entstehung und Entwickelung der Hebräischen Accente," Vienna, 1891 (see also Grätz, "Monatsschrift," 1882, pp. 385–409).

8. It is doubtful whether the vocalization and accentuation were introduced simultaneously. Perhaps the latter followed the former. Both became an object of care to the Masoretes, who, in addition to the task of preserving the traditional consonantal text intact, undertook to watch over the traditional vowel-points and accent-signs. Compare, for example, the Masoretic note to Jer. i. 7: ר׳ בְּטַעַם בְּסִפְרָא, that is, the words וַיֹּאמֶר יְהוָה אֵלַי occur four times (i. 7, iii. 11, xi. 6, xv. 1; contrast iii. 6 and xi. 9) in Jeremiah thus accented. On the accentual variations of the Orientals (מַדִנְחָאֵי) and Occidentals (מַעַרְבָאֵי) see Masorah. Even more minute are the differences between Ben Asher and Ben Naphtali. Our editions usually follow the former, who is the authority of the West.

Value in Bible Interpretation.

9. The accentuation offers an invaluable aid to the understanding of the Biblical text. One must, however, constantly bear in mind its limitations, which are of a twofold character. On the one hand, in attempting to accomplish too much, the system fails in important points. In short verses its pauses are unnecessary; in long verses there are not enough of them. Sense is not infrequently sacrificed to rhetorical effect. The imperfection of the system is particularly noticeable in the awkwardness with which a parenthesis is indicated (compare, for example, Jer. xx. 1). Nor is it always easy to tell just what the accentuators had in mind in choosing a certain mode of accentuation. While, for the finer points of Biblical exegesis, a knowledge of the Accents is indispensable, the beginner in the study of the Bible should not be burdened with learning more than a few of the important pausals, which are quite sufficient for ordinary purposes. On the other hand, the accentuation represents the interpretation current in the Jewish schools at a comparatively late period. While, on the whole, the accentuation endeavors to be true to the natural meaning (*peshaṭ*; which see) of the Biblical documents, it does not altogether keep itself free from dogmatic prejudices (see I Sam. iii. 3), which it indeed shares with the ancient versions. At best the accentuation is representative of traditional Jewish exegesis, which the student of the Bible is frequently forced to overrule. The rule laid down by Abraham ibn Ezra: כָּל־פֵּרוּשׁ שֶׁאֵינֶנּוּ עַל־פֵּרוּשׁ הַטְּעָמִים לֹא־תֹאבֶה לוֹ וְלֹא־תִשְׁמַע אֵלָיו "no interpretation of a Biblical passage which does not follow the accentuation should be accepted," was sinned against by every Jewish commentator of importance, including Ibn Ezra

himself. It should, of course, be remembered that the deviations from the accentual interpretation which are met in rabbinical commentaries were not always conscious transgressions. The minutiæ of the accentuation were not always present to the mind of the commentators. But there are cases where the Accents are avowedly disregarded (see Ḳimḥi on Hosea, xii. 12: אֵין כָּל־ מַעֲמֵי הַפֵּרוּשִׁים הוֹלְכִים אַחֲרֵי טַעֲמֵי הַנִּקּוּד "in interpreting Scripture we are not always bound by the accents"; see also Luzzatto, "Prolegomeni," pp. 187 *et seq.*).

In Isa. xl. 3 there is a famous case where the accentuation (קוֹל קוֹרֵא בַּמִּדְבָּר) is unquestionably right. Accordingly the Revised Version (text) translates: "The voice of one that crieth, 'In the wilderness,'" etc. The quotation of the verse in Mark, i. 3 connects "in the wilderness" with "the voice of one crying" (implying the accentuation קוֹל קוֹרֵא בַּמִּדְבָּר). The New Testament accentuation (hardly invented for the occasion; the punctuation in the Septuagint is due to New Testament influence) is probably nothing more than a haggadic interpretation of the kind so often met with in midrashic works. A puzzling accentuation which goes with the rendering of the Septuagint and Vulgate may be found in Isa. vii. 3: וּשְׁאָר יָשׁוּב בְּנֶךָ (*et qui derelictus est, Iasub filius tuus*; see Baer's edition, "Additamenta," p. 67).

The Accents in the ordinary editions of the Bible are frequently unreliable. Baer's and Ginsburg's Bible editions (where also important variants are noted) are indispensable to one interested in Biblical accentuation.

Bibliography: The oldest rules on the subject of the Biblical Accents may be found in Ben Asher's treatise, דִּקְדּוּקֵי הַטְּעָמִים, edited by Baer and Strack, §§ 16–28, 30–35, 41, 42, 47, Leipsic, 1879. A treatise falsely ascribed to Judah ben Bil'am (הוֹרָיַת הַקֹּרֵא, ed. Mercerus, Paris, 1565) deals with the subject at greater length (the same treatise in Arabic may be found in Wickes, *Poetical Accentuation*, pp. 102 *et seq.*). In Ḥayyuj's סֵפֶר הַנִּקּוּד (ed. Nutt, pp. 126–129, London, 1870) there is found a chapter on the Accents, which, however, was not written by the famous grammarian himself. *Manuel du Lecteur* is the name given by J. Derenbourg to a treatise on points of grammar and Masorah, edited by him (Paris, 1871) from a Yemen manuscript; it contains rules on the Accents. A useful compilation from the works of early Jewish writers on the prose Accents is Wolf Heidenheim's work, מִשְׁפְּטֵי הַטְּעָמִים, Rödelheim, 1808. A few other treatises are mentioned in Wickes. To Christian writers of the seventeenth and eighteenth centuries (Bohlius, Wasmuth, Spitzner, and others) belongs the merit of formulating the principle of halving (see § 4). The paragraphs devoted to the subject in the current Hebrew grammars are more or less superficial (beginners will find the chapter on Accents in Driver's *Hebrew Tenses*, Oxford, 1892, very serviceable). An elaborate discussion is found only in the grammars of Luzzatto (§§ 69-164; compare also his *Prolegomeni*, 177–191), Ewald (§§ 95–100; Ewald rejects the principle of halving, in the place of which he puts his own principle of tripartition; the discussion is quite abstruse) and Olshausen (§§ 41–53; compare the diagram for the prose Accents on pp. 98 and 99, which resembles the diagram given above, § 4). Baer's treatise, תּוֹרַת אֱמֶ״ת, Rödelheim, 1853, deserves notice (compare also Baer in Delitzsch, *Commentary on the Psalms*, 1860). The most thorough works on Biblical accentuation (from which much of the material available for § 4 has been taken, with the necessary simplification) are the ones by William Wickes, *Poetical Accentuation*, Oxford, 1881; idem, *Prose Accentuation*, Oxford, 1887. Compare also Japhet, מורה הקורא. *Die Accente der Heiligen Schrift*, Frankfort-on-the-Main, 1896; König, *Gedanke, Laut, und Accent als die Drei Factoren der Sprachbildung*, Weimar, 1874; Grimme, *Abriss der Biblisch-Hebräischen Metrik*, in *Z. D. M. G.* li. 529 *et seq.*, 683 *et seq.*; idem, *Grundzüge der Hebräischen Accent- und Vokallehre*, Freiburg (Switzerland), 1896; idem, *Collectanea Friburgensia*, fasc. v.; Prætorius, *Ueber den Rückweichenden Accent im Hebräischen*, Halle-on-the-Saale, 1897; Ackermann, *Das Hermeneutische Element der Biblischen Accentuation*, Berlin, 1893; Nathan, *Die Tonzeichen in der Bibel*, in *Programm der Talmud-Tora-Realschule*, Hamburg, 1893; Friedlander, *Die Beiden Systeme der Hebräischen Vokal- und Accentzeichen*, in *Monatsschrift*, xxxviii. 311 *et seq.*

M. L. M.

ACCENTS, MUSICAL VALUE OF. See Cantillation.

ACCEPTANCE: In law, the assent by one party to an offer made by another, or to any act which becomes operative only by such assent; in commerce, the question whether the assent has been given before the withdrawal of the offer or incomplete act arises most frequently over "time contracts," when two parties seek to agree upon buying, by quality or quantity only, at a future time goods or effects not identified; as, so many bushels of red wheat, so many pounds of mess beef. This class of contracts is void according to Talmudic law: no one may sell what he does not own at the time, for instance, a fisherman may not sell his next haul, nor a son his share in a dying father's succession, nor may one who is still bargaining for the purchase of a field sell the field to a third person (B.M. 16*a*, *b*). Exceptions to the rule are allowed only on the score of a pressing emergency.

The Mohammedan law annuls all such sales or contracts as a species of gambling; but the Talmud seems to proceed only on the technical ground that the ownership can not be transferred in the way which the law points out for each species of property. But however helpless to enforce agreements of this kind human law might have been deemed by the old sages, they assure us that

> "He who punished the generation of the Flood and the generation of the Dispersion will punish the man who does not stand by his word" (Mishnah B. M. iv. 2).

Even where a specific thing, whether land or chattel, is the subject of a bargain, the Talmudic law does not seem to distinguish between a sale and an "executory contract," that is, an agreement to sell and to buy, though there are "purchases on condition." The question as to when the minds of buyer and seller have so far met that neither of them "can go back" can be treated under the head of Alienation only; for it is merely a question of change of title (Ḳinyan), that is, as to what precise moment the title in the thing sold or exchanged vests in the buyer. The older Roman law similarly did not recognize executory sales; for *emptio et venditio* was a real not a consensual contract; that is, it became binding not by consent of the parties alone, but by the bodily delivery of the thing sold according to prescribed forms.

The question of the acceptance by the wife of a bill of divorce written by the husband is extensively discussed in the Talmud. Strictly, delivery only is necessary. Scripture says, and he shall "give it in her hand" (Deut. xxiv. 1), which, according to the oldest authorities, is complied with by putting it "on her roof, in her yard, or on her shed," even without her consent. For the requisites of delivery, and how the wife can hasten it by a voluntary acceptance through her agent, see Divorce.

A discussion very much like that about the bill of divorce is found in the Talmud, concerning the moment at which a deed of manumission becomes final; but the rules in the two cases differ somewhat, because the principle adopted in the Halakah assumes that the deed of manumission is in its nature wholly beneficial to the slave; while the delivery of a bill of divorce is in its nature an unfriendly act (Giṭ. 12*b*).

This question of Acceptance or finality is often complicated with the law of Agency; for when documents are sent by "messengers," that is, agents, or when the party who is to receive a document empowers another to receive it, there is more room for dispute as to the moment of finality than when the two parties deal with each other in person.

L. N. D.

Definition.

ACCESSORIES: In English and American law an accessory is a person who, without committing a criminal act with his own hands, or without even being present, aiding and abetting the criminal, nevertheless shares in the guilt of the act, in one of two ways: either by counseling, advising, or procuring the act to be done, in which case he is called "an accessory before the fact," and is considered fully as guilty as the principal offender, or by shielding such offender from punishment, after the act is committed, when the person so shielding becomes an accessory after the fact, whose degree of guilt is lower than that of the principal. The Bible treats very fully of Accessories to one offense, that of idolatry. An individual who advises another to worship false gods is guilty of a substantive offense, and is known as מסית=seducer (Deut. xiii. 7–12; see ABETMENT). Such seducer is to be put to death by stoning, because "he has sought to mislead thee" (Deut. xiii. 10, *Heb.* 11). It is, therefore, not necessary that any one should have been actually misled, as the very attempt at seduction is punishable with death. The verses Deut. xiii. 13–19 begin by assuming that a few worthless men may mislead the inhabitants of a city into idol-worship and command that the city be destroyed, but say nothing about any special punishment for the instigators. Hence, neither the first nor the second passage deals with the case of a true "accessory before the fact"; that is, with the one who is punished, because he has counseled the commission of a crime which has been committed by others.

Biblical and Talmudic View.

The Mishnah (Sanh. vii. 10) defines the offense of a private person (not a prophet) who seduces individuals (not a whole city) and sets forth the manner of procedure against him. In Deut. xiii. 8, *Heb.* 9, the person sought to be seduced is commanded: "Neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him." Here, then, is a law declaring that to shield this class of offenders from punishment is sinful. But one who thus becomes an accessory after the fact to the offense of shielding cannot be punished; for the Torah proceeds in the next verse to lay upon the person sought to be seduced the duty of bringing the tempter to justice; and according to the established rule (Mak. iii. 4) wherever a prohibition in the Torah is followed by the command to do an opposite act, the prohibition carries no punishment with it. For Accessories before the fact to other offenses than idolatry the written law pronounces no penalty; nor does it anywhere say in set terms: Do not counsel or procure forbidden acts to be done by others. Hence, the Scriptural punishment of death, or of forty stripes save one, can not be adjudged even against him who employs a murderer to take a man's life; for it is the foremost principle of the Talmudic criminal law that sentence of death or stripes must not be awarded for any offense not expressly denounced in the written law, but derived from it only by construction or by "searching." How this and some other principles unduly favoring the accused would, if faithfully followed in practise, lead to the immunity of the guilty, and how the rabbis of Mishnaic and Talmudic times were compelled to contrive a new system of procedure and of punishment by the side of that which they taught as the truly Scriptural system, are shown under CRIMINAL LAW and CRIMINAL PROCEDURE.

However, in a discussion on the law of agency we find a saying of the old sages (Ḳid. 43*a*):

> "Where one says to his agent: Go and kill such a person, the slayer is punishable and he who sends him goes free; but Shammai taught under a tradition from Haggai, the prophet, that he who sends him is punishable; for in II Sam. xii. 9 [*Heb.*] David is told: 'It is thou who hast killed him, by the sword of the children of Ammon.'"

It is admitted by all that he who directs a murder is punishable in the sight of God; but the distinction between Shammai and the other sages is that Shammai would inflict the heavy punishment of death, and the others a lighter one, though this is not named.
L. N. D.

ACCHO (called also **Acco, Acre, Ptolemais, St. Jean d'Acre**). See ACRE.

Philosophic Notion.

ACCIDENT: Term used in philosophy to express a characteristic of an object or notion which does not necessarily follow from its nature and is not essential to its concept, but is connected with the object as an unessential, seemingly, by chance or Accident. The opposite notion is that of the essential, that is, a necessarily contained characteristic, without which the object would lose its identity. That a human being is mortal or a biped is necessarily contained in the notion "human being," but to be white is only the chance or accidental characteristic of any particular human being, for negroes are also human beings.

Among the Arabic and Jewish philosophers the doctrine of accidents = מחודשות or חדושים, also מקרים, assumes special importance, particularly as a proof of the existence of God (compare Munk, "Guide des Égarés," i. 385, 398, 424; Kaufmann, "Gesch. der Attributenlehre," p. 281). Descartes, Hobbes, and Locke substitute for the term "Accident," which had been universally used in the Middle Ages, the term "modus" (= temporary condition), and this change was adopted by Spinoza ("Ethics," part i., definition 5). The logical relation is that of subject and predicate, the metaphysical relation that of substance and Accident (עצם ומקרה in Arabic-Jewish philosophic phraseology). The relation of Accident, as a chance quality, to attribute, as a permanent characteristic of the substance (הצורה הטבעית) has been clearly explained by Maimonides, "Moreh Nebukim," ii. 19. Maimonides distinguishes between separable and inseparable accidents, מקרה נפרד and מקרה קים.

BIBLIOGRAPHY: Maimonides, *Moreh*, i. 73, ii. 19; idem, *Yesode ha-Torah*, iv. 8; idem, *Millot ha-Higgayon*, § 9; Schmiedel, in *Monatsschrift*, xiii. 186.
L. S.

——**In Law:** In daily life, Accident means unforeseen harm that comes to persons or things, presumably through lack of care. When the contributor to an Accident is another than the person injured, or is the owner of the things destroyed or depreciated, there is room for litigation, which, in every system of jurisprudence, is governed by special laws.

The Torah treats of the law of negligence in Ex. xxi. 28–36 and xxii. 4, 5, the leading cases being those of an ox goring a man or beast; an open, unprotected pit; fire spreading to a neighbor's property; also, to a certain extent, trespassing cattle. For the rules of Ex. xxii. 6–14, concerning the liability of a person lawfully possessed of another's goods for loss or destruction, see BAILMENTS. In the language of the Mishnah the chief instances given in the Torah for a more broadly applicable law, such as those relating to the GORING OX or those relating to any animal that inflicts unusual harm, or to the open pit or any similar inanimate thing, are called אבות ("fathers"); other instances derived from these are known as תולדות ("descendants"). The latter may be called "derivatives."

The Four "Fathers," or Leading Cases.

The Mishnah and the Tosefta treat the law of compensation for results of negligence in Baba Ḳamma, i.–vi., commented on in the Babylonian Talmud, 2–62*b*, and in the Jerusalem Talmud, 2–5*c*. Maimonides, in his "Yad ha-Ḥazaḳah," treats the subject under the heading "Nizḳe Mamon" (Damage to Property).

The "goring ox" with its derivatives is put aside, because full compensation for its acts can be demanded only when the master has been forewarned, and the treatise opens with the following four "fathers" for full compensation, under the technical names of "ox," "pit," "chewer," and "kindling." Here the "ox" means an animal allowed to trespass on a stranger's land and do injury with its foot; the "chewer," a like animal that does harm with its teeth. Both examples are derived from Ex. xxii. 4. The damage done may far surpass the gain to the owner of the animal. The "pit" refers to Ex. xxi. 33, the "kindling" to Ex. xxii. 5. It may be remarked that Abba Arika, the eminent Babylonian authority, understands the "ox" among the "fathers" to embrace both the foot and tooth, and regards the word here rendered "chewer" as standing for man; for when a man himself commits an injury he is always mulcted in full damages (B. Ḳ. 3*b*).

Derivative Cases.

Any tame animal permitted wilfully or carelessly to go on a neighbor's land, and which does mischief by knocking things over with its body, or by dragging them along by means of its hair, tail, harness, bridle, or yoke, or by the burden which it carries, or by rubbing against a post or wall, is a derivative of the "ox," while an animal breaking down a post or wall by rubbing against it, or defiling grain or grass with its excrements, is a derivative of the "chewer." But striking with the body, or malignantly biting, or crouching on something, or kicking, is treated on the same principle as "goring." Chickens, dogs, cats, and even hogs are named among the animals for which the owner is made liable. Derivatives of the "pit" are a stone, knife, burden, or a mound; in short, anything over which one can stumble or from which one can receive injury if left in רשות הרבים (public domain); that is, on the highway or on common lands. Derivatives of the "kindling" are articles which the owner has left on his roof, whence the wind carries them off to the injury of person or property. For whatever damage arises indirectly, the ultimate author is liable to the extent of only half compensation. Thus, when the foot, in striking the ground, kicks up pebbles, and these cause an injury, or when the animal upsets any implements, which in turn fall upon other implements and break them, the damage is considered remote, and only half compensation is given. These remote damages, when caused by animals, are known generally as the "case of pebbles."

Herein the Jewish law differs very widely from the English common law, as laid down in the leading case of Scott *versus* Shepherd (the "Squib case"), well known to lawyers.

Placing the Liability.

The four "fathers" and their derivatives have this in common: The entire estate of the owner of the guilty beast or thing is liable for the full damage, to be paid from "the best"; for Scripture (Ex. xxii. 4) says, "Of the best of his own field and of the best of his own vineyard shall he make restitution." For the explanation of "the best" see Appraisement. The ground of liability is based upon the natural tendency of animals to do harm, and the owner is bound to watch them. The general principle is thus stated: "I am considered to have caused the injury done by anything I am bound to watch; and if I have actually caused the injury in part, I am bound to make good the whole injury" (B. Ḳ. i. 2). This latter point is thus illustrated: "If a pit be nine palms in depth and I dig it down a tenth palm, so as to make it deep enough to kill a beast that falls into it, I am as liable as if I had dug the whole pit" (B. Ḳ. 10*a*). While in the case of the "ox" and the "chewer" the owner is bound only for damage done on the land of the injured party, the "pit" is supposed to be on the public domain; the fire may start from that, or on the guilty party's own ground, presumably from the latter, and he is liable. The "ox" and the "chewer" make their owner liable for harm done to man or beast, to buildings or goods; the "pit," according to the words of Scripture, should "an ox or ass fall therein" (Ex. xxi. 33), only for the killing or maiming of animals—as ox or ass is supposed to exclude human beings and goods (כלים, literally "implements"); though R. Judah, one of the older sages, who is mentioned as dissenting on this point of law, held that satisfaction must be made for goods. The law, however, remains such that there is no liability for loss or destruction of goods, other than the falling animal, by the "pit" or by any of its derivatives, even when man and goods or beast and goods fall in together.

Contingent Results.

But while no redress is given for persons that fall into a pit and die, there is redress for injuries not fatal (B. Ḳ. 28*b*). For the death of a beast, only the owner of the pit is liable, when it happens at night or when the beast, by reason of youth, blindness, or deafness, is not able to take care of itself; but it is otherwise when the beast is injured, but not killed. The digger of a pit on his own ground may become liable if he open the property to public use and an injury ensue from the pit. On the other hand, where there are public places in which it is customary to deposit certain articles—for instance, jars of wine around a wine-press—the owner of these utensils is not liable if man or beast stumble over them. Again, whoever throws water from his house, or cellar, or yard, into the highway, is liable for any damage to man or beast, from sliding and falling, but not for damage to goods; for such water on the highway is legally considered in the nature of a "pit." As to derivatives of the "pit," the Mishnah teaches: If a jar be left upon the highway, and a traveler stumble over it and break it, the traveler is not liable for the loss, but, on the contrary, the owner of the jar is liable if the traveler is hurt by the water or the potsherds (Mishnah B. Ḳ. iii. 1). A distinction is attempted by some who say that when the article thus left on the highway or public domain has been abandoned by its owner he is no longer responsible for the injuries caused by it; but this is disallowed by most authorities (Maimonides, "Nizḳe Mamon," xiii. 2).

If any one start a fire on the field of another, he is of course liable for the result; if he start it on his own ground, and there is either a stone fence of sufficient height to check the flames, or a stream, or a public road (sixteen cubits in width), between the place and a neighbor's ground, the crossing over of the flames or the sparks is regarded as the result of unusual forces, against which human foresight can not avail. But in case of a fire that passes from point to point, whoever starts it is liable for whatever damage it may do at any distance. The starter of a fire is responsible for injuries to anything except things hidden, as in the Scriptures (Ex. xxii. 5) mention is made only of "stacks of corn, or the standing corn, or the field." Goods hidden in a field or among the hayricks need not be paid for by one that starts a fire; but such a one is liable for the furniture in a house and, it would seem, for the goods in a shop; for things of value are expected to be deposited in a house, but not in a field (Maimonides, *l.c.*, xiv. 12).

Indirect Liability.

When a spark is emitted from a hammer and does damage the striker is liable. "When a camel laden with flax passes along the highway, and the flax, being pressed into the shop, catches fire from a lamp of the shopkeeper, and the house is burnt, the owner (*ba'al*) of the camel is liable" (B. Ḳ. vi. 6). Here is shown the kindling of a fire treated as damage arising from the ordinary walk of an animal; for it is not the driver, but the owner, of a camel on whom the blame is laid. Maimonides declares him liable because the camel was too heavily laden. But when the shopkeeper leaves his lamp on the outside, he is liable to the owner of the flax. The above-mentioned passage of the Mishnah is remarkable for the closing words (which are, however, not good law): "R. Judah says, when it is the Ḥanukkah lamp, he is not liable," for this happens to be the only mention made of the Ḥanukkah lamp in the whole compilation known as the Mishnah.

Other cases are discussed in the Mishnah, such as the aggravation of "pit" and "fire," when occurring on the ground of the injured party or on the common ground of injurer and injured.

From the Scriptural phrase "the ox of his neighbor" the principle is drawn that damages for negligence can not be exacted where the thing injured belongs to a heathen, or is consecrated property, or *res nullius*, such as the estate of a convert dying without issue. The term *mu'ad* ("witnessed against" or "forewarned") is derived from the case of the goring ox in Scripture (Ex. xxi. 29), extended by the Mishnah to those agents who, without any proof of former viciousness, are held responsible for any damage that they inflict. Thus, as already stated, a human being is mu'ad whether acting wilfully or unwittingly, whether awake or asleep; if he blind his neighbor's eye or break his implements, he must pay the full damage. But the word *nezeḳ* for damage must be here taken in the narrow sense of depreciation; for the one that unwittingly or unwillingly inflicts a personal injury is liable for the lasting injury only, not for the four other causes of damage—pain, loss of time, cost of cure, and disgrace—for which the wilful assailant must answer (Maimonides, *l.c.*, xliii. 1–5; "Ḥobel," i. 11 *et seq.*).

Such animals as a wolf, a lion, a bear, a panther, a leopard, and a serpent are held to be always vicious, and their owner is consequently "forewarned"; the exception sought to be made in favor of such animals, when tamed, is disallowed by the majority (B. Ḳ. i. 4).

Value of a Human Life.

With the exception of the ransom which the owner of the "forewarned" ox has to pay in certain cases for a man or woman killed by the beast—this being demanded by the very words of Scripture—no compensation is ever paid for causing the death of a human being; for the idea of toning by money for the loss of human life was aborrent to the Hebrew mind. This rule was applied ven when a slave was killed by an Accident; wherein he Talmud differs from the Roman law, which says nly *liber homo nullius est pretii* (a freeman can have o valuation put upon him). It is only since Lord Campbell's Act, in 1846 (9 and 10 Vic. c. 93), that the English common law has allowed compensation for he death of persons by negligence. The master of a slave is not liable for the torts done by him, even to the extent of giving him up in compensation for them; nor is the husband bound for the torts of his wife. But should the slave be manumitted, or the woman be divorced or become a widow, he or she may be sued for the damage done during slavery or coverture. Deaf-mutes, insane persons, and minors (boys not over thirteen) are not liable for their own torts, while other persons are liable to them or to their representatives (Mishnah B. Ḳ. viii. 4).

Legal Status of Agent.

The maxim of the Roman and the English law, *qui facit per alium facit per se* (he who acts through another acts of himself), has its equivalent in the phrase of the Talmud, "A man's agent [literally, "messenger"] is like himself"; and this should lead to the master's liability for the acts of his agents and servants (not slaves), which in modern law is the most important point in the law of negligence.

On the contrary, the Mishnah says, when one delivers his cattle to an independent herdsman, the liability devolves on the latter. But where the offending beast has been entrusted to a person unfit to care for it, such as a deaf-mute, an insane person, or a minor, the owner is liable for all mishaps, as if he had retained personal control (B. Ḳ. vi. 2). While full damages are held a personal debt of the owner, half damages are to be paid only "from the body" of the offending animal. The law in Exodus says: "They shall sell the live ox, and divide the money of it; and the dead ox also they shall divide" (Ex. xxi. 35). The old sages showed how this law, when literally enforced, might often work hardship, as when a worthless steer or he-goat should kill a valuable cow, worth more as a carcass than her living slayer; hence they deduced their own rule. The owner in such cases pays half the damage, but only as far as the animal causing the injury will satisfy it. This corresponds to *pauperies* of Roman law, by which, however, slaves as well as animals can be surrendered in satisfaction for any harm done by them; and it finds an analogue in modern maritime law, in which the liability of the ship-owner is in most cases narrowed down to what can be realized upon the ship. The rule that half damages are always paid "from the body" only, has one exception, known as that of "the pebbles" and referred to above.

Full damages are deemed to be of the nature of a debt, and may therefore be adjudged upon the wrongdoer's admission; half damages are regarded in the light of a penalty, and can only be adjudged on the testimony of witnesses, as in prosecutions for crime. But all appraisement of either full or half damages must be made by a court of experts; that is, on the judgment of ordained judges, not of private men chosen by the parties. Hence, when all semblance of ordination had come to an end the Jewish rabbis could no longer adjudge these damage cases except by way of arbitration, conciliation, and religious advice; consequently the later practical codes, like the "Shulḥan 'Aruk," are silent on the whole subject.

For the rules by which a tame animal becomes "forewarned," together with the liability of its owner for the death of human beings, see GORING OX.

L. N. D.

ACCO, ISAAC. See ISAAC BEN SAMUEL OF ACRE.

ACCOMMODATION OF THE LAW: An adaptation of laws to circumstances; the mitigation of the rigor of a law in order to reconcile it with the exigencies of life under changing circumstances. Cases of accommodating the law to existing condi-

Passover in Duplicate.

tions are mentioned in the Bible as well as in the rabbinical literature. According to Ex. xii. 18, and xiii., the Passover was to be kept annually on the fourteenth day of the first month, at even; but according to Num. ix. 1–14, when the second Passover was celebrated in the wilderness, certain men were prevented from keeping it, owing to their being defiled by contact with the dead. On inquiring what they should do, a later Passover was instituted for the benefit of any one who had been prevented from keeping it at the ordinary time in the first month, and this was to be observed on the fourteenth day of the second month. In conformity with this Accommodation of the Law in peculiar circumstances, King Hezekiah, at the beginning of his reign, celebrated the great Passover in the second month, being unable to complete the sanctification of the Temple at the regular season of the feast (II Chron. xxx.).

Debts; ʿAgunot.

Another instance is that of Prosbul (derived from the words *πρὸς βουλήν*, "before the court I herewith deposit"), instituted by Hillel the Elder (see Abrogation of Laws). Finding, under the changed circumstances of his time, that the Mosaic law, which canceled all debts in the Sabbatical year, had proved disadvantageous rather than beneficial to the poor (since no one would lend them money lest the claim might be repudiated at the approach of the Sabbatical year), Hillel modified the law so that the Sabbath year should not annul the indebtedness, provided the creditor transferred it to the court by a document termed Prosbul. Another example of Accommodation of the Law concerns the evidence of an absent husband's death, intended to permit the wife to remarry, and thus avoid the stigma of being an ʿAgunah or deserted wife. In all civil and criminal cases, and in all matrimonial affairs, it was an established rule of the law that everything must be proved by two witnesses (Deut. xix. 15), but in this instance the testimony of a single witness was considered sufficient; even the testimony of near relatives, and of persons otherwise regarded as incompetent witnesses by the rabbinical law, might be admitted to establish the death of the absent husband. The Accommodation of the Law in this case is justified by the rabbis for the reason that "some allowance is to be made in favor of the deserted woman, who, otherwise, would have to remain forever in unhappy widowhood" (Yeb. 88*a*, Giṭ. 3*a*).

Locomotion on the Sabbath.

The following example will illustrate the mitigation of the rigor of a traditional law in order to adjust it to practical life. From the injunction to the manna-gatherers, "Abide ye every man in his place, let no man go out of his place on the seventh day" (Ex. xvi. 29), rabbinic tradition derived for all future generations the two following prohibitions: (1) No Israelite shall on the Sabbath day go farther than 2,000 cubits from the place of his abode, the so-called Sabbath journey. (2) No Israelite shall carry any object from private to public premises, or vice versa, on the Sabbath. These two restrictive laws led, of course, to great inconvenience in practical life, for, through their operation, almost all freedom of locomotion on the Sabbath was prohibited. In order to lessen the inconvenience caused by these two injunctions, the rabbis introduced certain legal formalities termed *ʿerube teḥumin*, *ʿerube ḥaẓerot*, and *ʿerube meboöt* (connection of boundaries, premises, and approaches), by which a Sabbath journey could be extended to 4,000 cubits, and certain public premises be considered as having been changed into private common premises, from which it was permitted to carry objects to adjoining private houses and vice versa (Mishnah ʿEr. i.–iv.).

Again, in fixing the Jewish Calendar care was taken to arrange it in such a manner that the tenth of the month of Tishri should never fall either on a Friday or on a Sunday, because it would, in some respects, be very inconvenient to celebrate the Day of Atonement either immediately before or immediately after the weekly Sabbath (R. H. 20*a*). To prevent such an inconvenient occurrence, it was determined that in some years either a day should be added to the regular number of days of the preceding month of Heshwan, or a day taken from the regular number in the month of Kislew.

Sabbath for Man, not Man for Sabbath.

Although the ancient rabbis were in general very strict where ritual and ceremonial laws were concerned, they did not hesitate to accommodate these laws to times and circumstances. The following are some of the principles they established: Referring to the passage in Lev. xviii. 5, "Ye shall therefore keep my statutes, and my judgments; which if a man do, he shall live in them," they say, "man shall *live* in the laws of God, but not *die* by means of them" (Sanh. 74*a*: Yoma, 85*b*). "Where human life is in danger, any laws may be set aside, except those concerning idolatry, incest, and murder" (Yoma, 82*a*). In cases of illness and in any, even the remotest, danger, a deviation from the strict observance of the precepts relating to the Sabbath is permitted (Mishnah Yoma, viii. 6). "The Sabbath is delivered into your hand, not you into the hand of the Sabbath" (Mek. to Ki Tissa, p. 110, ed. Weiss; Yoma, 85*b*). "You may desecrate one Sabbath in order to be able to keep many Sabbaths" (Mek., *l.c.*; Shab. 151*b*).

Likewise, concerning the fast of the Day of Atonement, though it was regarded as of the utmost importance and consequently observed with extreme strictness, the rabbinical law easily accommodated itself to circumstances. If, for instance, on that day an Israelite be attacked by the disease of בולמוס (craving hunger), he is allowed to eat even that food which is otherwise strictly forbidden (Mishnah Yoma, viii. 6). In case of illness, too, the patient may break the fast of that day, either when he himself or his physician finds it necessary (Yoma, 83*a*).

The principle of accommodation is applied also in modern Judaism by the advocates of moderate reform. Under the protection of rabbinical authority they seek by various modifications to accommodate the ritual and liturgical laws to present conditions and circumstances. This endeavor is, however, disapproved by the advocates of strict orthodoxy, who rigorously and tenaciously adhere to every inherited religious form and custom, even though it be incompatible with modern thought and modern needs and conditions. Neither does the principle of accommodation satisfy those who advocate a radical reform of religious laws and institutions. The advocates of moderate reform hold that the principle of accommodation helps to reconcile the present with the past, to harmonize ancestral laws and institutions with the changed conditions of our time; that it prevents a breach of the unity in Israel; and that slowly, but surely, it introduces many essential improvements into Jewish religious life and institutions, thus exercising a wholesome influence upon the development of Judaism.

Bibliography: Löw, *Gesammelte Schriften*, i. 17 *et seq.*

M. M.

ACCUSATORY AND INQUISITORIAL PROCEDURE: Two methods by which persons suspected of crime may be tried. In the Inquisitorial method the judges or other officials seek to draw from the suspected person an acknowledgment of guilt by examining him regarding all the circumstances of the crime and about his own past life. They compel him in many cases to give such answers as they wish to hear. Formerly they resorted to the rack or thumbscrew; in some countries even to-day infliction of blows or close confinement is not uncommon. In the Accusatory method, a representative of the commonwealth, perhaps of the injured party, frames a written accusation, in which it is set forth that the accused, at a specified time and place, committed a certain offense. This accusation being denied by the accused, or standing controverted by operation of the law, the prosecutor brings his witnesses and other proofs as a plaintiff would do in a civil suit for the recovery of property; and if the guilt of the accused is not established by the witnesses and proofs (evidence being also adduced in defense) to the satisfaction of the judges or jurors, an acquittal follows and the accused goes free.

Among those nations that pay little or no regard to the freedom or rights of the individual, the Inquisitorial method is in vogue even at the present day, at least during the preliminary stages of a prosecution; and the admissions of guilt that have been wheedled or extorted from the accused are brought out against him on the final trial, which, in concession to the spirit of the times, is cast into the Accusatory form. Neither Great Britain, with her colonies, nor the United States of America, recognize the Inquisitorial method at any stage; and under the laws that govern the trial of criminals in these countries all confessions or admissions that have been elicited by playing upon the hopes or fears of the criminal are ruled out.

Status of Witnesses.

The system that the Jewish sages worked out from the written law is altogether Accusatory, like the Anglo-American method. It goes even farther, for it makes no use whatever of admissions or of confessions of guilt, either in or out of court; the Scriptural command, “At the mouth of two witnesses or at the mouth of three witnesses shall the matter be established” (Deut. xix. 15), is understood as excluding the mouth of the accused; and the principle is laid down, “No one can make himself out guilty” (or “wicked”), and it appears often throughout the Talmud.

The witnesses can testify only to what they have seen; or, when the offense consists of spoken words, as to what they have heard. Testimony as to the admissions of the accused is inadmissible; for even f they were made in open court, the judges would not listen to them, nor be influenced by them in their decision.

The treatise Sanhedrin (chaps. iii.–vi.) deals with criminal procedure in cases in which the punishment is death or exile to the cities of refuge, and ncidentally in those cases in which the infliction of forty stripes might be adjudged. The first chapter of the treatise Makkot deals with the proceedings gainst false witnesses (see Deut. xix. 16–21).

The form in which the accusation should be drawn s not touched upon either in the Mishnah or in he Gemara; it is not even clear that the accusation was reduced to writing: although probably it was, ince writing entered into other parts of the procedure, and two or three secretaries were employed by the court to record the views of the judges, nd heralds were sent forth at the execution to read the sentence. At any rate, as the constitution of the court varied according to the seriousness of the crime (it being in some cases constituted of three, in other cases of twenty-three, judges), a definite charge must have been made before the trial could begin.

We find nothing in the Talmud as to discrepancy or “variance” between the accusation and proof, by reason of which so many criminals escape under the English-American methods; but a discrepancy between the witnesses on a material point would lead to an acquittal, whenever two witnesses do not testify to the same criminal act.

Cross-examination of Witnesses.

Cross-examination (*derishah wa-ḥaḳirah*) is the same in criminal as in civil cases; the judge who carries it the farthest is praised; of course, the witnesses are confronted with the accused in open court; “disciples of the wise,” who might be considered as theologians, but are also lawyers, sit in three rows in front of the judges, and practically form the bar. Any one of these disciples is permitted to raise and argue a point on behalf of the accused, and the latter also may argue on his own behalf; arguments in favor of acquittal may be raised even after sentence, up to the very moment of execution. Only when all doubt is at an end the condemned criminal is exhorted to confess, in order that he may find forgiveness in another world; but his confession never can be used against him to assure his punishment on earth.

Confession of Crime.

Curiously enough, this custom of exhorting the condemned man to confess his guilt in his last moments is based on the example of Joshua (Josh. vii. 19), who besought Achan, when he had been pointed out by an ordeal as the guilty man who took for his own use part of the spoil of Jericho, that he should glorify the God of Israel by confessing his sin before his execution.

This short method of dealing with a man who has by his misdeed brought God’s wrath down upon his people was deemed “a decision for the hour” (*horaat sha‘ah*), not to be taken as a precedent in the affairs of life in later days. The sages whose institutions are discussed in the Mishnah never asked a culprit to confess, except at the last moment, and then only for the good of his soul (see Mishnah Sanh. iv. 1, 3, v. 2, 4, vi. 1, 2). L. N. D.

ACELDAMA (R. V., **Akeldama,** חקל דמא = “Field of Blood”): An ancient ossuary on the southern extremity of Jerusalem, near the ravine of Hinnom. The field once contained rich clay deposits which were worked by potters. A red clay is still dug in its neighborhood. The “potter’s house” mentioned in Jer. xviii. 1–6 is thought to have stood there; not far from it was the gate Ḥarsit and “the valley of the son of Hinnom” (see Jer. xix. 2). Later it was used as a cemetery for non-Jews. Christian tradition connects it with the death of Judas Iscariot, who is supposed to have bought it, or agreed to buy it, with the money he received for betraying Jesus (Matt. xxvii. 6–8; Acts, i. 19). The Aceldama (Hakl-ed-damm) of to-day presents a large, square sepulcher, of which the southern half is excavated in the rock, the remainder being built of massive masonry. In the center stands a huge pillar, constructed partly of rough blocks and partly of polished stones. The floor is covered with moldering bones, this repository having been in use as late as the first quarter of the nineteenth century. Much of its clay was taken away by Empress Helena and other prominent

Christians, for sarcophagi. There may be some connection in name between Aceldama and אפס דמים (I Sam. xvii. 1), which is translated in Yer. Sanh. ii. 20*b*, Ruth R. iv. (on ii. 3) ii. 9, Midr. Sam. xx. by חקל סומקתא.

Traditional Site of Aceldama in the Valley of Hinnom.

(From a photograph by Bonfils.)

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M. B.

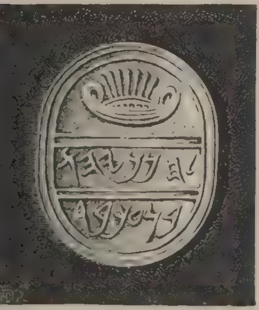
ACHAN (in I Chron. ii. 7, **Achar,** probably from Achor, the valley mentioned in Josh. vii. 26).—**Biblical Data:** The son of Carmi, son of Zabdi, son of Zerah, of the tribe of Judah, who committed sacrilege during the capture of the city of Jericho by the people of Israel in taking a portion of the spoil devoted to the Lord. Since the war was a holy war (see BAN and ḤEREM), he involved the whole nation in guilt, and caused its defeat in the battle of Ai, in which thirty-six men of Israel were killed. To assuage the wrath of the Lord kindled against the people, the twelve tribes were assembled according to their clans and households, and the sacred lot was cast in order to discover the guilty family that had come under the ban. Achan was singled out, and confessed that he had stolen silver and gold and a costly Babylonian mantle, and had hidden them in his tent. The stolen things were immediately sent for and laid before the Lord, and Achan and his family, his cattle, his asses, his sheep, and all his belongings were brought to the valley afterward called the "Valley of Achor" (עכור "Trouble"). Joshua said to him there: "Why hast thou troubled us? The Lord shall trouble thee this day." Achan and all that belonged to him were stoned to death and, with the whole of his possessions, burned, and "a great heap of stones" was raised over the ashes (Josh. vii. 24–26). This mode of expiation for sacrilegious theft appears somewhat harsh and inhumane, particularly so if we understand the words, "And all Israel stoned him with stones; and they burned them with fire and stoned them with stones" (Josh. vii. 25), to refer not only to Achan, his goods, and his beasts, but also to "his sons and daughters" mentioned in the preceding verse (see W. Robertson Smith, "Religion of the Semites," 2d ed., p. 162).

——**In Rabbinical Literature:** The Jewish exegetes, Rashi, Gersonides, and others, maintain that the stoning (Josh. vii. 25) was inflicted only on the beasts, and that the sons and daughters were brought there merely to witness and be warned. This seems to be the opinion also of the rabbis in the Talmud (see Rashi on Sanh. 44*a*), although they say that the wife and the children were accessories to the crime, in so far as they knew of it and kept silent. According to another and apparently much older rabbinical tradition, Achan's crime had many aggravating features. He had seen in Jericho an idol endowed with magic powers, with a tongue of gold, the costly mantle spread upon it, the silver presents before it. By taking this idol he caused the death, before the city of Ai, of thirty-six righteous men of Israel, members of the high court. When Joshua, through the twelve precious stones of the high priest's breastplate, learned who was the culprit, he resorted to the severest measures of punishment, inflicting death by stoning and by fire both on him and his children, in spite of Deut. xxiv. 16; for these had known of the crime and had not at once told the chiefs of the hidden idol. They thus brought death upon more than half the members of the high court (see Pirḳe R. El. xxxviii.; Tan., Wa-yesheb, ed. 1863, p. 43). Another view expressed by the rabbis is that Achan committed incest, or violated the Sabbath, or was otherwise guilty of a fivefold crime. This view is based upon the fivefold use of the word גם ("also," "even") in Josh. vii. 11 ("They have also transgressed my covenant," etc.), as well as upon his own confession: "Thus and thus have I done" (Josh. vii. 20). Achan is held up by the rabbis as a model of the penitent sinner; because his public confession and subsequent punishment saved him from eternal doom in Gehenna. "Every culprit before he is to meet his penalty of death," says the Mishnah Sanh. vi. 2, "is told to make a public confession, in order to be saved from Gehenna's doom." Thus Achan confessed to all his sins when he said: "Of a truth I have sinned against the Lord, the God of Israel, and thus and thus I have done." That his avowal saved him from eternal doom may be learned from Joshua's words to Achan: "Why hast thou troubled us? So may the Lord trouble you this day," which are taken to mean "in the life that now is, so that thou mayest be released in the life to come" (Sanh. 43*b*–44; see also Ḳimḥi on Josh. v. 25).

——**Critical View:** Bible critics are inclined to ascribe the story of Achan to two different writers, since the words in the first part of Josh. vii. 25, "All Israel stoned *him* with stones" (וירגמו), show a different style and tradition from those at the end of the verse: "they stoned *them* with stones" (ויסקלו אתם). See Dillmann's commentary *ad loc.*, and Bennet on Joshua in "S. B. O. T." p. 66. K.

ACHAWA: 1. German annual published at Leipsic (C. L. Fritzsche) under the title, "Achawa, Jahrbuch für 1865 = 5625," from 1865 to 1868 by the Society for the Help of Needy Jewish Teachers, their Widows and Orphans. The annual treated specially of pedagogical questions, with here and there literary *morceaux* and articles by M. Wiener on the history of the Jews in Germany. **2.** A monthly journal published at Amsterdam and founded about 1888 by a society of teachers bearing the same name. It is devoted exclusively to pedagogy. I. Br.

ACHBOR ("Mouse"): **1.** Father of Baal-hanan (comp. Hannibal), king of Edom (Gen. xxxvi. 38, 39, and in the corresponding list of I Chron. i. 49). It has been suggested that the name implies a species of totemism (W. R. Smith, "Kinship and Marriage in Early Arabia," p. 302), and the discovery of sacrificial mice by the Palestine Exploration Fund ("Quart. Statement," 1893, p. 296; see illustration in next column) gives the theory some interest. The name Baal-hanan ben Achbor finds an exact parallel in the inscription on the accompanying seal, Hananyahu bar Achbor.



Hananyahu bar Achbor.
(From Benzinger.)

2. One of the men sent by King Josiah to consult the prophetess Huldah concerning the finding of the "book of the law" (II Kings, xxii. 12, 14); son of Michaiah. In II Chron. xxxiv. 20 his name is given as Abdon, but the existence of the name Achbor on an archaic Hebrew seal found at Jerusalem (see illustration above) proves this to be a misreading. Achbor is referred to again only as the father of Elnathan (Jer. xxvi. 22, xxxvi. 12). G. B. L.—J.

ACHERON, or ACHERUSIAN LAKE: The fiery river of Hades in Greek mythology, mentioned in Plato's "Phædo," 113A, which figures also in Jewish eschatology. In the Sibyllines, i. 301 (also in Enoch, xvii. 6), the souls of the dead traverse Acheron to enter the realms of bliss. In the Book of Adam and Eve (Apocalypsis Mosis, ed. Tischendorf, p. 37) one of the six-winged seraphim takes the body of the dead Adam, casts it into the Acherusian Lake, and washes it in the presence of God, who, after three hours, raises it and hands it over to Michael the archangel, to take it into the third heaven.

In the Christian Apocalypse of Paul (written after some Jewish model), Paul is shown a river with waters white as milk, and told that it is the Acherusian Lake (the Syrian version has changed it into the Sea of the Eucharist), within which there was the city of God. Into this lake those who repent of their sins are cast by Michael the archangel, after which they are brought by him into the city of God, where the righteous dwell (see Apoc. Paul, ed. Tischendorf, iii. 22). The Acherusian Lake is probably the same as the *nehar di-nur*, the river of fire (Enoch, xvii. 5), in which the souls must bathe, according to Jellinek's "B. H." iii. 31 and 139, v. 183, to receive their baptism of purification before entering paradise, but at times they bathe in streams of balsam ("B. H." ii. 29).

Sacrificial Mouse (see Achbor).
(From "Quart. Statement," Pal. Expl. Fund.)

Bibliography: Roscher, *Reallexikon der Vergleichenden Mythologie*, s.v.; Dieterich, *Nekyia*, pp. 218 *et seq.*; S. Beer on passage of *Enoch* and Fuchs on *Apoc. Mosis*, xxxvii. in Kautzsch, *Die Apokryphen und Pseudepigraphen des A. T.* pp. 248, 525.

K.

ACHISH.—Biblical Data: King of Gath in the time of David and Solomon (I Sam. xxi.–xxix. 1; I Kings, ii.). David, when fleeing from Saul, twice sought asylum with Achish, the first time incognito. He was, however, recognized, whereupon he feigned madness, and escaped (I Sam. xxi. 10–15, xxii. 1). The second time he was also recognized, but was well treated as a supposed enemy of Saul (I Sam. xxvii.). Achish led the Philistine attack on Israel which resulted in the death of Saul and his sons. He was also at the battle of Gilboa (I Sam. xxviii.–xxxi.). Two servants of Shimei fled to Achish (I Kings, ii. 39–46). The superscription to Ps. xxxiv. reads "Abimelech," apparently by error for Achish. D. G. L.

——**In Rabbinical Literature:** The Haggadah elaborates David's insanity as follows: Among Achish's body-guard were the brothers of Goliath, who immediately sought to slay their brother's conqueror. Achish forbade this, pointing out that the combat had been a fair one. The brothers retorted that then, according to the terms of the agreement (I Sam. xvii. 9), Achish must relinquish his throne to David. The only way out of this complication was for David to feign madness, but just at that time a daughter of Achish became really insane, and her mania was augmented by David's actions; therefore he was driven away (Midr. Teh. xxxiv.). L. G.

ACHMETHA: Name given in the Old Testament (Ezra, vi. 2) to the Persian city called by the Greeks Ecbatana or Agbatana. In Old Persian it is called Hagmatana; in Babylonian, Agamatanu; while in the works of Arabic historians it appears as Hamadan, the modern form of the name. When the Median kingdom arose, in the seventh century B.C., Ecbatana was the chief city. At a later period it was the summer residence of the Persian kings. According to Herodotus (i. 98), the city was surrounded by high and strong walls, the turrets of which had different colors. The inner wall surrounded the palace and treasury. The royal archive mentioned in Ezra, vi. 2, was probably found within the inner wall. A greatly exaggerated description of the walls occurs in Judith, i. 2, where Arphaxad (Gen. x. 22-24, xi. 13) is said to have been the builder of the city. It is also mentioned in the Talmud (Ḳid. 72*a*; Yeb. 17*a*; see Neubauer, "G. T." p. 376). F. Bu.

ACHOR: A valley near Jericho. From Josh. xv. 7 it would appear that it was situated upon the northern boundary of Judah. Its exact position has not, however, been ascertained. Eusebius ("Onomasticon," ed. Lagarde, p. 105) and Jerome ("Liber de Situ et Nominibus Locorum Hebraicorum," xxiii. 868) allude to it as a valley north of Jericho; whereas some modern writers identify it with Wadi el-Kelt, a deep ravine south of Jericho. According to Josh. vii. 24–26, Achan was stoned there; and, in view of the trouble that he brought upon his people and upon himself, the place assumed a typical character, symbolizing an accursed desolation that will only be redeemed in the times of the Messiah (Hosea, ii. 15; Isa. lxv. 10). M. B.

ACHSA or **ACHSAH** ("Anklet"): Daughter of Caleb (I Chron. ii. 49), who was promised by her father to the man who should capture Kirjath-sepher. Othniel, the son of Kenaz and nephew of Caleb, took it and married Achsah (Josh. xv. 16, 17). In Judges, i. 12, 13, the story is repeated, but here Achsah asks springs of water in addition to the "south land," and both the upper and the lower springs are granted her. G. B. L.

ACHSELRAD, BENEDICT (Bendet ben Joseph ha-Levi): A darshan, or preacher, of Lemberg in the first half of the seventeenth century. He was the author of several homiletical works, of which the following have been published: "Ben Da'at" (The Son of Knowledge), Hanau, 1616, containing one hundred and fifty homiletic discourses on the Psalms; "Derush 'al 'Aseret ha-Dibberot," an Interpretation of the Decalogue, Hanau, 1616, containing homilies on the Ten Commandments; and "'Abodat ha-Levi" (The Office of the Levite), Cracow, between 1632 and 1648, containing sermons and homiletic interpretations on Genesis. The last is merely a fragment of a work which treated the whole Pentateuch in the same manner: it has not been published. There must also have existed a homiletic commentary by him on Proverbs, which is mentioned several times by Achselrad himself, and the existence of which is also confirmed by Aaron Samuel, rabbi of Fulda, in his introduction to Achselrad's "Ben Da'at."

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L. G.

ACHSHAPH: Town mentioned in Josh. xi. 1 and xii. 20 as the seat of a north Canaanitish king. Robinson ("Biblical Researches," iii. 55, London, 1856) identifies it with the ruins at Kesaf, or Iksaf, a village northwest of Hunin and south of a branch of the Nahr el-Kasimiye (Guérin, "Galilee," ii. 269). This would agree with Josh. xi. 1, but not with xix. 25, as in the latter passage this town must be looked for in the neighborhood of the coast. The identification of Achshaph with the Aksap of the Egyptian list of Thothmes is uncertain.

BIBLIOGRAPHY: W. Max Müller, *Asien und Europa*, p. 154.

F. Bu.

ACHZIB (called also **Chezib, Chozeba**): **1.** A town of Judah, in the southern Shephelah or lowland (Josh. xv. 44), coupled with Mareshah in Micah, i. 14, where it appears as paronomastic with deceit. In Gen. xxxviii. 5, it reads Chezib, and in I Chron. iv. 22, it appears as Chozeba, and is there connected with the Judean clan of Shelah. Comparisons with the names of modern places, such as 'Ain Kus(s)abe (Robinson, "Socin-Bädeker"), six miles southeast of Tell el-Hesy, or a doubtful 'Ain el-Kezbeh near Bet Nettif (G. A. Smith), have little probability.

2. Phenician city, claimed by the Asherites (Josh. xix. 29), but not conquered (Judges, i. 31). The Greeks called it Ecdippon (compare Josephus, "B. J." i. 13, § 4; *idem*, "Ant." v. 1, § 22, where the form Arce occurs). Akzibi is mentioned in a cuneiform inscription of Sennacherib. It is the small village, now Ez-Zib, nine miles north of Acre (Acco), on the seashore. On the importance of this place in the Talmud, as determining the southern limits of Palestine for certain ritual purposes, see Neubauer, "La Géographie du Talmud," under "Kezib," p. 233.

W. M. M.

ACME ('Ακμή): Jewish slave of Livia, wife of the Emperor Augustus. During the family troubles which clouded the last nine years of Herod's life, she came under the influence of his son Antipater, while he lived at Rome. Induced by large presents and specious promises, she forged a compromising letter from Herod's sister Salome to her mistress, the empress Livia, which she forwarded to Herod through the agency of Antiphilus, a friend of Antipater in Egypt. Acme's guilt was discovered by an intercepted letter to Antipater, in which she speaks of having forged the letter at Antipater's request. Herod reported the matter to Augustus, and Acme was put to death in the year 5 B.C.

BIBLIOGRAPHY: Josephus, *B. J.* i. 32, § 6; idem, *Ant.* xvii. 5, § 7.

G.

ACOSTA, CRISTÓVAL: Spanish physician and botanist of the sixteenth century. He was born in Africa, whither his parents fled when exiled from Spain. He studied medicine, and for several years traveled through Africa and Asia, particularly through China. While on his travels he made the acquaintance of the most important physicians in Arabia, Persia, China, Turkey, and other lands. On his return he established himself at Burgos, Spain, and published a work entitled, "Tratado de las Drogas i Medicinas de las Indias Orientales con sus Plantas Debujadas al Vivo" (1578) (Treatise on the Drugs and Medicines of the Indies with their Plants Illustrated from Nature); which was translated into Italian (Venice, 1585), and into French by Antoine Collin. Death prevented him from completing a work he had projected on the flora and fauna of India. Acosta was baptized, but at what time is uncertain.

BIBLIOGRAPHY: De Castro, *Historia de los Judios en España*, pp. 204 *et seq.*

M. K.

ACOSTA, DUARTE NUÑES D': Merchant at Hamburg during the first half of the seventeenth century; descendant of a prominent Marano family from Portugal. When, about 1640, King John IV. of Portugal established his agency at Hamburg, he made Acosta the first incumbent of the office, with the title of "noble of the house," in spite of local prejudice against the Jews due to the propaganda against them led by JOHN MÜLLER. Throughout the existence of the agency, to the year 1795, other members of the Acosta family held the office.

BIBLIOGRAPHY: Grätz, *Gesch. d. Juden*, x. 26; Kayserling, *Gesch. d. Juden in Portugal*, p. 312; idem, *Sephardim*, p. 229.

W. M.

ACOSTA, GERÓNIMO NUÑEZ D' (called also **Moses Curiel**). See CURIEL, MOSES.

ACOSTA, JOAN D': Jester at the court of Peter the Great of Russia in the first half of the eighteenth century. Originally he was a broker at Hamburg, but met with such small success that he removed to Russia, and received an appointment as jester. His appearance was droll; he is described as having been very clever and witty, and master of almost all European languages. According to Doran ("History of Court Fools"), Peter met him among the patients at the "Water Cure" at Alonaitz in 1719. Kostomarov calls him Lyacosta. It is said that Czar Peter enjoyed discussing theological questions with him, and that these discussions often led to heated arguments. As a reward for his services the czar gave him the sandy and uninhabited island of Sammer, in the Gulf of Finland. He retained his position as court jester under Empress Anne.

BIBLIOGRAPHY: Shubinski, *Istoricheskie Ocherki*, p. 5; Sternberg, *Gesch. d. Juden in Polen*, p. 149; Kostomarov, *Russkaya Istoria*, 2d ed. p. 143, St. Petersburg, 1893; Doran, *History of Court Fools*, p. 305, London, 1858.

H. R.

ACOSTA, LUIS D': Marano of Villa-Flor, Portugal; born in 1587. At the age of forty-five, he was condemned to the galleys because he had been secretly following the law of Moses.

BIBLIOGRAPHY: Kayserling, *Sephardim*, p. 203.

W. M.

ACOSTA, URIEL (originally, **Gabriel da Costa***): Noted writer and rationalist; born at Oporto, 1590; died at Amsterdam, April, 1647. Born and reared in a Marano family, all of whose members had become strict Catholics—his father held an ecclesiastical position—young Gabriel seems to have pondered secretly on the race and faith of his fathers, to which he felt himself powerfully attracted. When apprenticed to the legal profession he found time to study the Law and the Prophets, and he experienced the influence of their broad humanitarian views and of their noble conceptions of the Deity. Dissatisfaction with the formal routine of Catholicism was probably responsible for his spiritual uneasiness, as suggested by Grätz ("Gesch. d. Juden," x. 133). In 1615 force of circumstances compelled him to accept the semi-legal, semi-clerical office of treasurer of an endowed church in Oporto: his father being dead, the support of his mother and young sister and brothers devolved upon him. Cautiously revealing to these relatives his heart's longing for Judaism, he found them acquiescent; and in 1617 or 1618, after running great danger of detection and punishment, the family emigrated from Portugal to Amsterdam, where they could openly live as Jews. In Amsterdam they abjured Christianity; and Gabriel and his four brothers (Kayserling, "Gesch. d. Juden in Portugal," p. 287) entered the Abrahamic covenant, Gabriel discarding his name for Uriel.

Religious Scruples.

Full of enthusiasm for Judaism—an enthusiasm that had fed upon his dreams and fancies of the unknown faith and the bygone history of his people—it was almost in the nature of things that Acosta should be doomed to suffer severe disenchantment through the realities he encountered. The days of Moses and Isaiah no longer existed: in place of their broad principles and declarations he found in the Judaism of Amsterdam a rigid, cumbersome, and prosaic accumulation of ritual and observance, "line upon line, and precept upon precept." This was very different from the free and liberal religion which his inexperienced fancy had pictured to him in his native land. Feeling the inspiration of his high ideals, he was frank enough to express outspokenly his disgust with the formal Judaism of the day.

Vriel da Costa

Disappointment at Amsterdam.

Something of his Christian training may have shaped his phraseology when he openly spoke against "the Pharisees" of the Amsterdam synagogue; but he naturally knew nothing of the fierce heat of suffering which had fused the faith of Isaiah, and welded it into the rigid forms he found extant. On their side the Amsterdam Jews, who had known persecution and were grateful even for the tacit tolerance of the Netherlands, were not disposed calmly to see an impetuous and ill-informed young enthusiast openly assail the ancestral faith. By his criticisms against Judaism, Acosta thus condemned himself to a life of severe isolation almost from the hour of his arrival in Amsterdam. When it got abroad that he was preparing a book which should set forth his grave doubts as to the immortality of the soul and the reality of future reward or punishment, and should, moreover, point out the discrepancies between the Bible and rabbinical Judaism—soundly rating the latter for its accumulation of mechanical ceremonies and physical observances in lieu of spiritual maxims and philosophic conceptions—he was answered even before he had spoken, as it were, by the publication of a work in Portuguese, written by a certain physician, Samuel da Silva, in 1623, "Tratado da Immortalidade da Alma, Composto pelo Doutor! . . . em que Tambem se Mostra a Ignorancia de Certo Contrariador," etc. But this only served to expedite Acosta's work, which appeared in 1624, also in Portuguese, under the title "Examen dos Tradiçoens Phariseas Conferidas con a Ley Escrita por Uriel, Jurista Hebreo, com Reposta a hum Semuel da Silva, seu Falso Calumniador." Acosta's lack of clearness, either of expression or of thought, or of both, is shown by the fact that in this work he reiterates that the soul of man is not immortal—the very heresy of which Da Silva had accused him.

The matter had now become so public that the officials of the Amsterdam Jewish community could not but take notice of it. Accordingly, Acosta was indicted before the magistracy for the utterance of views subversive of the foundations not only of Jewish, but of Christian, faith; and judgment was asked against him as a public enemy to religion. He was arrested, thrown into prison, and fined 300 gulden ($120); and his book was condemned to be publicly burned. Acosta seems to have fled to Hamburg after this (see Perles, in "Monatsschrift," 1877, p. 206), but he eventually returned; for doubtless he felt himself completely ostracized there too by Jew and Christian alike. Moreover, he was ignorant of the German language. He returned to Amsterdam in bitter resentment. He found he could not live in seclusion; he yearned for companionship; he desired to marry again—he seems to have lost his wife in the interim (see Perles, *l.c.*, p. 209)—and as the guardian of his younger brothers he feared their financial interests would suffer through his disgrace. Accordingly, he resolved to swallow the bitter draft. He volunteered, as he says, "to become an ape among the apes," and in 1633 he offered his formal submission to the officers of the synagogue; he would be a dissenter and a sinner no more.

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* The Latin and more familiar form of the surname is "Acosta," used by Gutzkow in his well known drama devoted to the subject of this article; Uriel himself signed "da Costa."

Abjures His Errors.

Though outwardly obedient, Acosta's enthusiastic religious bent had evolved a new tendency away from Judaism. "I doubted whether Moses' law was in reality God's law, and decided that it was of human origin, as many others in the world have been." One step led to another. A species of natural religion, free from form or formula, bereft of all ceremony and ritual, seemed to him to be the true religion for man. He became a Deist. God is in nature the ruler of the external world: He has no concern with doctrines or modes of worship, all of which are equally vain in His sight. Nature teaches peace and harmony: religion uses the sword or the stake, or else the ban of excommunication. All the religion he would approve is contained in the seven Noahidic commandments ("Exemplar Humanæ Vitæ," ed. Limborch, p. 666).

Second Excommunication and Suicide.

Unfortunately for himself, Acosta could not be a perfect hypocrite: in his mode of life he continually transgressed Mosaic and rabbinical regulations, such as those touching the Sabbaths and festivals, the dietary laws, etc.; and people soon knew of it. His own relatives severely condemned him for this unfaithfulness, but to no purpose. Finally it was learned that he had dissuaded two Christians—a Spaniard and an Italian—from carrying out their avowed intention of embracing the religion of Israel; and this treachery, as it seemed, once more brought the lightnings of authoritative Judaism about his head. Summoned again before the officials of the congregation, he was required to renounce the errors of his way under penalty of the "greater ban." He would not submit; and again he was excommunicated. This further stroke of bigotry, as he considered it, was borne by him in sullen silence for seven years, during which time he suffered the indignity of being avoided by all, even by his nearest relatives. At the end of that period he succumbed and once more gave in his submission to authority, and was made to testify to it by the most degrading penances. Before the assembled hundreds in the synagogue—men and women—he recited a public confession of his sin and a recantation; this was followed by a public scourging then and there, to the extent of the Biblical "forty stripes save one"; and as the crowning act he was laid prostrate upon the threshold of the holy place, to be stepped over or trampled on by the gathered crowds. A proud and indomitable spirit like Acosta's might submit outwardly to such terrible formalities; but it could not brook them tamely. He went home, and shortly after ended his stormy career by shooting himself, having used the interval to write a few pages of what he called "Exemplar Humanæ Vitæ" (A Specimen of Human Life), a sketch of his own career. It is almost the only source of information respecting the life of this eccentric and unfortunate thinker, and was published with a refutation by Philip Limborch, a Dutch theologian, as an appendix to his own work, entitled "Amica Collatio cum Erudito Judæo," Gouda, 1687; republished 1847.

His "Exemplar."

The "Exemplar Humanæ Vitæ," even making allowance for the intense mental stress under which it was written, and for the natural temptation to leave behind as crushing an indictment of his opponents as he could frame, shows Acosta to have been an ill-balanced thinker, impulsive to a degree, impatient, and presumptuous in the face of grave disabilities. Had careful religious training in Judaism been joined to more wisely directed energies, the uncommon intellectual endowments he undoubtedly possessed might have made of him a powerful champion of the ancestral faith, a "Pharisee of the Pharisees." He had all the superabundant zeal necessary for the equipment of such a defender of the faith.

An interesting reference to Acosta was discovered (see Perles, in "Monatsschrift," 1877, xxvi. 193) in a letter printed in a volume of responsa by a certain learned Venetian merchant, Jacob b. Israel ha-Levi (2d ed., Venice, 1632, art. 49). In this letter, advice is asked of Ha-Levi as to the propriety of interring in the congregational cemetery the mother of an unnamed renegade, who had herself shared in her son's apostasy. The description given of the unnamed apostate's acts and writings, as well as the date of the letter and the known literary correspondence of the Amsterdam ecclesiastical authorities with Ha-Levi, leaves no room for doubt that Acosta was the excommunicate in question.

The tragic life of Acosta has furnished material for the dramatist and the novelist. The most important dramatic production is Gutzkow's tragedy, entitled "Uriel Acosta" (Leipsic, 1847), translated into Hebrew by Solomon Rubin, Vienna, 1856. The novelist Zangwill has also used the material for a sketch in his "Dreamers of the Ghetto" (pp. 68-114, Philadelphia, 1898).

Bibliography: Bayle, *Dict. Historique et Critique*, i. 67; Barbosa Machado, *Bibliotheca Lusitana*, ii. 311-313; Whiston, *The Remarkable Life of Uriel Acosta, an Eminent Free-thinker*, London, 1740; Peignot, *Dict. Critique des Principaux Livres Condamnés au Feu*, etc., ii. 208, Paris, 1806; Grätz, *Gesch. d. Juden*, x. 132 *et seq.*; Kayserling, *Gesch. d. Juden in Portugal*, pp. 286 *et seq.*; J. de Costa, *Israel en de Volken*, 2d ed., p. 274; Van der Aa, *Biographich Woordenboek der Nederlanden*, s.v.; H. Jellinek, *Acosta's Leben u. Lehre*, 1874.

F. de S. M.

ACQUI: A city on the Bormida, in the province of Alessandria, Italy, famous for its hot springs and its ancient Roman ruins. According to its archives, Jews have lived there since 1400. In the first decades of the nineteenth century the Jews at Acqui aggregated about 700; in 1899 they numbered but 220 individuals, many having emigrated to the more important cities of Turin and Milan. The congregation of Acqui possesses many charitable institutions. In 1881 the old synagogue, together with the ghetto, was demolished; and a new one has been constructed in the Via Jona Ottolenghi, owing to the munificence of the man after whom the street is named. See Ottolenghi, Vita.

In 1899 the rabbi of the congregation was Adolfo Ancona, a pupil of Prof. Eude Lolli.

F. S

ACQUISITION (LAW), TALMUDICAL. See Alienation and Acquisition.

Composition of Jewish Court.

ACQUITTAL IN TALMUDIC LAW: The Jewish court for hearing capital offenses was composed of twenty-three judges, and according to the opinion of many sages, even offenses of a lower degree, such as were punishable by stripes only, must be tried by a like number of judges. Still it must not be thought that the Jewish court corresponded in any way to an English or American jury. Modern jurors are supposed to render a verdict upon the facts adduced by the evidence, while the presiding judge instructs them on the law in the case. But the twenty-three judges of the Jewish Criminal Court were all supposed to be versed in the law. According to the pharisaic idea, it was requisite that they be "disciples of the wise," that is, learned in the traditions. It was not so much their business to weigh conflicting evidence as to decide upon the competency and the sufficiency of the testimony given by the witnesses according to certain hard and fast rules. But it was deemed the highest duty of the judges to see that no innocent man be condemned; in fact, that no one should be convicted who was not guilty both morally and legally, and whose guilt was not established in a strictly legal way; and for this purpose they were to carry on a most searching cross-examination of the prosecuting witnesses.

Agreement of Witnesses.

The Talmud speaks in the main of Acquittal from lack of sufficient evidence. As there must be two eyewitnesses to a criminal act in order to convict, or two ear-witnesses in the few cases in which the offense consists of spoken words (for example, incitement to idol worship), if one of the two, having been examined separately, breaks down, or if the two contradict each other in any material point, an Acquittal must follow. Here a difference comes in between the failure to answer under the general cross-questioning on the time and place of a criminal act, which is known as *ḥaḳirah* (searching), and the free and rambling cross-examination known as *bediḳah*. As to the former, the answer "I don't know" by either of the witnesses destroys the testimony of both; for such an answer makes it impossible eventually to fulfil the Scriptural law as to "plotting witnesses" (see ALIBI) by proving that the witnesses were, at the exact time named by them, at other places. But either witness or both witnesses may fail to answer some of the questions put to them relative to surrounding circumstances, without destroying the effect of their testimony. Of course, if two witnesses answer concerning the circumstances of an offense in such a way that one plainly contradicts the other, the testimony of both falls to the ground; whereof the best known example is given in the story of Susannah, told in the Apocryphal additions to the Book of Daniel. But within certain limits contradictions, even as to time and place, are not fatal. Thus, considering the uncertainty of the lunar calendar, one witness might place the crime on the second day of the month, the other on the third; because one might know whether the preceding month had twenty-nine days or thirty days, while the other witness did not. However, if upon cross-examination it should appear that both knew the right time of the new moon, and that they meant different days, their testimony is really contradictory, and fails in effect. If they differ by two days—say the third and the fifth—the discrepancy can not be reconciled, and there must be an Acquittal. As to the hour when the deed was done, a difference of one hour is immaterial; when the witnesses differ by two hours, both, however, naming an hour in the forenoon, or both an hour in the afternoon, the oldest authorities (R. Meir and R. Judah) are divided in opinion, and most of the modern codifiers hold with the latter sage, that a difference of even two hours might be charged to an innocent mistake on the part of one or both. But if one says at the fifth hour, and the other says at the seventh hour (from dawn), the variance is fatal; for forenoon and afternoon are easily distinguished by the position of the sun in the east or in the west (Sanh. v. 3). "If the judges find a point in favor of the accused, they acquit him immediately" (Sanh. v. 5); while, if there is an inclination to convict, there must be an adjournment to the next day. In the discussions before the final session, those who have once declared for Acquittal must not argue on the side of conviction, but they may vote for it, if brought over to it by the arguments of the other side. Such at least is the understanding expressed by Maimonides and by Obadiah de Bertinoro in their commentaries on the Mishnah.

Majority Necessary for a Decision.

Unanimity of the judges was not required either to convict or to acquit. But the majority of one for Acquittal was deemed sufficient by all, while if the majority among the judges for conviction was no greater than one, new judges had to be added to the court until a result was reached; either a conviction by a greater majority than one or an Acquittal. In the highly improbable event of the court having come to no decision after being increased to its utmost limit, that is seventy-one, or for the rare cases triable before the great Sanhedrin (also of seventy-one judges), it was provided that upon a division of thirty-six for conviction and thirty-five for Acquittal, the judges should discuss the matter in secret session until one was brought over to the side of the defense (Sanh. v. 5). There is no doubt, however, that until judgment was rendered, any one of the judges was free to change his mind either way. If less than twenty-three judges gave an opinion one way or the other, that is, if one or more of the bench of judges said that they did not know which way to decide, it was the same as if the full number of twenty-three had not been empaneled, and there could not be an Acquittal any more than a conviction. New judges had to be added to the bench, two by two, till there were twenty-three ready to give their opinion one way or the other.

An Acquittal Was Final.

An Acquittal once pronounced was irrevocable; the judgment could never be reopened, nor the trial resumed, though the clearest evidences of guilt might thereafter come to light, or though the court had erred most grievously in applying the law. The principle that "no one must be twice put in jeopardy of life and limb," so highly valued in English law, and which is imbedded, as a part of the Bill of Rights, in every American Constitution, was derived from the words of the Scripture (Ex. xxiii. 7): "And the innocent and righteous slay thou not: for I will not justify the wicked." The principle is expressed in the Mishnah (Sanh. iv. 1) thus: מחזירין לזכות, "in cases involving property, they 'turn back' (that is, go to a new trial) as much to acquit the accused as to condemn him; in capital cases (or criminal cases in general), however, they 'turn back,' only to acquit, but not to condemn."

A new point calculated to bring about Acquittal may be adduced even while the convicted man is on the way to execution.

Taking into account that all circumstantial evidence of guilt and also the testimony of women, of slaves, and of Gentiles were excluded; considering also the many chances, as shown above, of the breaking down of a witness, or contradiction between the necessary two witnesses, and, lastly, the requirement of a warning (*hatraah*), without which no capital sentence (except for incitement to idol worship) could be pronounced (Mak. i. 8, 9)—a requirement which must, however, have crept into the law at a very late day—it is not to be wondered at that death-sentences were rare.

Rarity of Condemnation.

A Sanhedrin which puts one person to death in seven years is called bloody—Rabbi Eleazer ben Azariah says, if it puts one person to death in seventy years; R. Tarfon and R. Akiba both claim if they had been on the Sanhedrin nobody would ever have been put to death; whereupon Rabban Simon, son of Gamaliel, retorts: "The men who talk in this way multiply the shedders of blood in Israel" (Mishnah Mak. i. 10).

It may be stated that the rules herein given favoring acquittals did not apply to prosecutions for theft. As the only punishment for this crime was compensation in double (in some cases four times or five times) the value of the thing stolen, the prosecution was deemed to be in the nature of a civil suit for the recovery of money or property (though non-payment might bring about the temporary enslavement of the accused). See Accusatory and Inquisitorial Procedure, Criminal Laws, Criminal Procedure.

L. N. D.

The Modern City of Acre.

(From a photograph by Bonfils.)

ACRA: Fortress built by Antiochus Epiphanes in the year 173 B.C. at Jerusalem, on an outlying spur of the Temple mount toward the south, where he placed a garrison, stored provisions, and kept armor. The Greek (I Macc. i. 33) reads "Acra," which has been translated as if it were not a proper name.

Bibliography: Josephus, *B. J.* v. 4, § 1; vi. 6, § 3; xii. 5, § 4; Schürer, *Gesch.* i. 154.

G. B. L.

ACRE (called also, at different times, **Acca, Akka, Accho, Acco, St. Jean d'Acre,** and **Ptolemais**): City and seaport of Phenicia, situated on a promontory at the foot of Mount Carmel (compare Josephus, "Ant." ii. 10, § 2), having (1901) a population of about 9,800, among whom there are a few Jews. Acre is mentioned in hieroglyphic inscriptions about 1500 B.C. under the form of *A-ka* and in the El-Amarna Tablets (Winckler's ed., Nos. 11, 65, 157, *et seq.*) as *Ak-ka*, the seat of a rapacious prince. On Phenician coins its name is עך. The tribe of Asher claimed it (Josh. xix. 30, where the name is distorted into *Ummah*, but is still correctly read 'Ακκώ in the better manuscripts of the Septuagint; see Dillmann, "Commentary," and Hollenberg, in Stade's "Zeitschrift," i. 100), but the tribe was unable to conquer it (Judges, i. 31, where the name is written *Accho*). Sennacherib conquered *Akkû* in 701 B.C., and gave it as a fief to Tubaalu (Ethobalos) of Sidon. Josephus ("Ant." ix. 14, § 2) refers this (after Menander) to the time of Shalmaneser (IV.). Asurbanipal, returning from his expedition against the Arabs (about 645 B.C.), suppressed a revolt of Akkû and Ushû (Schrader, "C. I. O. T." 161; Delitzsch, "Paradies," p. 284; Winckler, "Geschichte," pp. 252, 288). In Greek times the old name *Akē* (Strabo, 758) was little used;

which of the Ptolemean kings of Egypt gave the new name *Ptolemais* to the city is doubtful (usually Ptolemy I., Soter, is assumed).

The great importance of the city as a port on the harborless coast of Palestine was manifest, especially in the wars of the Maccabees, when it was repeatedly the basis of operations against Palestine (I Macc. v. 15–22, xi. 22, xiii. 12). Demetrius could offer no greater inducement in order to win the Jews than to promise Ptolemais as a gift to the Temple of Jerusalem (compare I Macc. x. 39). The population showed a specially intense hatred toward the Jews (II Macc. xiii. 25). Jonathan the Maccabee was treacherously murdered there by Tryphon (I Macc. xii. 48). Alexander Jannæus vainly attempted to conquer it (Josephus, "Ant." xiii. 12, § 2). Ptolemy X. and his mother, Cleopatra III., disputed its possession with each other until Cleopatra handed it over to the Syrian king as the dowry of her daughter Selene. Tigranes plundered it 70 B.C. Under the emperor Claudius, Acco "received the rights of a Roman colony" (Pliny, 5, 17). Conquered by the Arabs in 668, the city reached its highest importance during the Crusades as a base of operations for the Christians. It was, for a time, the seat of the Latin kingdom of Jerusalem and, until 1291, of the Knights of St. John, who transformed its name to St. Jean d'Acre. In modern times its successful defense by the Turks and English against Bonaparte in 1799, its conquest by the Egyptians under Ibrahim Pasha in 1832, and its recapture with European aid in 1840 are the most notable events.

W. M. M.

ACROSTICS: Compositions, usually rhythmical, in which certain letters (generally the first or last of each line), taken consecutively, form a name, phrase, or sentence. Several instances of alphabetical Acrostics occur in the Hebrew Bible. According to Pesiḳta Rabbati, § 46, ed. Friedmann, p. 187, the first verse of Ps. xcii. is an acrostic on the name Moses. Acrostics are usually held to be of late date, but if Bickell and Gunkel have rightly detected traces of an alphabetical arrangement in Nahum, i. ii. and iii., it follows that the Hebrew acrostic is at least as old as the seventh century B.C. On the other hand, the attempt to discover nominal Acrostics in the Hebrew Bible has not been successful. Much ingenuity has been expended on the endeavor to find the name of God acrostically in the Book of Esther. Two suggestions, made by Lagarde and Luzzatto, have, however, some plausibility; namely, "Pedahel" (end of Ps. xxv.) and "Simon" (Ps. cx. 1–4). The Simon referred to might be Simon the Maccabee (142–135 B.C.). See Lagarde, "Symmicta," i. 107; Gunkel, in Stade's "Zeitschrift," xiii. 224; Cheyne, "Origin and Religious Contents of the Psalter," p. 228, New York, 1891; compare "Theologische Literaturzeitung," 1892, No. 26, col. 637.

Biblical.

The alphabetical Acrostics of the Bible (on which see Driver, "Introduction," p. 337) are confined to the Psalms, Proverbs, and Lamentations. They include Psalms ix.–x. (incomplete); xxv. (extra verse at end, ו line missing); xxxiv. (resembles xxv., but here the פ verse seems originally to have preceded the ע verse; otherwise there is no subject to צעקו in verse 18, unless it refers to "the doers of evil" in verse 17: Duhm thinks that יהוה in verse 23 belongs to the author's name); xxxvii. (ע verse missing, but perhaps to be restored from the long verse 28); cxi. and cxii. (a half-verse to each letter); cxix. (eight verses to each letter); and cxlv. (נ line missing, but supplied in the Septuagint). In all these Psalms the alphabetical arrangement seems to have been chosen as an artificial link between verses not logically connected.

Besides the Psalms, the two other books above mentioned contain passages alphabetically arranged. Prov. xxxi. 10–31 is alphabetical (in the Septuagint the פ precedes the ע), and if, as Bickell assumes, chap. li. of Ecclus. (Sirach) contained an alphabet, this would be due to imitation of Proverbs. The Cairene fragment of Sirach discovered by Professor Schechter does not present a complete alphabet (see Schechter and Taylor, "The Wisdom of Ben Sira," pp. lxxvi. *et seq.*). Lam. i.–iv. are alphabetical; chap. iii. is a triple acrostic. In ii.–iv. the פ line precedes the ע. Chap. v. is not alphabetical, but it contains twenty-two verses. In Lamentations the alphabetical order is associated with a defined elegiac measure. It should be added, finally, that H. P. Chajes has lately advanced the very improbable view that in their original form chaps. x.–xxii. 16 of the Biblical Book of Proverbs were arranged alphabetically ("Proverbia-Studien," Berlin, 1899).

Post-Biblical.

Beginning with the gaonic age, Acrostics, either (1) alphabetical, (2) nominal (giving the author's name), or (3) textual (giving a Biblical quotation), are frequently found in Hebrew literature. The Midrash (Cant. R., beginning) ascribes to King Solomon the composition of Acrostics; but elsewhere the Midrash alludes to Greek Acrostics (ἀλφαβητάρια) (Eccl. R. to vii. 8). These Greek Acrostics were probably used in the ancient oracles, and were afterward adopted by the Christian Greek writers (Krumbacher, "Geschichte der Byzantinischen Litteratur," pp. 697 *et seq.*). Acrostics were also popular in early Syriac literature. Ephraim of Edessa (307–373) wrote alphabetical poems; and at about the same period Aphraates arranged his homilies under the twenty-two letters of the Syriac alphabet. This may be compared with the method of the Karaite Judah Hadassi, whose "Eshkol ha-Kofer" (written in 1148) is arranged in an elaborate series of alphabets. The medieval Church was fond of alphabetical hymns (Julian, "Hymnology," pp. 3, 4 *et seq.*). These "abecedaria" were sometimes composed for dogmatic purposes (Bingham, "Works," v. 17).

Acrostics obtained a firm hold on Hebrew writers in the gaonic period. The letters of that age often open with Acrostics on the writer's name; and later the same fact may be noted in prefaces to treatises. The liturgy was soon embellished with acrostic passages, and this independently of the introduction of rime. The earliest acrostic prayers are collected in Zunz, "Gottesdienstliche Vorträge," 2d ed., p. 391. Sometimes patriarchal names are thus introduced, as Abraham in ישתבח; Isaac and Rebekah in בפי ישרים. The order of the lines in "En Kelohenu" (originally מי כאלהינו) was ingeniously disarranged to introduce the acrostic אמן ברוך אתה; the words אל מלך נאמן inserted before the Shema' also form the acrostic "Amen."

The extent to which Acrostics were used by medieval Hebrew liturgical poets (see PIYYUṬ) is not easily determined. Kalir, the first great name among them, was followed in this, as in other points, by his imitators; but the Spanish poets, equally with the Kalirian, were victims to the fancy. A large number of Judah ha-Levi's hymns and secular verses are Acrostics on his name; most frequently he uses יהודה, but sometimes the fuller form אני יְהודה הלוי בר שמואל חזק אמן. Abraham ibn Ezra wrote many Acrostics on his name אברהם; occasionally, like other poets, he introduced into his letters the name of his correspondent.

Some writers wove into their verses Acrostics consisting not only of their own names, but of long, continuous passages from Scripture introduced word by word (these are referred to above as textual Acrostics). A very elaborate instance is Simon b. Isaac's piyyuṭ ויושע שושני פרח (for the seventh day of Passover). A special kind of acrostic was the repetition of the same initial throughout the composition. The "Thousand Alephs" of Abraham b. Israel Bedersi, of Joseph ibn Latimi, and of J. Cohen Ẓedeḳ are cases in point. The alphabetical Midrashim, such as the Alphabet of Sirach (pseudonymous), do not belong to Acrostics proper.

Acrostics were also employed for Mnemonics and for charms. Many of these are Abbreviations rather than Acrostics. The oft-used cabalistic formula קרע שטן is, however, a genuine acrostic; the phrase has a meaning, and the letters forming it are, according to some, the initial letters of the second line of the early morning prayer beginning אנא בכח. Acrostics were very little used in Hebrew as Riddles. As an example, however, of what may be done in this way, witness the following quadruple Hebrew acrostic, attributed to Abraham ibn Ezra. It is a response to a question in ritual law, and reads identically forward and backward, upward and downward.

פ ר ש נ ו
ר ע ב ת ן
ש ב ד ב ש
נ ת ב ע ר
ו נ ש ר ף

I. A.

ACSÁDY, IGNATZ (IGNATIUS): Hungarian historian; born at Nagy-Károly, September, 9, 1845. He was educated at Debreczin and Budapest, and he began his journalistic career in 1869 as contributor to "Századunk," a political journal. In 1870 he joined the staff of the "Pesti Napló" and remained a regular contributor. In acknowledgment of his merits as a historian he was elected corresponding member of the Hungarian Academy of Sciences in 1888. His researches deal chiefly with the economic life of the sixteenth and seventeenth centuries in Hungary. He has also tried his hand at writing novels and dramas. Since 1894 he has taken an active part in the work of the Hungarian Jewish Literary Society as chairman of the committee on documents.

Ignatz Acsády.

His more important works are: "Az Általános Államjog és a Politika Története" (The Common State Law and the History of Politics), Budapest, 1875–76, published by the Hungarian Academy; "Zsidó és Nem Zsidó Magyarok az Emanczipáczio után" (Jewish and Non-Jewish Hungarians after the Emancipation), 1883; "Az Osztrák Császári Czim és Magyarország" (The Austrian Imperial Title and Hungary), Budapest, 1877; "Széchy Mária" (1885); "Magyarország Budavár Visszafoglalása Korában" (Hungary at the Time of the Reoccupation of Buda), prize essay, 1886; "Magyarország Pénzugyei I. Ferdinand Alatt" (The Financial Affairs of Hungary under Ferdinand I.), 1888, and "Közgardaszégi á Lapotsunk XVI. és XVII. Szazadban" (Our Economic Conditions in the Sixteenth and Seventeenth Centuries), 1889.

In 1891 he edited the "Kis Cyclopedia" at the request of the Athenæum Society. He wrote the fifth and sixth volumes of Szilágyi's "National History of Hungary," published in 1895–98, on the occasion of the thousandth anniversary of the existence of Hungary. The fifth volume of this work deals with the conditions prevailing in Hungary after the battle of Mohacs, 1526, and the sixth with the reigns of Leopold I. and Joseph I.

He has been a prolific contributor to Hungarian journals, such as "Magyar Tanügy," "Budapesti Szemle," "Századunk," "Magyar Zsidó Szemle," etc.

Bibliography: Pallas, *Magyar Lexicon*, i. 70; Szinnyei, *Magyar Irók Tára*, i. 50; *Magyar Szalon*, 1887, p. 481.

M. W.

ACTS OF PARLIAMENT RELATING TO THE JEWS OF ENGLAND: The legislature of England expresses its will in formal documents known as Acts, and thus the record of the legislative enactments concerning the Jews of England is to be found in the collected Acts known as the "Statutes of the Realm." As Parliament, in the modern sense of the term, had scarcely begun to exist before the Jews were expelled from England in 1290, there are only a few references to the Jews in the statutes of the fourteenth century. A reference to them in the Statutes "De Mercatoribus" (Statutes, i. 100), "De Pistoribus" (*ib.* pp. 202, 203), and the Statute 1 Ed. III., st. 2, c. 3, exhaust the list. But after the return of the Jews to England many Acts relate to their position with regard to marriage laws, etc., and especially to their legal disabilities. The most interesting of these are the two Acts removing and replacing these disabilities during the "No Jews!" agitation of 1753. The following is a list of the chief Acts of the English Parliament (including some Acts of the Colonial Parliaments) relating to the Jews:

1694.—6 & 7 Wm. III., cap. 6, sec. 63.
  Jews cohabiting as man and wife to pay the duty imposed by this statute on marriages.
1702.—1 Anne, cap. 30 (repealed in 1846).
  An Act to oblige the Jews to maintain and provide for their Protestant children.
1740.—13 Geo. II., cap. 7.
  An Act for naturalizing such foreign Protestants and others therein mentioned (including Jews) as are settled or shall settle in any of His Majesty's colonies in America.
1753.—26 Geo. II., cap. 26.
  An Act to permit persons professing the Jewish religion to be naturalized by Parliament, etc.
1753.—26 Geo. II., cap. 33.
  Lord Hardwicke's Act for prevention of clandestine marriages. (Sec. 18 exempts Jewish marriages.)
1754.—27 Geo. II., cap. 1.
  An Act to repeal an Act of the twenty-sixth year of His Majesty's reign, intituled, An Act to permit persons professing the Jewish religion to be naturalized by Parliament, etc.
1820.—Barbados—An Act concerning the vestry of the Hebrew nation resident within the island. (For electing five representatives to settle taxation.)
1823.—Geo. IV., cap. 76.
  Repealing Lord Hardwicke's Act. (Sec. 31 exempts Jews.)
1830.—Copy of a bill which has recently passed the House of Assembly in Jamaica. (Repealing the clauses disabling Jews from being elected members of the Corporation of Kingston.)
1836.—6 & 7 Wm. IV., cap. 85.
  An Act for marriages in England. (Sec. 2. Jews may contract marriage according to Jewish usages, provided that both parties are of the Jewish religion, and that the registrar's certificate has been obtained.)
1836.—6 & 7 Wm. IV., cap. 86.
  An Act for registering births, deaths, and marriages in England. (Sec. 30. The president of the London Committee of Deputies of the British Jews is to certify to the registrar-general the appointment of secretaries of synagogues to act as marriage registrars.)
1840.—3 & 4 Vic., cap. 72.
  An Act to provide for the solemnization of marriages in the districts in or near which the parties reside. (Sec. 5. Jews exempted from operation of the Act.)

1844.—7 & 8 Vic., cap. 81.

An Act for marriages in Ireland. (Sec. 12. Jews may contract marriages according to their usages, provided they give notice to the registrar and obtain his certificate. Sec. 13. Jewish registrars to be certified by the president of Jewish Board of Deputies.)

1845.—8 & 9 Vic., cap. 52.

An Act for the relief of persons of the Jewish religion elected to municipal offices.

1846.—9 & 10 Vic., cap. 59.

An Act to relieve Her Majesty's subjects from certain penalties and disabilities with regard to their religious opinions. (Sec. 2. Jews are to be subject to the same laws as Protestant dissenters with regard to their schools, places of religious worship, education, and charitable purposes, and the property held therewith.)

1847.—10 & 11 Vic., cap. 58.

An Act to remove doubts as to Quakers' and Jews' marriages, solemnized before certain periods. (Declares all marriages among Jews solemnized in England before April 1, 1837, or in Ireland before April 1, 1845, according to their usages, are good in law, if both parties were Jews.)

1855.—18 & 19 Vic., cap. 81.

An Act to amend the law concerning the certifying and registering of places of religious worship in England. (Sec. 2. Synagogues may be certified as such to the registrar-general, and to be exempt from the provisions of the Charitable Trusts Act, 1853, with certain exceptions.)

1855.—18 & 19 Vic., cap. 86.

An Act for securing the liberty of religious worship. (Sec. 2 provides that 9 & 10 Vic., cap. 59, *vide supra*, is to be construed with reference to this Act.)

1856.—19 & 20 Vic., cap. 119.

An Act to amend the provisions of the marriage and registration Acts. (Sec. 21. Marriages of Jews may be solemnized by license. Sec. 22. Twenty members of the West London synagogues of British Jews, or of any synagogue in connection therewith, may certify a secretary to the registrar-general, as a registrar of marriages.)

1858.—21 & 22 Vic., cap. 49.

An Act to provide for the relief of Her Majesty's subjects professing the Jewish religion. (Sec. 1 empowers either House of Parliament to modify the form of oath, so as to enable a Jew to sit and vote. By Sec. 3, Jews are precluded from holding certain offices. By Sec. 4, the right of presenting to any ecclesiastical benefice possessed by Jews is to devolve on the Archbishop of Canterbury.)

1860.—23 & 24 Vic., cap. 63.

An Act to amend the Act of the twenty-first and twenty-second years of Victoria, chapter forty-nine, to provide for the relief of Her Majesty's subjects professing the Jewish religion. (Repealed by 29 & 30 Vic., cap. 19, which removed the words "on the true faith of a Christian" from the oath.)

1870.—32 & 33 Vic. Workshop Act permits Jews to work on Sunday.

1871.—33 & 34 Vic., cap. 116.

An Act for confirming a scheme of the Charity Commissioners for the Jewish United Synagogues.

1872.—35 & 36 Vic., cap. 33. The Ballot Act. (Schedule I., sec. 26. If a Parliamentary election takes place on Saturday, the presiding officer may mark a Jewish elector's ballot-paper for him.)

1878.—41 & 42 Vic., cap. 16.

An Act to consolidate and amend the law relating to factories and workshops. (Sec. 50 provides means by which Jewish manufacturers closing on their Sabbath may employ young persons and women in such a way as to make up the lost time. Sec. 51. Jewish employees in factories or workshops are permitted to be employed on Sunday, subject to certain restrictions.)

J.

[For statutes affecting the Jews in other countries see articles on respective countries.]

ADAFINA. See Ani.

ADAH.—Biblical Data: One of Lamech's two wives (Gen. iv. 19, 20). The name is mentioned in the poem in verses 23 and 24.

The names of Lamech's wives have been variously explained. "Ornament" and "Shadow" are the meanings most often given, but Böttcher suggests "Migrant" and "Protectress," Ewald and others "Aurora" (or "Light") and "Shade"—that is, "Day" and "Night"; whence Goldziher and Lenormant find a basis for a mythical origin (compare Dillmann, "Genesis," and Lenormant, "Origines," i. 183 *et seq.*). Cheyne regards the names as epithets of old chieftainesses. In the poem from which the names are taken Lamech stands for the typical warrior, whose power to avenge himself is complete. "Adornment" and "Shade"—that is, "Protection"—could easily have been poetically conceived as his wives, and Naamah (נעמה), or "Pleasure," as the daughter of Zillah (ver. 22). The possibility of a personal origin of the names, as Cheyne conceives it, can not, however, be denied.

G. A. B.

——**In Rabbinical Literature:** The Midrash interprets Adah, the name of one of the wives of Lamech, as the "deposed one" (Aramaic עדא), and the name of the other, Zillah, as signifying that "she shaded herself" (Hebrew צל) at the side of her husband. It states in explanation that the immoral generation before the Deluge was in the habit of marrying two wives; one for the perpetuation of the race, the other for indulgence in sensual pleasure. In Lamech's case the former was Adah, who was the slave tyrannized over by her husband; the latter was Zillah, the mistress who commanded him (Gen. R. xxiii. 2).

L. G.

ADAH: Wife of Esau (Gen. xxxvi. 2–16), thought by modern writers to be added by the final redactor (R) of the Pentateuch. Adah is said (verse 2) to be the daughter of Elon the Hittite. The priestly narrator (P) (Gen. xxvi. 34) has Judith, the daughter of Beeri the Hittite, as the corresponding wife. Dillmann is no doubt right in the opinion that the redactor had before him another source in which the names of Esau's wives differed from those given in the source employed by the priestly writer, and that his modification (Gen. xxxvi.) is due to this. The Kenites and Edomites were contiguous clans, and this Adah and that of the Kenite Lamech may have a common origin (compare Halévy, "Recherches Bibliques," in "Rev. Ét. Juives," ix. 219).

G. A. B.

ADAIAH ("The Lord has Adorned"): **1.** A man of Boscath, father of Jedidah, the mother of King Josiah (II Kings, xxii. 1). **2.** Two members of the Bani family who had taken foreign wives (Ezra, x. 29, 39). **3.** The son of Joiarib of the tribe of Judah, residing in Jerusalem (Neh. xi. 5). **4.** A Levite of the family of Gershon (I Chron. vi. 26). In the chronological list in I Chron. xi. 6 he is called Iddo. **5.** Son of Jeroham, a priest holding office in Jerusalem (I Chron. ix. 12; Neh. xi. 12). **6.** Son of Shimei, mentioned in the genealogical list of Benjamin (I Chron. viii. 21). **7.** Father of Maaseiah, who helped Jehoiada in the religious reformation, in dethroning Athaliah, and in crowning Joash (II Chron. xxiii. 1, where the Hebrew has "Adaiahu").

G. B. L.

ADALBERG, SAMUEL: Polish author; born at Warsaw in 1868. He published "Liber Proverbiorum Polonicorum cum Adagiis ac Tritioribus Dictis ad instar Proverbiorum Usitatis," Warsaw, 1889–94. This work, containing forty thousand proverbs, is the largest collection of its kind. Adalberg, besides, made valuable contributions to Polish and to Jewish proverb literature ("Wisla," iv. 1890; the latter was issued as a book of 985 pages).

Bibliography: *Encyklopedja Powszechna*, i. Warsaw, 1898; Ignac Bernstein, *Katalog Dziel Tresci Przyslowiowej Skladajacych Bibljoteke*, i. 5, 6, Warsaw, 1900.

H. R.

ADAM.—Biblical Data: The Hebrew and Biblical name for man, and also for the progenitor of the human race. In the account of the Creation given in Gen. i. man was brought into being at the close of the sixth creative day, "made in the image of God," and invested with dominion over the rest of the animate world. Man was thus created, male and female, charged to replenish the earth with his own kind and to subdue it to his own uses. In Gen.

ii. a more particular account of man's creation is given. The scene is in Babylonia, near the confluence of the Euphrates and Tigris rivers, in the country of Eden. After the soil had been prepared by moisture "God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. ii. 7).

Receiving the Breath of Life through the Nostrils.
(From Naville's Egyptian "Book of the Dead.")

He was then placed in a garden planted for him in Eden, to "till and tend it." Of all that grew in the garden he was permitted to eat freely, except "the fruit of the tree of the knowledge of good and evil." Man next made the acquaintance of all the lower animals, learning their qualities, and giving them names. But among these he found no fit companion. Hence God, by express creative act, made for him a mate, by taking a rib from his side and constructing it into a woman.

Curse of Disobedience.

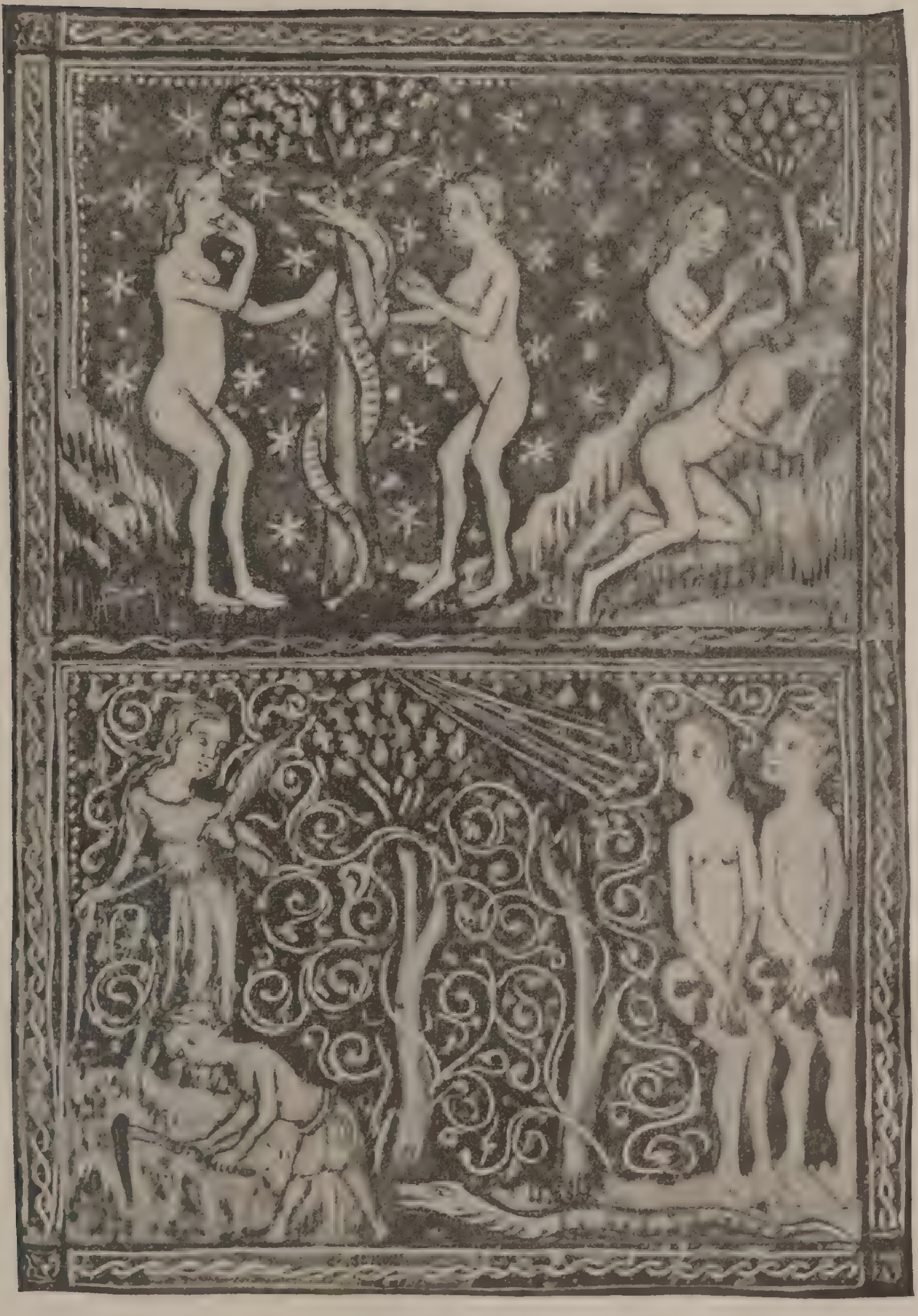
In Gen. iii. the first chapter in the moral history of mankind is given. The woman was tempted by the serpent, who told her that if she and her husband would partake of the forbidden fruit their eyes would be opened, and they "would be as gods, knowing good and evil" (Gen. iii. 5). She ate of the fruit, and gave to her husband, who also ate of it. This act of disobedience was followed by a divine judgment. The serpent was cursed because he had tempted the woman, and between his and her descendants there was to be perpetual enmity. The woman was condemned to the pangs of child-bearing and to subjection to her husband. As a punishment for the man the ground was cursed: thorns and thistles were to spring up; hard labor would be needed to insure the production of human food; and toil would be the lot of man from childhood to the grave. Finally, the man and his wife were expelled from the garden "to till the ground from which he was taken." Of Adam and his wife, now called "Eve" (חוה) because she was the mother of all living (חי) it is only known that after their exile from the garden they had children born to them (see Gen. v. 3, 4). J. F. McC.

——**In Apocryphal and Rabbinical Literature:** While the generic character that the name of Adam has in the older parts of Scripture, where it appears with the article ("the man"), was gradually lost sight of, his typical character as the representative of the unity of mankind was constantly emphasized (compare Sanh. iv. 5; the correct reading in Tosef., Sanh. viii. 4–9):

> "Why was only a single specimen of man created first? To teach us that he who destroys a single soul destroys a whole world and that he who saves a single soul saves a whole world; furthermore, in order that no race or class may claim a nobler ancestry, saying, 'Our father was born first'; and, finally, to give testimony to the greatness of the Lord, who caused the wonderful diversity of mankind to emanate from one type. And why was Adam created last of all beings? To teach him humility; for if he be overbearing, let him remember that the little fly preceded him in the order of creation."

In a dispute, therefore, as to which Biblical verse expresses the fundamental principle of the Law, Simon ben 'Azkai maintained against R. Akiba—who, following Hillel, had singled out the Golden Rule (Lev. xix. 18)—that the principle of love must have as its basis Gen. v. 1, which teaches that all men are the offspring of him who was made in the image of God (Sifra, Ḳedoshim, iv.; Yer. Ned. ix. 41*c*; Gen. R. 24). This idea, expressed also by Paul in his speech at Athens, "[God] hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts, xvii. 26), found expression in many characteristic forms. According to Targ. Yer. to Gen. ii. 7, God took dust from the holy place (as "the center of the earth"; compare Pirḳe R. Eliezer xi., xx.) and the four parts of the world, mingling it with the water of all the seas, and made him red, black, and white (probably more correctly Pirḳe R. El. xi. and Chronicle of Jerahmeel, vi. 7: "White, black, red, and green—bones and sinews white; intestines black; blood red; skin of body or liver green"); compare Philo, "Creation of the World," xlvii.; Abulfeda, "Historia Ante-Islámica." The Sibylline Oracles (iii. 24–26) and, following the same, the Slavonian Book of Enoch find the cosmopolitan nature of Adam, his origin from the four regions of the earth, expressed in the four letters of his name: **A**natole (East), **D**ysis (West), **A**rktos (North), and **M**esembria (South). R. Johanan interprets אדם as being an acrostic of אפר (ashes), דם (blood), and מרה (gall; see Soṭah, 5*a*). But this interpretation seems to have originated in other circles; for we find Isidor of Seville ("De Natura Rerum," ix.) declare that Adam was made of blood (*sanguis*), gall (*cholē*), black gall (*melancholia*), and phlegm: the four parts constituting the temperaments, which correspond to the four elements of nature, as does the microcosm to the macrocosm (see

Supposed Assyrian Representation of the Temptation.
(From the British Museum.)



ADAM AND EVE.

(From the Sarajevo Haggadah of the fourteenth century.)

Piper, "Symbolik der Christlichen Kirche," 90, 469). R. Meir (second century) has the tradition that God made Adam of the dust gathered from the whole world; and Rab (third century) says: "His head was made of earth from the Holy Land; his main body, from Babylonia; and the various members from different lands" (Sanh. 38*a* *et seq.*; compare Gen. R. viii.; Midr. Teh. cxxxix. 5; and Tan., Peḳude, 3, end).

Two Natures in Adam.

There are, however, two points of view regarding man's nature presented in the two Biblical stories of man's creation; and they are brought out more forcibly in the Haggadah, and still more so in the older Hellenistic literature. "Both worlds, heaven and earth, were to have a share in man's creation; hence the host of angels were consulted by the Lord when He said, 'Let us make man'" (Gen. i. 26, Gen. R. viii.). But the old haggadists loved especially to dwell on the glory of God's first-created before his fall. He was "like one of the angels" (Slavonic Book of Enoch, xxx. 11; compare Christian Book of Adam, i. 10; also Papias in Gen. R. xxi.; Pirḳe R. El. xii.; Ex. R. xxxii.; Targ. Yer. Gen. iii. 22). "His body reached from earth to heaven [or from one end of the world to the other] before sin caused him to sink" (Ḥag. 12*a*, Sanh. 38*b*; compare also Philo, "Creation of the World," ed. Mangey, i. 33, 47). "He was of extreme beauty and sunlike brightness" (B. B. 58*a*). "His skin was a bright garment, shining like his nails; when he sinned this brightness vanished, and he appeared naked" (Targ. Yer. Gen. iii. 7; Gen. R. xi.; Adam and Eve, xxxvii.). When God said: "Let us make man in our image," the angels in heaven, filled with jealousy, said: "What is man that Thou thinkest of him? A creature full of falsehood, hatred, and strife!" But Love pleaded in his favor; and the Lord spoke: "Let truth spring forth from the earth!" (Gen. R. viii.; Midr. Teh. viii.). Far older, and blended with Babylonian mythology (Isa. xiv. 12), is the story preserved in Adam and Eve, the Slavonic Book of Enoch, xxxi. 3–6 (compare Bereshit Rabbati, ed. Epstein, p. 17; Pirḳe R. El. xiii.; Chronicle of Jerahmeel, xxii.; and Koran, sura ii. 34; xv. 30), according to which all the angels were commanded by Michael the archangel to pay homage to the image of God; whereupon all bowed before Adam except Satan, who, in punishment for his rebelliousness, was hurled from his heavenly heights to the depth of the abyss, while his vacant throne was reserved for Adam, to be given to him at the time of the future resurrection. Henceforth, Satan became the enemy of man, appearing to him in the guise of an angel of light to seduce him (compare II Cor. xi. 14). A somewhat modified midrashic legend (Gen. R. viii.) relates that the angels were so filled with wonder and awe at the sight of Adam, the image of God, that they wanted to pay homage to him and cry "Holy!" But the Lord caused sleep to fall upon him so that he lay like a corpse, and the Lord said: "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" (Isa. ii. 22). Another version (Pirḳe R. El. xi.; Tan., Peḳude, 3) is that all other creatures, marveling at Adam's greatness, prostrated themselves before him, taking him to be their creator; whereon he pointed upward to God, exclaiming: "The Lord reigneth, He is clothed with majesty!" (Ps. xciii. 1). Still, the Book of Wisdom (ii. 23, 24) seems to allude to the older legend when saying, "God created man for immortality, but through the envy of Satan death entered the world" (compare Josephus, "Ant." i. 1, § 4; Ab. R. N. i.; Gen. R. xviii., where the serpent is represented as moved by jealousy).

The Fall.

Adam in paradise had angels (agathodæmons or serpents) to wait upon and dance before him (Sanh. 59*b*, B. B. 75*a*, Pirḳe R. El. xii.). He ate "angel's bread" (compare Ps. lxxiii. 26; Yoma, 75*b*; Vita Adæ et Evæ, § 4). All creation bowed before him in awe. He was the light of the world (Yer. Shab. ii. 5*b*); but sin deprived him of all glory. The earth and the heavenly bodies lost their brightness, which will come back only in the Messianic time (Gen. R. xii.; Vita Adæ et Evæ, § 21; Philo, "Creation of the World," p. 60; Zohar, iii. 83*b*). Death came upon Adam and all creation. God's day being a thousand years (Ps. xc. 4), Adam was permitted to live 930 years—threescore and ten less than one thousand (Book of Jubilees, iv. 28, and Gen. R. xix.), so that the statement "in the day that thou eatest thereof, thou shalt surely die" might be fulfilled. The brutes no longer stood in awe of man as their ruler; instead, they attacked him. But while sin was of fatal consequence, and the effect of the poison of the serpent is still felt by all following generations, unless they should be released from it by the covenant of Sinai ('Ab. Zarah, 22*b*; IV Book of Esdras; Apoc. Mosis, xx.; see articles Sin and Fall), the Jewish haggadists emphasize one point not mentioned in the Bible, but of great doctrinal importance in comparison with the teachings of Paul and his followers. The deadly effect of sin can be removed by repentance. Hence, Adam is represented as a type of a penitent sinner. Thus, he is described in Vita Adæ et Evæ, as well as by the rabbis of the second century ('Er. 18*b*; 'Ab. Zarah, 8*a*; Ab. R. N. i.; Pirḳe R. El.), as undergoing a terrible ordeal while fasting, praying, and bathing in the river for seven and forty days (seven weeks, Pirḳe R. El.), or twice seven weeks—the shortening of the days after Tishri being taken by Adam as a sign of God's wrath, until after the winter solstice the days again grew longer, when he brought a sacrifice of thanksgiving. Another view is that when the sun rose the following morning he offered his thanksgiving, in which the angels joined him, singing the Sabbath Psalm (Ps. xcii.). About Adam and the one-horned ox (the Persian *gaiomarth*), see Kohut, in "Z. D. M. G." xxv. 78, n. 6.

On account of the Sabbath the sun retained its brightness for the day; but as darkness set in Adam was seized with fear, thinking of his sin. Then the Lord taught him how to make fire by striking stones together. Thenceforth the fire is greeted with a blessing at the close of each Sabbath day (Pesiḳ. R. xxiii.; Pirḳe R. El. xx.; similarly, Pes. 54*a*).

When Adam heard the curse, "Thou shalt eat of the herbs of the earth," he staggered, saying: "O Lord, must I and my ass eat out of the same manger?" Then the voice of God came reassuringly: "With the sweat of thy brow shalt thou eat bread!" There is comfort in work. The angels taught Adam the work of agriculture, all the trades, and also how to work in iron (Book of Jubilees, iii. 12; Gen. R. xxiv.; Pes. 54*a*). The invention of writing was ascribed to Adam.

Adam in the Future World.

On the day Adam covered his naked body for the first time, he beheld in clothing a mark of human dignity, and offered God a thanksgiving of incense (Book of Jubilees, iii. 22). The garments made by God were not of skin, but of light (Gen. R. xx.), and robes of glory were made of the serpent's skin (Targ. Yer. Gen. iii. 21).

Adam, "the first to enter Hades" (Sibylline Oracles, i. 81), was also the first to receive the promise of resurrection (Gen. R. xxi. 7, after Ps. xvii. 15). According to the Testament of Abraham, Adam sits at the gates, watching with tears the multitude of souls passing through the wide gate to meet their punishment, and with joy the few entering the narrow gate to receive their reward.

The Jewish view concerning Adam's sin is best expressed by Ammi (Shab. 55*a*, based upon Ezek. xviii. 20): "No man dies without a sin of his own. Accordingly, all the pious, being permitted to behold the Shekinah (glory of God) before their death, reproach Adam (as they pass him by at the gate) for having brought death upon them; to which he replies: 'I died with but one sin, but you have committed many: on account of these you have died; not on my account'" (Tan., Ḥuḳḳat, 16).

To Adam are ascribed Ps. v., xix., xxiv., and xcii. (Midr. Teh. v. 3; Gen. R. xxii., end; Pesiḳ. R. xlvi.; see Bacher, "Ag. Pal. Amor." ii. 337 *et seq.*). His body, made an object of worship by some semi-pagan Melchisedician sect, according to the Christian Book of Adam, was shown in Talmudic times at Hebron, in the cave of Machpelah (B. B. 58*a*, Gen. R. lviii.), while Christian tradition placed it in Golgotha near Jerusalem (Origen, tract 35 in Matt., and article GOLGOTHA). It is a beautiful and certainly an original idea of the rabbis that "Adam was created from the dust of the place where the sanctuary was to rise for the atonement of all human sin," so that sin should never be a permanent or inherent part of man's nature (Gen. R. xiv., Yer. Naz. vii. 56*b*). The corresponding Christian legend of Golgotha was formed after the Jewish one.

BIBLIOGRAPHY: Ginzberg, *Die Haggada bei den Kirchenvätern*, in *Monatsschrift*, 1899; Kohut, in *Z. D. M. G.* xxv. 59-94; Grünbaum, *Neue Beiträge zur Semitischen Sagenkunde*, pp. 54, 79; Dillman, *Das Christliche Adambuch*; Malan, *Book of Adam and Eve*, 1882; Bezold, *Die Schatzhöhle*, 1883, 1888; Siegfried, *Philo von Alexandrien*. For further bibliographical references see Schürer, *Geschichte*, 3d ed. iii. 288-289.

K.

——**In Mohammedan Literature:** No mention is made of Adam in the early suras of the Koran. Though Mohammed speaks of the creation of man in general from a "clot of blood" or a "drop of water" (suras lxxv. 34, lxxvii. 20, xcvi. 1), it is only in the later Meccan suras that the original creation of man is connected with a particular individual. But in these suras the theory is already developed that Satan's designs against man are consequent upon the expulsion of the former from paradise at the time of man's creation. Geiger has incorrectly remarked ("Was Hat Mohammed aus dem Judenthume Aufgenommen?" p. 100) that this is not a Jewish idea (see Vita Adæ et Evæ, § 16). It belongs also to the cycle of the Christian-Syriac Midrash (see Budge, "The Book of the Bee," p. 21, trans.; Bezold, "Die Schatzhöhle," pp. 5, 6, trans.). In the earliest account the name Adam does not occur; nor does Iblis vow vengeance upon a single individual, but rather upon the whole race of mankind:

Iblis, the Devil, Respited.

"When thy Lord said to the angels, 'Verily, I am about to create a mortal out of clay; and when I have fashioned him, and breathed into him of My spirit, then fall ye down before him adoring.' And the angels adored, all of them save Iblis, who was too big with pride, and was of the misbelievers. Said He, 'O Iblis! what prevents thee from adoring what I have created with My two hands? Art thou too big with pride? or art thou amongst the exalted?' Said he, 'I am better than he; Thou hast created me from fire, and him Thou hast created from clay.' Said He, 'Then go forth therefrom; for verily thou art pelted, and verily upon thee is My curse unto the day of judgment.' Said he, 'My Lord! then respite me until the day when they are raised.' Said He, 'Then thou art amongst the respited until the day of the stated time.' Said he, 'Then, by Thy might, I will surely seduce them all together, except Thy servants amongst them who are sincere!' Said He, 'It is the truth, and the truth I speak; I will surely fill hell with thee and with those who follow thee amongst them all together'" (sura xxxviii. 70-85).

At a later period Mohammed develops the personal character of the first man and his direct relationship to God, whose vicegerent (*khalifah*, calif) he is to be on earth. At the same time Satan is represented as being the one who drove Adam from paradise:

Adam as Vicegerent of God.

"And when thy Lord said unto the angels, 'I am about to place a vicegerent in the earth,' they said, 'Wilt Thou place therein one who will do evil therein and shed blood? We celebrate Thy praise and hallow Thee.' Said [the Lord], 'I know what ye know not.' And He taught Adam the names, all of them; then He propounded them to the angels and said, 'Declare to Me the names of these, if ye are truthful.' They said, 'Glory be to Thee! no knowledge is ours but what Thou Thyself hast taught us; verily, Thou art the knowing, the wise.' Said the Lord, 'O Adam, declare to them their names'; and when he had declared to them their names He said, 'Did I not say to you, I know the secrets of the heavens and of the earth, and I know what ye show and what ye are hiding?' And when He said to the angels, 'Adore Adam,' they adored him save only Iblis, who refused and was too proud, and became one of the misbelievers.

"And He said, 'O Adam, dwell, thou and thy wife, in paradise, and eat therefrom amply as you wish; but do not draw near this tree or ye will be of the transgressors.' And Satan made them backslide therefrom, and drove them out from what they were in, and He said, 'Go down, one of you the enemy of the other; and in the earth there are an abode and a provision for a time.' And Adam caught certain words from his Lord, and He turned toward him; for He is the Compassionate One easily turned. He said, 'Go down therefrom altogether, and haply there may come from Me a guidance, and whoso follows My guidance no fear is theirs, nor shall they grieve'" (sura ii. 29-36).

In sura vii. 10 *et seq.* the same story is repeated, though with several additions. In particular, Mohammed has now learned the manner in which Satan tempted Adam:

Satan Beguiles Adam.

"But Satan whispered to them to display to them what was kept back from them of their shame, and he said, 'Your Lord has only forbidden you this tree lest ye should be twain angels or should become of the immortals'; and he swore to them both, 'Verily, I am unto you a sincere adviser'; and he beguiled them by deceit, and when they twain tasted of the tree their shame was shown them, and they began to stitch upon themselves the leaves of the garden. And their Lord called unto them, 'Did I not forbid you from that tree there, and say to you, Verily, Satan is to you an open foe?' They said, 'O our Lord, we have wronged ourselves—and if Thou dost not forgive us and have mercy on us, we shall surely be of those who are lost!' He said, 'Go ye down, one of you to the other a foe; but for you in the earth there are an abode and a provision for a season.' He said, 'Therein shall ye live and therein shall ye die; from it shall ye be brought forth'" (sura vii. 19-24).

In suras xvii. 63, xviii. 48, references are also made to the refusal of Iblis to worship Adam. The latter was created from earth (iii. 51) or from clay (xxxii. 5).

That Adam is the first of the prophets is only hinted at in the Koran. In the passage (ii. 35) cited above, "And Adam caught certain words [*kalimat*] from his Lord," the reference may be to a supposed revelation to Adam. For this reason, in iii. 30, Mohammed says, "Verily, God has chosen Adam, and Noah, and Abraham's people, and Imram's people [the Christians]"; making Adam the representative of the antediluvian period.

Adam's Creation.

To these somewhat meager accounts later Arabic writers and commentators have added various details which find their parallel in the Jewish and Christian Midrash. Ḥamzah al-Ispahani expressly says that a Jewish rabbi in Bagdad, Zedekiah by name, told him, among other things, that Adam was created in the third hour of the sixth day, and Eve in the sixth hour; that they were made to dwell in Gan-Eden (גן עדן), from which they were expelled after the ninth hour; that God sent an angel to them, who taught Adam how to sow and to perform all the other work connected with agriculture. The same angel instructed Eve how to perform all manner of household duties. The historians Tabari, Masudi, Al-Athir, etc., have evidently culled from similar sources. They tell us that when God wished to form Adam He sent first Gabriel, then Michael, to fetch soil for that purpose. The earth, however, refused to give the soil, and yielded only to the Angel of Death, who brought three kinds of soil, black, white, and red. Adam's descendants, therefore, belong either to the white, the black, or the red race.

The soul of Adam had been created thousands of years previously, and at first refused to enter the body of clay. God forced it violently through Adam's nose, which caused him to sneeze. As it descended into his mouth, he commenced to utter the praises of God. He tried to rise; but the soul had not yet descended into his feet. When he did stand upright, he reached from earth up to the throne of God, and had to shade his eyes with his hand because of the brilliancy of God's throne. His height was gradually diminished, partly as a punishment for his sin, and partly through grieving at the death of Abel.

The Future Unveiled to Him.

Adam wished to see the generations which were to come from him. God drew them all from out of his back; they stood in two rows—one of the righteous, the other of the sinners. When God told Adam the span of life given to each, he was surprised to find that only a small number of years had been allotted to David, and made him a present of forty years; of which present, says the Mohammedan Midrash, a formal document was drawn up and signed.

When Adam was driven from paradise, he first alighted on the island of Sarandib (Ceylon). Here his footprint (seventy ells long) is still to be seen, as is that of Abraham in Mecca. From Ceylon Adam journeyed to the holy city in Arabia, where he built the Kaaba, having through fasting and silence gained the partial forgiveness of God.

Another legend connects the building of the Kaaba with Abraham. When the time came for Adam to die, he had forgotten the gift of forty years to David, and had to be reminded of it by the Angel of Death. He is said to have been buried in the "Cave of Treasures"—a Christian, rather than a Jewish, idea. Several of these peculiar features are found again in the Pirḳe de-Rabbi Eliezer, a work that was compiled under Arabic influence (Zunz, "G. V." 2d ed., pp. 289 *et seq.*).

Bibliography: *Koran*, suras xxxviii. 71–86, ii. 28–32, vii. 10–18, xv. 28–44, xvii. 63–68, xviii. 48, xx. 115, and the commentaries on these passages; Gottwaldt, *Hamzæ Ispahanensis Annalium Libri x.* pp. 84 *et seq.*; Tabari, *Annales*, ii. 115 *et seq.*; Ibn al-Athir, *Chronicon*, ed. Tornberg, i. 19 *et seq.*; Al-Nawawi, *Biographical Dict. of Illustrious Men*, ed. Wüstenfeld, pp. 123 *et seq.*; Yakut, *Geographisches Wörterbuch*, ed. Wüstenfeld, vi. 255 (index). Compare Geiger, *Was Hat Mohammed aus dem Judenthume Aufgenommen?* pp. 100 *et seq.*; Weil, *Biblische Legenden der Muselmänner*, pp. 12 *et seq.*; Grünbaum, *Neue Beiträge zur Semitischen Sagenkunde*, pp. 54 *et seq.*, where a large number of rabbinical parallels will be found.

G.

——**Critical View:** According to modern critics, the story of the creation of man is presented in two sources. One of these forms the beginning of the document known as the Priestly Code (P), and the other is written by the so-called Jahvist (J). The former makes the Creation to be the first of a series of stages in the development of the history of Israel and the theocracy, which is the great end of the divine government. Each event is to man a gradation leading up to a final act of Providence. This first stage fitly ends with the making of man in the image of God, which follows upon the creation of light, the sky, the earth, and the sea; of plants, and of animals of the water, the air, and the land. This narrative as found in the final form of the Hexateuch is interrupted in Gen. ii. 4 by the second narrator, and is not resumed till Gen. v. 1, where the second stage begins with the "generations [*toledot*] of Adam."

The second narrative (Gen. ii. 4–iv.) is the beginning of a history written much earlier than the priestly document. Its interest centers in Adam not as the first link in the chain of the history of Israel, but as the founder of the human race. The descriptions are naive and anthropomorphic, telling of man's home in Eden, his divinely given mate, his progress in knowledge, his sin, his banishment from paradise, and the fate of his children.

Etymology of "Adam."

The etymology of the word "Adam" is of importance. The writer of Gen. ii. 7 gives his own explanation when he says: "God formed man of dust of the ground." That is to say, the man was called "Man" or "Adam" because he was formed from the ground (*adamah*). Compare Gen. iii. 19. This association of ideas is more than an explanation of the word: it is also suggestive of the primitive conception of human life. According to the oldest Semitic notions, all nature was instinct with life; so that men not only came from and returned to the earth, but actually partook of its substance. The same notion declares itself in the Latin *homo* and *humanus*, as compared with *humus* and the Greek *χαμαί*, in the German *gam* (in *Bräutigam*), and the English *groom*; also in the Greek *ἐπιχθόνιος* and similar expressions. Modern critics are the less inclined to ridicule this as a mere barbaric fancy now that the doctrine of evolution has made them familiar with the unity of nature. This view of the word implies that it was originally not a proper name; for names of persons (for which fanciful etymologies are often given by the sacred writers) are not made up after such a fashion.

A closer examination of the narrative will show that the word is primarily used in a generic sense, and not as the name of an individual. In Gen. i. its use is wholly generic. In Gen. ii. and iii. the writer weaves together the generic and the personal senses of the word. In all that pertains to the first man as the passive subject of creative and providential action the reference is exclusively generic.

Indeed, it is doubtful whether "Adam" as a proper name is used at all before Gen. iv. 25 (J) and v. 3 (P). Here the same usage is manifest: for in the two opening verses of chap. v. the word is used generically. It may also be observed that the writer in Gen. ii., iii. always says "the man" instead of "Adam," even when the personal reference is intended, except after a preposition, where, however, a vowel has probably been dropped from the text. The explanation of the variation of usage apparently is that, as in the case of most of the early stories of Genesis, the material of popular tradition, which started with the forming of man out of the earth, was taken up and worked over for higher religious uses by thinkers of the prophetic school. Adam is not referred to in the later Old Testament books, except in the genealogy of I Chron. J. F. McC.

ADAM, BOOK OF: The Talmud says nothing about the existence of a Book of Adam, and Zunz's widely accepted assertion to the contrary ("G. V." 2d ed., p. 136) is erroneous, as appears upon an inspection of the passage in 'Ab. Zarah, 5*a*, and Gen. R. xxiv. 2. There can be no doubt, however, that there existed at an early date, perhaps even before the destruction of the Second Temple, a collection of legends of Adam and Eve which have been partially preserved, not in their original language, but somewhat changed. It is possible to prove that the apocryphas, Apocalypsis Mosis—as Tischendorf, following a copyist's erroneous inscription, called the book—and Vita Adæ et Evæ, and to a certain degree even their Slavonic, Syriac, Ethiopic, and Arabic offshoots, are of identical Jewish origin. According to these apocryphal works and to the Eastern and Western forms of the Apocalypsis, the Jewish portion of the Book of Adam must have read somewhat as follows (the parallels in apocryphal and rabbinical literature are placed in parentheses):

Adam in the Garden of Eden.

Adam, the handiwork of the Lord (Ab. R. N. i., end), lived with Eve in the Garden of Eden, which was situated in the East (Book of Enoch, xxxii.; B. B. 84*a*). Their food, which they also distributed to the lower animals (Gen. R. xix. 5), consisted of the fruit of the trees in the garden, the only nourishment then allowed to living beings (Sanh. 59*b*). For their protection two angels were set apart (Ḥag. 16*a*), known (Ber. 60*b*) as מכובדים or the partakers of the majesty (כבוד) (*kabod*), called in Latin *virtutes*, from *virtus*, corresponding to *kabod*. But one day when the guarding angels had ascended to heaven to sing their hymn (שירה) to the Lord (Ḥul. 91*b*), Satan thought the time opportune to carry out his evil designs against Adam. Satan hated Adam, for he regarded him as the cause of his fall. After God had created man, He ordered all the angels to prostrate themselves before Adam, but Satan rebelled against God's command, despite the direct bidding of Michael "to worship the image of YHW" (יהו), and answered proudly: "If God be angry against me, I will exalt my throne above the stars of God" (compare Isa. xiv. 13). Whereupon God "cast him out from heaven with all his host of rebellious angels" (Slavonic Book of Enoch, xxxi. 18, and Mek., Shirah, § 2). And Satan the Adversary (Suk. 52*a*) selected the serpent for his tool, as it was not only the most subtle of all animals, but also very similar to man, for it had been endowed with hands and legs like him (Gen. R. xix. 1). And Satan spoke to the serpent: "Be my instrument, and through thy mouth will I utter a word which shall enable thee to seduce man" (Pirḳe R. El. xiii.). After some pleading the serpent succeeded in persuading Eve to eat of the forbidden fruit of the tree of knowledge—a fig-tree (Gen. R. xv. 7)—which the serpent had shaken for her (Ab. R. N. i. 4, ed. Schechter). But the serpent had infused lust into the fruit, and when Eve had eaten of it the sexual desire awoke in her (Slavonic Book of Baruch, xcvii.; Apoc. Abraham, xxiii., and Pirḳe R. El. xxi.), and at the same moment she became aware that she had been undone and "had lost the garment of righteousness in which she had been clothed" (Gen. R. xix. 6, Pirḳe R. El. xiv.). Adam, too, after he had eaten of the forbidden fruit, experienced a sense of loss and cried out: "What hast thou done? Thou hast removed me from the glory of the Lord" (Ab. R. N. i. 6, ed. Schechter).

The Divine Verdict.

Soon after they had sinned they heard the trumpet-blast (*shofar*) of Michael ("B. H." ed. Jellinek, ii. 61) calling the angels: "Thus saith the Lord, 'Come with me into the Garden of Eden and hear the sentence which I will pass on Adam'" (Gen. R. xix. 8). And the Lord then spoke to Adam, saying: "Where art thou hidden? Dost thou think I can not find thee? Can a house hide itself from its builder? [Targ. Yer. to Gen. iii. 9]. Because thou hast broken my commandment I will inflict seventy-two ailments upon thy body" (Mishnah Neg. i. 4). And to the woman He said: "Because thou didst not hearken to my commandment I shall multiply thy labor-pains, and vainly [ἐν ματαιοῖς of the Greek, by a mistake in reading הבלים (habalim) for חבלים (ḥabalim) in the Hebrew] thou wilt then confess and cry: 'Lord, save me, and I will not turn any more to carnal sin.' But thy desire shall be again to thy husband" (a midrashic explanation of Gen. iii. 16, based on the hermeneutic rule of *semikot*—explanation by context—and to be found word for word in Gen. R. xx. 7). Nor did the serpent escape punishment, for it lost its hands and legs (Gen. R. xx. 5), and a spirit of enmity was established between it and man unto the day of judgment; according to Targ. Yer. Gen. iii. 15, "until the time of Messiah" (see Soṭah, 49*b*). However, the heaviest punishment for Adam was his expulsion from the Garden of Eden. All his supplications, as well as those of the angels, to mitigate the sentence only induced God to promise him, saying: "If after having left the Garden of Eden thou wilt guard against evil until thou diest" ["be prepared to die" is not correct, being based on the confusion of the Hebrew עתיד למות (wilt die) with the Aramaic עתיד (prepared)], "I will raise thee at the time of resurrection" (an old haggadic Targum to Gen. iii. 17, 22, which is also found in Targ. Yer. i. and Gen. R. xx. 10; compare the benediction *meḥayye ha-metim* (He raises the dead), in Apost. Const. vii. chap. xxxiv). In the future world God will be among men (Tan., Num. 145, ed. Buber), and the Evil Spirit will be no more (Gen. R. xlviii. 11).

Adam Exiled from the Garden of Eden.

The sentence of God was carried into effect. Banished from the garden, which was henceforward surrounded by a sea of ice (Book of Enoch, Hebrew version; "B. H." iv. 132), Adam and Eve settled in the neighborhood of Eden in the East (Gen. R. xxi. 9). They were no sooner out of their blissful abode than a paralyzing terror befell them. Unaccustomed to the earthly life and unfamiliar with the changes of the day and of the weather—in paradise an eternal light had surrounded them (Gen. R. xi. 2)—they were terrified when the darkness of night began to fall upon the earth ('Ab. Zarah, 8*a*), and the intercession of God's word (מימרא) was necessary to explain to them the new order of things. From this moment the sufferings of life began; for Adam and Eve were afraid to partake of earthly food, and fasted for the first seven days after their expulsion from paradise, as is prescribed in Talmudic law before an imminent famine (Mishnah Ta'anit, i. 6).

Repentance of Adam.

Humiliated and weakened by hunger and suffering, Adam became conscious of the gravity of his sin, for which he was now prepared to atone ('Er. 18*b*, Gen. R. xxii. 13). He, therefore, like Moses, Elijah, and Abraham (Apoc. Abraham, 12), fasted for forty days, during which he stood up to his neck in the waters of the river Gihon (גיחון), the name of which is etymologically connected by the writer with the roots גחן "to stoop" and גחי "to pray aloud" (Pirḳe R. El. xx.). According to the Vita Adæ et Evæ, Adam stood in the Jordan—a version which may be ascribed to the Christian copyists, who, for obvious reasons, wished to represent Adam as having had his baptism in the Jordan, forgetting that since Eve, as they themselves stated, bathed in the Tigris, Adam would have selected another of the rivers of paradise for that purpose.

The days of repentance having passed, the twins Cain and Abel were born to Adam and Eve (Gen. R. xxii. 2). And soon Cain rose, ran away, and brought a reed to his mother (קנה = קין; compare Gen. R. xxii. 8): "Cain killed his brother with a reed (קנה)"; for, according to the unanimous opinion of the Haggadah, the children of Adam and Eve were born fully developed (Gen. R. xxii. 2). Eve saw in a dream that Cain had assassinated his brother, and Abel was found slain with a stone (Gen. R. xxii. 8; Book of Jubilees, iv. 31); but the earth refused to receive his blood (Giṭ. 57*b*). As a compensation for the murdered Abel, God promised Adam a son who should "make known everything that thou doest."

Illness and Death of Adam.

Adam, at the age of nine hundred and thirty years, became very ill; for God had cursed him with seventy-two ailments. He sent his son SETH, with Eve, to the Garden of Eden for the oil of healing, to restore him to health (Pirḳe R. El. xxxv). On his way to paradise Seth was attacked by a wild animal. Upon Eve's demanding how an animal could dare to attack an image of God, the animal replied that she herself, through her sin, had forfeited the right to rule over the animal kingdom (Pesiḳ. v. 44*b*, ed. Buber, and Sanh. 106*b*). Not until Seth exclaimed: "Wait until the day of judgment!" or, "Stop! If not, thou wilt be brought to judgment before God" (both readings based on עד) did the animal let him go. However, the mission of Seth was in vain, for the angel Michael, to whom God had given the control over the human body—for he it was who had gathered the dust for Adam's creation (Midr. Konen, in "B. H." ii. 27), told him that his father's life was at an end, and his soul would depart from him within the course of a week.

Funeral of Adam.

Three days after the death of Adam (Gen. R. vii), which took place, as in the case of Moses and Aaron, in the presence of many angels and even in the presence of the Lord, his soul was handed over by God to Michael, who assigned it an abode in the third heaven (Ḥag. 12*b*) until the day of resurrection. The body was interred with exceptional honors; the four archangels, Michael, Gabriel, Uriel, and Raphael (in the exact order of enumeration given by the Haggadah; see Kohut, "Angelologie," p. 25), buried it in the neighborhood of paradise, the precise spot being (Pirḳe R. El. xii. and xx.) Hebron near Jerusalem; for the site of the altar in the Temple, whence the dust of Adam was taken, is the gate to paradise.

A few days after the interment of Adam by the *virtutes*, Eve felt that her end was approaching. She called her children together and ordered them to write down the names of the first two human beings on two slabs of clay and stone, for she had learned from Michael that God had decided to bring a flood and a destructive fire over the earth and that only these slabs would escape destruction (Josephus, "Ant." i. 2, § 3). Eve passed away after a lapse of six days—that is, after the mourning week of Adam—as the שבעה (*shib'ah*) may consist, according to Talmudic law, of six days only and a few moments of the seventh day (M. Ḳ. 19*b*). Eve was buried by the angels at the side of Adam, and the angels instructed Seth not to mourn more than six days, and to rest and rejoice on the seventh day, for on that same day God and the angels would receive in gladness the soul which is lifted above all earthly matter (Sanh. 65*b*), and, moreover, rest upon the seventh day was to be the symbol of the resurrection in future ages יום שכולו שבת (Sanh. 97*a*).

The reconstruction of the Jewish Book of Adam here attempted may be hypothetical in some points, for neither the Apoc. Mosis nor the Vita can be considered to represent a true copy of the original. But it makes clear that these two apocryphas are based on the Hebrew or Aramaic Book of Adam and that the latter belongs to the midrashic literature, as many of its allusions can only be explained by the Midrash. The legends of Adam with which rabbinical literature abounds seem to point to the same source. Thus the statement in Abot de-Rabbi Nathan (i. 6, ed. Schechter) that Eve always addressed Adam as "lord" is apparently not intelligible, until compared with the Vita and the Slavonic Book of Adam, both of which contain similar statements, which, therefore, must have existed in the original, from which they both drew independently of each other. With regard to the alleged Christian elements and reminiscences of the New Testament in the Apoc. Mosis and Vita they will be sufficiently characterized by the following examples: Apoc. Mosis, iii., "Child of Wrath," is based on a haggadic etymology of the name Cain, and has nothing to do with Eph. ii. 3; and Apoc. Mosis, xix., "Lust is the beginning of all sin," is thoroughly Jewish (see above), and need not therefore have been taken from such a source as James, i. 15. This, moreover, is the case with all the other alleged Christian passages in the Apoc. Mosis, which would prove nothing, even if they were of Christian origin; for it can not be surprising to find Christian allusions in the language of a book so widely read among Christians as the Apocrypha. Even passages where one would expect that a Christian editor or compiler would interject Christological notions are quite free from them; all of which tends to show that neither the Apoc. Mosis nor the Vita was in any way tampered with by Christian writers.

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L. G.

ADAM ("Red"): City near the Jordan. In Josh. iii. 16, Adam is described as the city "that is beside

Zaretan," on the Jordan, near the spot where the Israelites crossed the river on dry ground. It is probably to be identified with the modern Tel Damieh. G. B. L.

ADAM ḲADMON (more correctly, **ḲADMONI** *—*Adam*, Hebrew for "man"; *Ḳadmon* or *Ḳadmoni*, "first" or "original"): The various philosophical (Gnostic) views concerning the original man are, in spite of their differences, intimately related, being a compound of Oriental mythology, Greek philosophy, and rabbinical theology. The first to use the expression "original man," or "heavenly man," is Philo, in whose view the *γενικός*, or *οὐράνιος ἄνθρωπος*, "as being born in the image of God, has no participation in any corruptible or earthlike essence; whereas the earthly man is made of loose material, called a lump of clay" ("De Allegoriis Legum," I. xii.). The heavenly man, as the perfect image of the Logos, is neither man nor woman, but an incorporeal intelligence purely an idea; while the earthly man, who was created by God later, is perceptible to the senses and partakes of earthly qualities ("De Mundi Opificio," i. 46).

Philo.

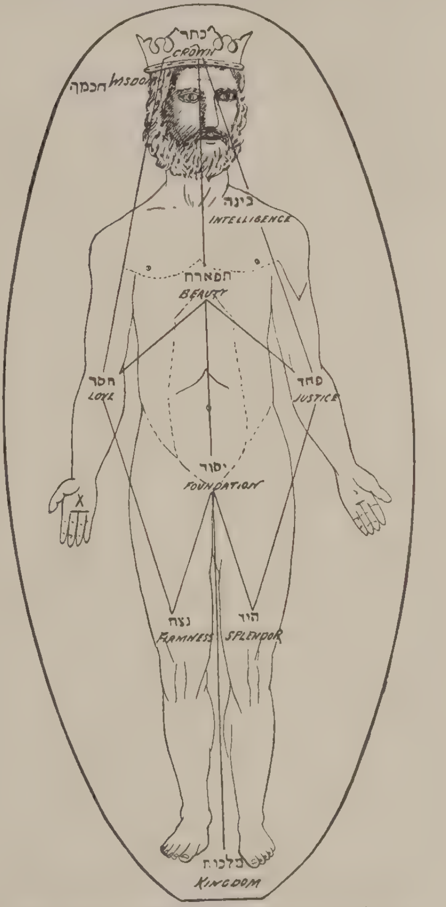
Philo is evidently combining Midrash and philosophy, Plato and the rabbis. Setting out from the duplicate Biblical account of Adam, who was formed in the image of God (Gen. i. 27), and of the first man, whose body God formed from the earth (Gen. ii. 7), he combines with it the Platonic doctrine of ideas; taking the primordial Adam as the idea, and the created man of flesh and blood as the "image." That Philo's philosophic views are grounded on the Midrash, and not vice versa, is evident from his seemingly senseless statement that the "heavenly man," the *οὐράνιος ἄνθρωπος* (who is merely an idea), is "neither man nor woman." This doctrine, however, becomes quite intelligible in view of the following ancient Midrash. The remarkable contradiction between the two above-quoted passages of Genesis could not escape the attention of the Pharisees, to whom the Bible was a subject of close study. In explaining the various views concerning Eve's creation, they taught ('Er. 18*a*, Gen. R. viii.) that Adam was created as a man-woman (*androgynos*), explaining זכר ונקבה (Gen. i. 27) as "male and female" instead of "man and woman," and that the separation of the sexes arose from the subsequent operation upon Adam's body, as related in the Scripture. This explains Philo's statement that the original man was neither man nor woman.

Midrash.

This doctrine concerning the Logos, as also that of man made "in the likeness" ("De Confusione Linguarum," xxviii.), though tinged with true Philonic coloring, is also based on the theology of the Pharisees. For in an old Midrash (Gen. R. viii. 1) it is remarked: "'Thou hast formed me behind and before' (Ps. cxxxix. 5) is to be explained 'before the first and after the last day of Creation.' For it is said, 'And the spirit of God moved upon the face of the waters,' meaning the spirit of the Messiah ["the spirit of Adam" in the parallel passage, Midr. Teh. to cxxxix. 5; both readings are essentially the same], of whom it is said (Isa. xi. 2), 'And the spirit of the Lord shall rest upon him.'" This contains the kernel of Philo's philosophical doctrine of the creation of the original man. He calls him the idea of the earthly Adam, while with the rabbis the רוח (spirit of Adam) not only existed before the creation of the earthly Adam, but was preexistent to the whole of creation. From the preexisting Adam, or Messiah, to the Logos is merely a step.

Paul.

The above-quoted Midrash is even of greater importance for the understanding of the Pauline Christology, as affording the key to Paul's doctrine of the first and second Adam. The main passage in Pauline Christology is I Cor. xv. 45–50. According to this there is a double form of man's existence; for God created a heavenly Adam in the spiritual world and an earthly one of clay for the material world. The earthly Adam came first into view, although created last. The first Adam was of flesh and blood and therefore subject to death—merely "a living soul"; the second Adam was "a life-giving spirit"—a spirit whose body, like the heavenly beings in general, was only of a spiritual nature. The apparently insuperable difficulty of the Pauline Christology which confronts the expounders of the New Testament (see, for instance, Holtzmann, "Lehrbuch der Neu-Testamentlichen Theologie," ii. 75 *et seq.*) disappears entirely when reference is made to the Midrash. As a pupil of



Adam Ḳadmon—Diagram illustrating the Sefirot (Divine Attributes).
(From Ginsburg, "The Kabbalah.")

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* The oldest rabbinical source for the term "Adam ha-Ḳadmoni" is Num. R. x., where Adam is styled, not as usually, "Ha-Rishon" (the first), but "Ha-Ḳadmoni" (the original). Compare the very ancient expression "*naḥash ha-ḳadmoni*" (the original serpent, the devil).

Gamaliel, Paul simply operates with conceptions familiar to the Palestinian theologians. Messiah, as the Midrash remarks, is, on the one hand, the first Adam, the original man who existed before Creation, his spirit being already present. On the other hand, he is also the second Adam in so far as his bodily appearance followed the Creation, and inasmuch as, according to the flesh, he is of the posterity of Adam. Paul, therefore, is not dependent upon Philo for his Christology, as most scholars hold; indeed, he differs from him on most essential points. With Philo the original man is an idea; with Paul he is the personality of Jesus. With Philo the first man is the original man; Paul identifies the original man with the second Adam. The Christian apostle evidently drew upon the Palestinian theology of his day; but it can not be denied that in ancient times this theology was indebted to the Alexandrians for many of its ideas, and probably among them for that of preexistence. The Midrash thus considered affords a suitable transition to the Gnostic theories of the original man.

The Clementines.

It has been said that the Midrash already speaks of the spirit (πνεῦμα) of the first Adam or of the Messiah without, however, absolutely identifying Adam and Messiah. This identification could only be made by persons who regarded only the spirit of the Scripture (meaning, of course, their conception of it) and not the letter as binding; who lived in a medium more exposed to the heathen mythology than that of the rabbinical schools. In such circles originated the Clementine "Homilies" and "Recognitions," in which the doctrine of the original man (called also in the Clementine writings "the true prophet") is of prime importance. It is quite certain that this doctrine is of Judæo-Christian origin. The identity of Adam and Jesus seems to have been taught in the original form of the Clementine writings. The "Homilies" distinctly assert:

> "If any one do not allow the man fashioned by the hands of God to have the holy spirit of Christ, is he not guilty of the greatest impiety in allowing another, born of an impure stock, to have it? But he would act most piously if he should say that He alone has it who has changed His form and His name from the beginning of the world, and so appeared again and again in the world until, coming to his own times, . . . He shall enjoy rest forever" ("Hom." iii. 20).

The "Recognitions" also lay stress upon the identity of Adam and Jesus; for in the passage (i. 45) wherein it is mysteriously hinted that Adam was anointed with the eternal oil, the meaning can only be that Adam is the anointed (משיח). If other passages in the "Recognitions" seem to contradict this identification they only serve to show how vacillating the work is in reference to the doctrine of the original man. This conception is expressed in true Philonic and Platonic fashion in i. 18, where it is declared that the "interna species" (ἰδέα) of man had its existence earlier. The original man of the Clementines is, therefore, simply a product of three elements, namely, Jewish theology, Platonic-Philonic philosophy, and Oriental theosophy; and this fact serves to explain their obscurity of expression on the subject.

Other Gnostic Systems.

In close relationship to the Clementine writings stand the Bible translator Symmachus and the Jewish-Christian sect to which he belonged. Victorinus Rhetor ("Ad Gal." i. 19; Migne, "Patr. Lat." viii. col. 1155) states that "The Symmachiani teach 'Eum—Christum—Adam esse et esse animam generalem.'" The Jewish-Christian sect of the Elcesaites also taught (about the year 100) that Jesus appeared on earth in changing human forms, and that He will reappear (Hippolytus, "Philosophoumena," x. 25). That by these "changing human forms" are to be understood the appearances of Adam and the patriarchs is pointed out by Epiphanius ("Adversus Hæreses," xxx. 3), according to whom the Jewish-Christian sects of Sampsæans, Ossenes, Nazarenes, and Ebionites adopted the doctrine of the Elcesaites that Jesus and Adam are identical.

Manicheism.

A portion of these Gnostic teachings, when combined with Persian and old Babylonian mythology, furnished Manes, or Mani, with his particular doctrine of the original man. He even retains the Jewish designations "Insan Kadim" (= אדם קדמון) and "Iblis Kadim" (= נחש קדמון), as may be seen in the Fihrist. But, according to Manes, the original man is fundamentally distinct from the first father of the human race. He is a creation of the King of Light, and is therefore endowed with five elements of the kingdom of light; whereas Adam really owes his existence to the kingdom of darkness, and only escapes belonging altogether to the number of demons through the fact that he bears the likeness of the original man in the elements of light concentered in him. The Gnostic doctrine of the identity of Adam, as the original man, with the Messiah appears in Manes in his teaching of the "Redeeming Christ," who has His abode in the sun and moon, but is (as Kessler, in Herzog's "Realencyclopädie für Protestant. Theologie," 2 ed. ix. 247, has pointed out) identical with the original man. It also appears in this theory that Adam was the first of the sevenfold series of true prophets, comprising Adam, Seth, Noah, Abraham, Zoroaster, Buddha, and Jesus. The stepping-stone from the Gnostic original man to Manicheism was probably the older Mandæan conception, which may have exercised great influence. Of this conception, however, there remains in the later Mandæan writings little more than the expression "Gabra Ḳadmaya" (= Adam Ḳadmon; Kolasta, i. 11).

Mohammedan Sects.

The relation of the Mohammedan sects to Jewish Gnosticism in their teachings concerning the incarnation of the Divine Being is very uncertain. It is only known that their theories contain more Gnostic than Buddhist elements; and in this connection it was probably not by mere accident that the founder of one of their sects, ABDALLAH IBN SABA (652), was a Jewish apostate. Their Gnostic character plainly appeared a century later (765), when Abdallah's views were systematized by the Ismailians. Their doctrine was then stated as follows: "God has effected seven successive incarnations of His being, in the shape of prophets whom He sent into the world; and these were Adam, Noah, Abraham, Moses, Jesus, Mohammed, and the Mahdi" (August Müller, "Der Islam," i. 588). It is not difficult to discern herein the Clementine theory of the sevenfold prophetic chain beginning with Adam and ending with the Messiah (Mahdi).

The Druses.

A further development of the Mohammedan doctrine is that of Darosi, whose adherents, under the name of Druses, form at the present day an independent community, religiously as well as politically. Darosi in 1017 publicly preached in the mosques that Adam's soul had passed into Ali, his son-in-law, and from him to the Fatimides (Müller, *ib.* i. 632). It is interesting to note that the identification, partial or complete, of Adam (the original man) with the Savior of man is universal, however varying the conception of the Messiah-Mahdi may be.

Akiba.

For practical reasons the consideration of the subject of Adam Ḳadmon in the Cabala has been reserved for the end of this article. Before discussing the subject it will be well to revert to the ancient rabbinical sources already referred to. There is a fundamental theosophical statement by Akiba in the Talmud relative to this topic to which no reference has yet been made. He says, in Abot, iii. 14, "How favored is man, seeing that he was created in the image! as it is said, 'For in the image, אלהים made man'" (Gen. ix. 6). That "in the image" does not mean "in the image of God" needs no proof; for in no language can "image" be substituted for "image of God." There is, moreover, another difficulty in this passage: the verse quoted is not that of Gen. i. 27, wherein the creation of man in the image of God is primarily stated. Gen. ix. 6 treats only secondarily of man's creation. The selection of a secondary quotation in support is not a little surprising to those familiar with the usual rabbinical mode of quotation. In point of fact Akiba does not speak only of the image (צלם) according to which man was created, but also of the likeness (דמות; Gen. R. xxxiv. 14). בצלם really has no other signification than "after the image." Akiba, who steadfastly denies any resemblance between God and other beings—even the highest type of angels—teaches that man was created after an image—that is, an archetype—or, in philosophical phrase, after an ideal, and thus interprets Gen. ix. 6, "after an image God created man," an interpretation quite impossible in Gen. i. 27. Compare the benediction in Ket. 8*a*, בצלמו בצלם דמות תבניתו, wherein God is blessed because "He made man in His image [בצלמו], in the image of a form created by Him." The concluding explanatory words of this benediction intimate, in Akiba's style, that Adam was created after the image of a God-created type (תבנית).

Zohar.

Closely related to the Philonic doctrine of the heavenly Adam is the Adam Ḳadmon (called also Adam 'Ilaya, the "High Man," the "Heavenly Man") of the Zohar, whose conception of the original man can be deduced from the following two passages: "The form of man is the image of everything that is above [in heaven] and below [upon earth]; therefore did the Holy Ancient [God] select it for His own form" (Idra R. 141*b*). As with Philo the Logos is the original image of man, or the original man, so in the Zohar the heavenly man is the embodiment of all divine manifestations: the Ten Sefirot, the original image of man. The heavenly Adam, stepping forth out of the highest original darkness, created the earthly Adam (Zohar, ii. 70*b*). In other words, the activity of the Original Essence manifested itself in the creation of man, who at the same time is the image of the Heavenly Man and of the universe (Zohar, ii. 48), just as with Plato and Philo the idea of man, as microcosm, embraces the idea of the universe or macrocosm.

Luria.

The conception of Adam Ḳadmon becomes an important factor in the later Cabala of Luria. Adam Ḳadmon is with him no longer the concentrated manifestation of the Sefirot, but a mediator between the En-Sof ("Infinite") and the Sefirot. The En-Sof, according to Luria, is so utterly incomprehensible that the older cabalistic doctrine of the manifestation of the En-Sof in the Sefirot must be abandoned. Hence he teaches that only the Adam Ḳadmon, who arose in the way of self-limitation by the En-Sof, can be said to manifest himself in the Sefirot. This theory of Luria's, which is treated by Ḥayyim Vital in "'Eẓ Ḥayyim; Derush 'Agulim we-Yosher" (Treatise on Circles and the Straight Line), leads, if consistently carried out, to the Philonic Logos.

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L. G.

ADAMAH ("Red Land"): Fortified city of Naphtali, northwest of the Sea of Galilee (Josh. xix. 36); identified by Conder with modern 'Admah, north of Beth-shean. G. B. L.

ADAMANT: This term occurs three times in the Old Testament (Ezek. iii. 9, Zech. vi. 12, Jer. xvii. 1), and is used as a translation for *shamir*. Although no definite idea can be gathered concerning the identity of the substance intended from these passages, it is possible to determine its nature and the uses to which it was put. A very hard substance is clearly indicated in all the passages, and in Jer. xvii. 1 it is compared with the engraver's tool of iron. In the two other passages it is used figuratively to express an unyielding, stubborn, and defiant spirit. The diamond can not be meant by Jer. xvii. 1, for the diamond was not used for engraving by the ancients, and indeed it is doubtful whether the diamond in its polished form was known to them. The substance used for engraving was corundum (Petrie, "Pyramids and Temples of Gizeh," p. 173), and this is probably intended by the "adamant" of the Bible. The reading "adamant" in Ecclus. xvi. 16 is evidently wrong. It does not give any intelligible meaning, and in the manuscript discovered by Schechter, the Hebrew reads "for the sons of man" ("Wisdom of Ben Sira," ed. Schechter and Taylor, 1899, p. 10, text). The Talmud, explains SHAMIR as a miraculous worm that was used in engraving the stones on the breastplate of the high priest, and according to a widespread legend which became known to the Arabs, Solomon was assisted by this worm in the building of the Temple (Soṭah, 24*b*, 48*b*).
G. B. L.

ADAMANTIUS: Jewish physician, author, and naturalist (*ἰατρικῶν λόγων σοφιστής*; see Socrates, "Hist. Eccl." vii. 13); lived in Alexandria in the fourth century. He prepared an abridgment, in two volumes, of the *Φυσιογνωμικά*, a work on physiognomy, written by Polemon the rhetor, who is supposed to have lived in the time of Hadrian. Of this work an Arabic version in manuscript exists in the University Library at Leyden. He dedicated his abridgment to the emperor Constantius. The various editions of this work are "Adamantii Sophistæ Physiognomica," in Greek, Paris, 1540; "Adamantii Sophistæ Physiognomicon, id est de Naturæ Indiciis Cognoscendis Libri Duo," in Greek and Latin, Basel, 1544; in Greek, together with the works of Ælian, Polemon, and others, Rome, 1545. An uncritical edition in Greek and Latin was published by I. G. Franz under the title "Scriptores Physiognomiæ Veteres," Altenburg, 1780. Another work by Adamantius, "On the Winds" (*Περὶ 'Ανέμων*), was published by V. Rose, in "Anecdota Græca," i. 29. Two quotations from this are known, one cited by Ætius, a physician of Amida (see Photius, "Bibliotheca," cod. 221, iii. 163), *Περὶ 'Ανέμων, 'Αδαμαντίου Σοφιστοῦ*, ed. I. Hirschberg, Leipsic, 1899, and one in the late Byzantine period by Joannes Diaconus Galenus. Adamantius himself declares that in this work he followed more the method of the "Physiognomica" of Aristotle than any other, an important fact for the textual criticism of the works both of Aristotle and of Adamantius. Adamantius was also a naturalist; medicaments introduced by him are mentioned by Oribasius, who compiled a medical work during the reign of the emperor Julian.

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S. Kr.

ADAM-SALOMON, ANTONY SAMUEL: French sculptor; born at La Ferté-sous-Jouarre, in the department of Seine-et-Marne, France, 1818; died in Paris, April 29, 1881. Adam-Salomon was intended for a mercantile career, which he followed for some time at Fontainebleau; but he afterward entered the factory of Jacob Petit as modeler, a calling for which he had shown talent in his youth. He was sent by the authorities of his department with a scholarship to Paris, where he studied sculpture thoroughly; and then, to perfect himself in his art, he traveled in Switzerland and England. The bust of Béranger which he produced at once established his reputation, and was repeatedly copied. It is said that, as the poet declined to sit for him, he modeled the features from memory. Adam-Salomon exhibited twice in the Salon, under the pseudonym of "Adama" (1844 and 1848).

His other productions included medallions of Copernicus and of Amyot, busts of Rossini, Delphine Gay, George Sand, Lamartine, Halévy, Garnier-Pagès, and others. Lamartine had a special esteem for Adam-Salomon; and the sculptor, after the death of the poet, took a cast of his head. He also made a medallion of Marchand Ennery, chief rabbi of France. Besides these works his bas-relief of Charlotte Corday and the tomb of the duke of Padua are worthy of mention.

Adam-Salomon.

Toward the end of his career, Adam-Salomon devoted himself to photography, and assisted in the development of this art. In 1850 he married Mlle. Georgine Cornélie Coutellier, a fellow artist, of Christian birth, who embraced the Hebrew faith and remained true to it till her death in 1878. The remains of Adam-Salomon rest in Fontainebleau.

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J. W.

ADAMS, HANNAH: American author of a Jewish history; born at Medfield, near Boston, in 1755 or 1756; died at Brookline, Mass., November 15, 1832; one of the earliest women writers of America. She acquired the rudiments of Greek, Latin, and Hebrew from some university students boarding with her father who encouraged her religious and historical studies. She wrote extensively on topics connected with her favorite studies, and though her writings brought her little pecuniary profit, they secured her many distinguished friends, among them the Abbé Grégoire, with whom she carried on a correspondence that formed the nucleus for her "History of the Jews." Among her various works are "A View of Religious Opinions" (1784), of which several American and English editions appeared, the fourth edition under the title "Dictionary of Religions"; "History of New England" (1799); "Evidences of Christianity" (1801); an "Autobiography," and the "History of the Jews from the Destruction of Jerusalem to the Present Time" (Boston, 1812; London, 1818). The last work became popular in Europe and America, and a German edition was printed in two volumes at Leipsic in 1819–20. This history of the Jews after Biblical times was the first issued in America, and it contains, among other interesting features, a great deal of information about the Jews of America that was reproduced by Jost. It is based chiefly on the works of Grégoire, Basnage, Buchanan, and others.

G. A. K.

ADAMS, JOHN: Second president of the United States; born at Braintree, Mass., Oct. 19 (old style), 1735; died at Quincy, Mass., July 4, 1826. In the later years of his life he devoted much time and thought to the consideration of the history of religions. Upon this subject he carried on an extensive correspondence with Jefferson, in which he exhibited an intimate knowledge of Jewish history and of the contributions of the Jews to the civilization of the world. In expressing his opinion in February, 1809, he wrote ("Works of John Adams," ix. 609, 610):

> ". . . In spite of Bolingbroke and Voltaire, I will insist that the Hebrews have done more to civilize men than any other nation. If I were an atheist, and believed in blind eternal fate, I should still believe that fate had ordained the Jews to be the most essential instrument for civilizing nations. If I were an atheist of the other sect, who believe, or pretend to believe, that all is ordered by chance, I should believe that chance had ordered the Jews to preserve and propagate to all mankind the doctrine of a supreme, intelligent, wise, almighty Sovereign of the universe, which I believe to be the great essential principle of all morality, and consequently of all civilization. I can not say that I love the Jews very much, nor the French, nor the English, nor the Romans, nor the Greeks. We must love all nations as well as we can, but it is very hard to love most of them."

In 1818 he expressed himself similarly in a letter to Mordecai M. Noah (see Noah, "Travels in England, France, Spain," etc., appendix, p. xxvi.).

H. F.

ADAR (R. V., **ADDAR**): **1.** A Benjamite, son of Bela (I Chron. viii. 3). **2.** A border town of Judah (Josh. xv. 3).

G. B. L.

ADAR (Assyrian, **Ad-da-ru**): The twelfth ecclesiastical and sixth civil month (Esth. iii. 7, ix. 1; Ezra, vi. 15). It has usually twenty-nine days, of which the following have been set apart for commemoration: The seventh day is observed as the anniversary of the death of Moses. The ninth of Adar was made a fast-day, because, says the Megillat Ta'anit, the Hillelites and Shammaites strongly opposed each other on the seventh of Adar (compare Shab. 17*a*). The thirteenth day was originally a festival, called Nicanor Day, commemorating the death of Nicanor (see Adarsa), the Syrian general in the Maccabean war, who aroused the indignation of the people by his insulting language concerning the sanctuary (II Macc. xv. 36; Ta'anit, 18*b*; Megillat Ta'anit). Subsequently the thirteenth of the month was made a day of fasting in memory of Esther's fast (Esth. iv. 16), and it was called the Fast of Esther. It was the preparatory day to the festival of Purim, celebrated on the fourteenth day, and in Shushan also on the fifteenth day. At present Adar coincides approximately with March.

K.

ADAR, THE SEVENTH OF: According to tradition or calculation (compare Deut. xxxiv. 8 and Josh. i. 11, iii. 2, iv. 19), the anniversary of the death of Moses (Megillat Ta'anit, last chapter). Josephus ("Ant." iv. 8, § 49) gives the first day of Adar as the day of Moses' death. The day is mentioned with the rest of the ancient fast-days in "Ṭur Oraḥ Ḥayyim," § 580, and "Kol Bo," but Joseph Caro in his commentary states that he has no knowledge of any of them being observed by the people. In the seventeenth century in Turkey and Italy, and later in northern Europe as well, it became customary for pious Jews to observe the day as a fast-day and to read portions from the Midrash relating to the life and death of Moses, arranged in a special *tiḳḳun* by Samuel Aboab, rabbi of Venice. K.

ADAR SHENI (WEADAR): The Second, or intercalary, Adar, the thirteenth month of a Jewish embolismic year; it has twenty-nine days and the first Adar has then thirty. Purim is celebrated on the fourteenth of this later month of Adar in embolismic years. An anniversary of a death (*Jahrzeit*) that has occurred in Adar Sheni is observed in that month in an embolismic year, but otherwise in the first Adar. See CALENDAR. K.

ADARBI, ISAAC BEN SAMUEL: A casuist and preacher of the Shalom Congregation of Salonica; lived in the sixteenth century. He was the pupil of JOSEPH TAITAZAK and the schoolmate of Samuel di Medina (מהרשד"ם). Adarbi wrote: (1) "Dibre Ribot" (Polemics), consisting of four hundred and thirty responsa, which are interspersed with keen discussions on halakic problems occurring in the Talmud and its commentaries (Salonica, 1581; Venice, 1587; Sudilkov, 1833); (2) "Dibre Shalom" (Words of Peace), containing thirty sermons preached on various occasions, as well as homiletic commentaries on the weekly lessons of the Pentateuch (Salonica, 1585). In these sermons he often reproduces observations made by his teacher Taitazak. A second edition was published by Eliezer ben Shabbethai, who added an index of the Biblical passages dealt with and some notes (Venice, 1586; *ibid.* 1587).

BIBLIOGRAPHY: Conforte, *Ḳore ha-Dorot*, ed. Cassel, p. 38 (see index); Steinschneider, *Cat. Bodl.* col. 1083; Benjacob, *Oẓar ha-Sefarim*, p. 106.

M. B.

ADARSA (called also **Adasa**): A village in Judea, thirty furlongs from BETH-HORON, and a three days' march from Gazera. Eusebius ("Onomasticon," *s.v.*) describes it as being near Guphna. Under the name of Adasa it is mentioned in I Macc. vii. 40, and in Josephus, "Ant." xii. 10, § 5, as the scene of the decisive battle between Judas Maccabeus and the Syrian general Nicanor, which took place on Adar 13, 160 B.C., and in which the latter was vanquished. Although the former had only 3,000 men (I Macc.), or according to Josephus (*l.c.*) only 1,000, while his enemy commanded 9,000, Nicanor, who fell in the battle, was vanquished. His defeat occurred on the day before Mardocheus' (Mordecai's) Day, that is, the Thirteenth of Adar, the day before PURIM. In commemoration an annual festival called Nicanor's Day was instituted (I Macc. vii. 49; II Macc. xv. 36). According to the Talmud (Yer. Meg. ii. 66*a* and Megillat Ta'anit, xii.) it was a semi-festival. F. DE S. M.

ADAVI, MOSES BEN SAMUEL: A Talmudic scholar and author, who flourished in Tunis about the middle of the eighteenth century. He was a pupil of Isaac Lumbroso and Abraham Ḥayat. Adavi was the author of novellæ and collectanea to several treatises of the Babylonian Talmud and to the "Yad ha-Ḥazaḳah" of Maimonides, which were published in book form at the expense of the sons of Samuel Nataf at Leghorn (1759), and which for that reason bear the title "Bene Shemuel" (Sons of Samuel). This was the first work published by a Tunisian Jew.

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 38; Cazès, *Notes sur les Israélites Tunisiens*, p. 152.

M. K.

ADBEEL: A name found in the genealogical list of the sons of Ishmael, in Gen. xxv. 13, and in the corresponding list of I Chron. i. 29.

G. B. L.

ADDA: The name of two amoraim, neither of whom had a distinguishing patronymic or cognomen. The elder was a Palestinian, and lived in the first generation (third century). He was a colleague of R. Jonathan (Yer. Ter. x. 47*b*). The younger was a disciple of Raba, and a contemporary of R. Ashi (Men. 43*a*, 59*b*). S. M.

ADDA B. ABIMI (BIMI): A Palestinian amora of the fourth generation, disciple of R. Ḥanina b. Pappi, and contemporary of R. Hezekiah. It is surmised that his patronymic Abimi was changed into Ukmi or Ikkuma, that is, "the Dark," because his memory was not retentive enough to guard him against the misquoting of traditions (Yer. Ber. ix. 14*a*; Yer. Ta'anit, iii. 64*b*; 'Er. 9*b*, 12*a*; Beẓah, 26*b*).

S. M.

ADDA B. AHABAH (AḤWAH): 1. A Babylonian amora of the second generation (third and fourth centuries), frequently quoted in both the Jerusalem and the Babylonian Talmud. He is said to have been born on the day that Rabbi (Judah I.) died (Ḳid. 72*a*, *b*; Gen. R. lviii; see ABBA HOSHAYA). He was one of the disciples of Abba Arika (Rab), at whose funeral he rent his garments twice in token of his mourning for the great scholar (Yer. B. Ḳ. ii. 3*a*; Ber. 42*b* *et seq.*). In Pumbedita R. Adda gathered about him a great many pupils, whom he taught sometimes in the public thoroughfares (Yeb. 110*b*). He lived to a very old age, and when interrogated on the merits that entitled him to be so favored of heaven, he gave the following sketch of his life and character:

> "No one has ever preceded me to the synagogue, nor has any one ever remained in the synagogue after my departure. I never walked as much as four cubits without meditating on the Law, and never thought of its contents at places not scrupulously clean. Nor did I prepare a bed for myself to enjoy regular sleep, nor did I disturb my colleagues by walking to my seat at college among them. I never nicknamed my neighbor nor rejoiced at his fall. Anger against my neighbor never went to bed with me, and I never passed the street near where my debtor lived; and while at home I never betrayed impatience, in order to observe what is said (Ps. ci. 2), 'I will walk within my house with a perfect heart'" (Yer. Ta'anit, iii. 67*a*; somewhat different in Babli, *ibid.* 20*b*).

Yet where sanctity of life and the glory of heaven were concerned, he lost his patience and risked much. Thus, on one occasion, when he observed on the street a woman named Matun dressed in a manner unbecoming a modest Jewess, he violently rebuked her. Unfortunately for him the woman was a Samaritan, and for the attack on her he was condemned to pay a fine of 400 zuz (about $60 actual value, or £12), and thereupon he repeated a popular saying, "*Matun, matun* [waiting, patience] is worth 400 zuz!" (Ber. 20*a*).

Such a character is generally surrounded by a halo of legend, and later ages supplied this. It is said that R. Adda's piety was so highly valued in the sight of heaven that no favor asked by him was ever refused.

Legends as to His Sanctity.

In times of drought, for example, when he pulled off but one shoe (preparatory to offering prayer), an abundance of rain descended; but if he pulled off the other, the world was flooded (Yer. Ta'anit, *l.c.*). Even his teacher, the famous Rab, realized Adda's protective influence. On one occasion when he and Samuel, accompanied by Adda, came to a tottering ruin, and Samuel proposed to avoid it by taking a circuitous route, Rab observed that just then there was no occasion for fear, since R. Adda b. Ahabah, whose merits were very great, was with them; consequently no accident would befall them. Samuel's great colleague R. Huna I. also believed in and availed himself of R. Adda's supposed miraculous influence with heaven. This rabbi had a lot of wine stored in a building that threatened to collapse. He was anxious to save his property, but there was danger of accident to the laborers. Therefore he invited Rab Adda into the building, and there engaged him in halakic discussions until the task of removing its contents was safely accomplished; hardly had the rabbis vacated the premises when the tottering walls fell (Ta'anit, 20*b*).

Of Rab Adda's numerous noteworthy observations on Biblical texts, the following may be quoted: "The man who is conscious of sin and confesses it, but does not turn away from it, is like the man who holds a defiling reptile in his hand; were he to bathe in all the waters of the world, the bath would not restore him to cleanness. Only when he drops it from his hand, and bathes in but forty seahs (= about 100 gallons) of water he is clean." This follows from the Biblical saying (Prov. xxviii. 13), "Whoso confesseth and forsaketh them shall have mercy"; and elsewhere it is said (Lam. iii. 41), "Let us lift up our heart as well as our hands unto God in the heavens" (Ta'anit, 16*a*; compare Tosef. *ibid.* i. 8).

2. A disciple of Raba, addressed by the latter as "my son." In a discussion the elder rabbi once rebuked him as devoid of understanding (Ta'anit, 8*a*; Yeb. 61*b*; Sanh. 81*a*, *b*). Subsequently he studied under R. Papa and waited on R. Naḥman b. Isaac (B. B. 22*a*; see version in Rabbinowicz, "Diḳduḳe Soferim," *ad loc.*, note 6; Ḥul. 133*b*, where some manuscripts read "bar Ḥana" or "Ḥanah"). S. M.

ADDA OF CÆSAREA (KISRIN): A disciple of R. Johanan, and a teacher in the third amoraic generation. Because of his cognomen he is erroneously supposed to have been the son of R. Abbahu of Cæsarea (Abbahu II.; Yer. Ber. 4, 8*c*; Yer. M. Ḳ. iii. 82*c*; Bab. *ibid.* 20*b*). S. M.

ADDA, CALENDAR OF. See CALENDAR.

ADDA B. ḤUNYA: The homiletic observation on Eccl. i. 4 ("One generation passeth away, and another generation cometh: but the earth abideth forever") has thus been transmitted by him: "Consider the present generation as good as the generation that is passed and gone. Say not, 'Were R. Akiba living, I would study the Bible under him; were R. Zerah and R. Johanan living, I would read Mishnah before them.' But consider the generation that has arisen in thy days, and the wise men of thy time, as good as the previous generations and as the earlier wise men that have been before thee" (Eccl. R. *ad loc.*; compare Midr. Sam. § 15). S. M.

ADDA B. MATNA: A Babylonian amora of the fourth century, disciple of Abaye and of Raba. He appears to have obtained some halakic information from Rabina I., and in his later years to have associated with Rabina II. To satisfy his thirst for knowledge, he felt obliged to leave his home, and when his wife asked, "What will thy little ones do?" he laconically replied, "Are the water-plants in the marshes all gone?" (Shab. 48*a*; Ket. 28*a*, 77*b*, 85*a*; Shebu. 18*a*; Meg. 28*b*; 'Er. 22*a*).
S. M.

ADDA, MESHOḤAAH (משוחאה "Surveyor"): A disciple of R. Judah b. Ezekiel, who instructed Raba how to measure city limits for the regulation of Sabbath walks ('Er. 56*b*, B. M. 107*b*). S. M.

ADDA B. MINYOMI: A Babylonian amora of the third century, junior contemporary of Rabina I. and of Huna Mar b. Iddi. He is sometimes quoted anonymously as "The Court of Nehardea" (B. Ḳ. 31*b*, Ḥul. 49*a*, Sanh. 17*b*). S. M.

ADDA B. SIMON: A Palestinian amora, who is known chiefly for ethical rules quoted in the name of his predecessors (Yer. Ber. ii. 4*d*; Yer. Meg. 1, 71*c*; Eccl. R. iv. 17). S. M.

ADDAN: A city of Babylonia, some of the inhabitants of which migrated with the Jews under Zerubbabel, but were unable to prove their Israelitish descent (Ezra, ii. 59). In the corresponding list of Neh. vii. 61, the place is called **Addon.** I Esd. v. 36 has **Charaathalan** which is probably due to a running together of the words Cherub and Addan.
G. B. L.

ADDER (שפיפון): Reptile mentioned only in Gen. xlix. 17. It is the modern Arabic *shiphon*, a horned sand-snake, or *Cerastes haselquistii* (Hart, "Animals of the Bible," pp. 13, 14). This viper, which is only about a foot long and of a grayish tint, lurks in ruts and footprints, and bites with deadly effect man or beast that passes by. It is found in Africa, where it appears in great variety and in large numbers. See SERPENT. I. M. P.

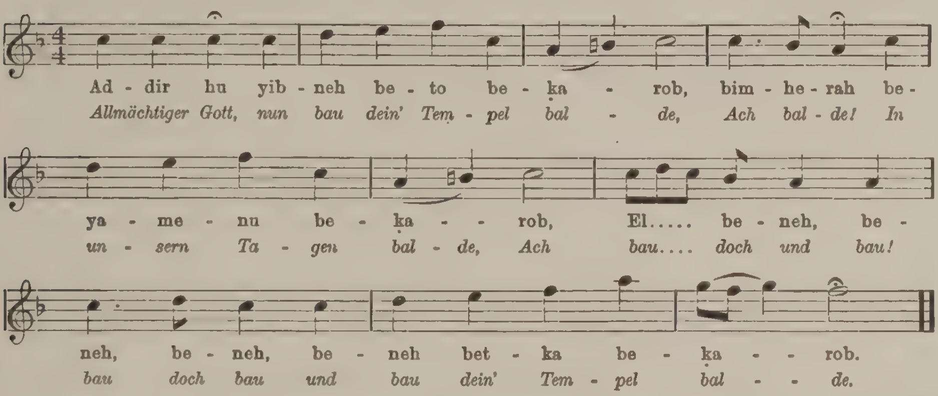
ADDIR HU (אדיר הוא): A hymn in the Seder, the home service for Passover eve, and so called from its initial words, but also known by its refrain of "Bimherah" (Speedily). It is one of the latest constituents of the HAGGADAH, in which it does not appear much before the end of the fifteenth century. Originally, according to the Avignon Maḥzor, it was a hymn for the festivals generally. But a little later it was adopted as a pendant to the hymn "Addir bimlukah" or "KI LO NAEH," which was chanted on the first evening of Passover. Each hymn has a thought to the promised redemption of Israel. But while "Addir bimlukah" is rather a hymn in praise of the Omnipotence which alone can bring on the redemption of Israel, "Addir Hu" is more strictly a prayer to that Omnipotence to hasten it by the restoration of the ancient center of Israel's religious organization. Originally, therefore, the former was chanted on the opening night of the Passover, and the latter on the second. But with the accretive tendency often evident in the development of the Jewish liturgy, it became the custom, about two centuries ago, to chant both hymns on each occasion.

The verses of these hymns differ in the first words only, these being a series of adjectives bearing an alphabetical acrostic. After the initial letter א they are usually grouped three together, thus forming the second to eighth stanzas. A quaint Judæo-German version once had great vogue, and it is still in use. It runs, "Allmächtiger (Barmherziger, etc.) Gott, nun bau dein' Tempel schiere," and so on. This German version appears even in a Haggadah of the Spanish rite (Amsterdam, 1612).

Suitability of the Tune. The tune seems to be the successful inspiration of a Jewish singer of the early part of the seventeenth century. It has succeeded beyond any other Hebrew melody in maintaining its position against all other airs for the words with which it is traditionally associated. The tune is first met with in the Hebrew, Latin, and German Haggadah published by J. S. Rittangel, electoral professor of Oriental languages at Königsberg, in 1644. He gives it, with a bass part to both Hebrew and German texts, as illustrated below (A). The melody was then of comparatively recent origin, and took a form which, translated into modern notation, is as follows.

A

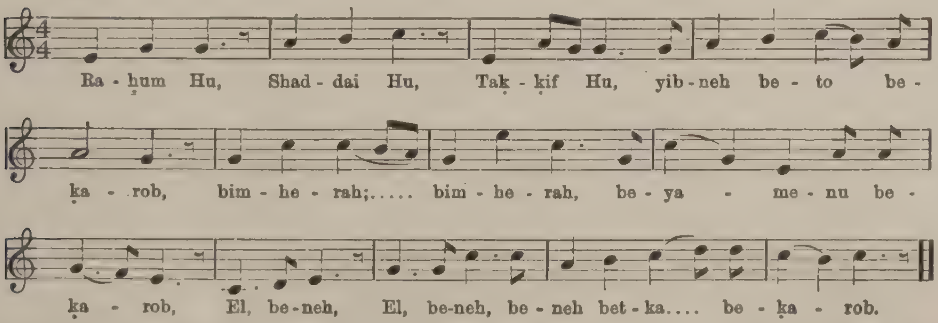
ADDIR HU


Ad - dir hu yib - neh be - to be - ka - rob, bim - he - rah be -
Allmächtiger Gott, nun bau dein' Tem - pel bal - de, Ach bal - de! In
ya - me - nu be - ka - - rob, El..... be - neh, be -
un - sern Ta - gen bal - de, Ach bau.... doch und bau!
neh, be - neh, be - neh bet - ka be - ka - - rob.
bau doch bau und bau dein' Tem - pel bal - - de.

Here, it will be seen, the melody is very simple, and little beyond speech-song suggested by the rhythm of the words (obviously according to the old German disregard of the stress-syllables) and their phrasing. The cadence itself is likewise but a conventional ending of familiar character. The modulation with the sharpened fourth is perhaps due not so much to the vocalist as to the transcriber. Altogether, the melody of 1644 has the character of a droning intonation rather than of a set melody. If taken by the father or other precentor of the family circle at an extreme pitch, as in Rittangel's transcription, the basses at the table would be tempted to sing "seconds," and would soon arrive at musical phrases nearer to some of the forms now customary. And this is, indeed, what happened: for in Gottfried Selig's "Der Jude," of 1769, just midway between Rittangel's days and ours, the melody is given almost precisely as it is now sung in North Germany. In this it illustrates the history of most Hebrew melodies, which thus gradually crystallized into a tuneful and definite shape, altogether congenial to the ears of the Jews who sang them, and transmitted them modified by the "personal equation" of each depositary of the tradition. The present melody (B), having become familiar to Jews accustomed in their every-day life to the Germanic folk-song, was easily reproduced by them in the family circle, where the ability would be wanting—among the children necessarily—to reproduce the more difficult intervals and ornaments of the synagogue plain-song. Hence it developed but little further; and although three or four variants exist of some of its phrases, they are not of essential importance, and, indeed, are often interchanged by the singer.

Adapted for Family Song. Perhaps the version most widely followed is the following (set to the concluding stanza):

B

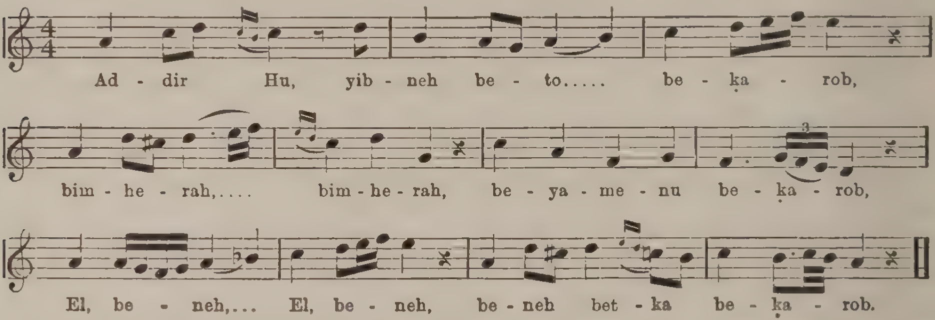

Ra - ḥum Hu, Shad - dai Hu, Tak - kif Hu, yib - neh be - to be -
ka - rob, bim - he - rah;..... bim - he - rah, be - ya - me - nu be -
ka - rob, El, be - neh, El, be-neh, be - neh bet - ka.... be - ka - rob.

The uniform employment of this melody, in contrast with the divergence of the tunes in use for each of the other Seder hymns, is also due to its selection as the "representative theme" (*niggun*) for the festival of Passover, inasmuch as it is an old custom to chant the responses in Ps. cxviii to it. The custom, however, does not date back to Rittangel's day, since he tells us that these verses of the HALLEL then had their own "very beautiful and delightful melody," which, unfortunately, he omitted to transcribe.

Its Wide Popularity.

The old German tune spread rapidly east and west, being still modified to suit the local ear at each stage of its journeying. It even reached Asia and Africa, where it came into the region of a musical system widely differing from that of its northern fatherland. Thus this melody was affected by the peculiarities of the Perso-Arab music, with its plaintive sadness, its frequent repetition of brief phrases, its tendency to ornamentation, and its undiatonic tonality. When, therefore, the orientalized form was chanted to E. Lubbert in Egypt about forty years ago, he did not readily recognize its descent from the "Addir Hu" of the north; but transmitted it to Fétis, the historian of music, simply as a melody "traditional in the synagogue at Alexandria." When, however, the version which is given above (C) is divested of the local coloring of the melody and shifting of the accent which would inevitably suggest themselves in the mouth of a Jewish cantor in Egypt, very little variation in essentials remains from the version either of old Königsberg or of modern New York.

C


Ad - dir Hu, yib - neh be - to..... be - ka - rob,
bim - he - rah,.... bim - he - rah, be - ya - me - nu be - ka - rob,
El, be - neh,... El, be - neh, be - neh bet - ka be - ka - rob.
3

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F. L. C.

ADDISON, JOSEPH: English essayist; born at Milston, in England, May 1, 1672; died June 17, 1719. He has been fittingly characterized as "the chief architect of English public opinion in the eighteenth century." For this reason his attitude toward Jews and Judaism is of importance.

Attitude Toward the Jews.

By his writings he greatly influenced the public estimate of the Jews in respect to their social and economic status; and for a century after he wrote, legislation and judge-made law both emanated from the classes who read and enjoyed the writings of the chief author of the "Spectator." An examination of Addison's writings discloses at least five distinct references to Jews and Judaism, in all of which he shows a sympathetic attitude and a comparatively intimate knowledge of the subject, considering the circumstances of the day. (See the "Spectator," Nos. 405, 495, 531; "The Freeholder," No. 5, and passages in his "Dialogue on Medals.") The only one of these references to which special attention needs be given here is an essay that appeared in the "Spectator," No. 495, September 27, 1712, which is devoted wholly to the subject of the Jews. The other essays show his recognition of the debt that the English language owes to the Hebrew tongue for the idioms it has absorbed, the influence upon English custom and law of Jewish veneration for the name of God, and the prevalence of patriotism and love of country among the ancient Jews while they still had a country. No. 495 of the "Spectator" contains an interesting characterization of the Jews, and deals with their dissemination throughout the trading world, their numbers, their adherence to their religion, and the natural and providential reasons that may be assigned for these facts. The most interesting and significant passages in this essay are those dealing with the economic value of the Jews, resulting from their dispersion throughout the world. As to this fact, he says:

> "They are, indeed, so disseminated through all the trading parts of the world, that they are become the instruments by which the most distant nations converse with one another, and by which mankind are knit together in a general correspondence. They are like the pegs and nails in a great building, which, though they are but little valued in themselves, are absolutely necessary to keep the whole frame together."

Addison and Shakespeare.

It would be a serious error to regard Addison as merely echoing prevailing popular views of his time in these utterances. On the contrary, much stress must be laid here on Addison's kindly interest and sympathy, his knowledge of his subject, his curiosity concerning Jews and Judaism, his acquaintanceship with Jews, formed both at home and abroad, his information gained through the official channels of the state and colonial departments, and his indebtedness to his father, LANCELOT ADDISON, who published an appreciative volume on the Jews, a few years after his son's birth. When Addison's attitude toward the Jew is compared with that of Shakespeare in his "Merchant of Venice," one becomes impressed with the former's broad, as contrasted with the latter's seemingly narrow, point of view. That this liberal attitude was largely peculiar to Addison himself, even though it may have influenced English gentlefolk to the present day, becomes still more apparent from the fact that no such sympathetic treatment of the Jew as his appeared in English literature for approximately a century after Addison wrote.

Addison's reference to the Jews and international commerce is especially important, because it was a contemporary recognition of the great contribution to general civilization made by the Jews in the English possessions at that time.

[Addison's "Ode on Gratitude" was translated into Hebrew by Shalom ben Jacob Cohen of Meseritz, under the title "Mizmor le-Todah," and published in "Bikkure ha-‘Ittim," i. 104 (Steinschneider, "Cat. Bodl." col. 2513). G.]

BIBLIOGRAPHY: *Dict. of National Biography*, s.v.; *Spectator*, No. 495; Max J. Kohler, in *Menorah Monthly*, January, 1898.

M. J. K.

ADDISON, LANCELOT: English clergyman and author; father of Joseph Addison; born at Meaburn Town Head, in the parish of Crosby Ravensworth, Westmoreland, 1632; died April 20, 1703. He was educated at Queen's College, Oxford, and served seven years (1662–70) as chaplain of the garrison at Tangiers. While in that city he became sufficiently interested in the condition of the Jews to study their habits and customs, and subsequently published a book upon them. His sojourn in the Barbary states afforded him exceptional opportunities for the study of alien customs, rites, and government, and his inquiring and sympathetic bent of mind induced him to investigate these carefully. The results of his investigations appeared in several works which he wrote and published after his return home; these were entitled "Life and Death of Muhamed," "West Barbary," "The First State of Muhametism," and a work entitled "The Present State of the Jews (more particularly relating to those of Barbary)." The last work was published at London in 1675 (a second edition in 1676, and a third in 1682). There were very few Jews in England at this time, and that country scarcely afforded opportunities for such a study of Jewish conditions as Addison made in the Moorish states; in view of these facts, the success of his work is noteworthy. The book bears the supplementary title, "wherein is contained an exact account of their customs, secular and religious, to which is annexed a summary discourse of the Mishnah, Talmud, and Gemara." The title gives a fair idea of the work; this may be supplemented by the following suggestive passage from the preface:

> "As to the account it gives of the Jews, I conceive there is not any so modern, nor in many things so particular and true, this being the result of Conversation, and not of Report."

While Addison naturally manifests a strong bias in his view of a different creed, it must be conceded that his work exhibited a liberality of view and a keenness of perception not often encountered at that time. These qualities and the marked fearlessness which evidently characterized this ecclesiastic of the dissolute days of Charles II. are indicated in the following passage from his work:

> "For, setting aside the Artifices of Commerce and Collusions of Trade, they [the Barbary Jews] can not be charged with any of those debauches which are grown into reputation with whole Nations of Christians, to the scandal and contradiction of their name and Profession."

BIBLIOGRAPHY: *Dict. of National Biography*, s.v.

M. J. K.

ADDO. See IDDO.

ADDON. See ADDAN.

ADELAIDE: Capital city of South Australia. The history of the Jewish community of this city is closely connected with a pioneer settler, Jacob Montefiore, who took a prominent part in the foundation of both the colony and the community. The congregation, which now numbers about five hundred persons, dates from 1840. The synagogue on Rundle street was consecrated in 1871 and stands upon the site of a small hall that was used by the congregation in its early days.

The Jews of Adelaide have borne an honorable share in the service of the state. In the Legislative Council, Maurice Salem sat for nine years. In the Legislative Assembly, four Jews have occupied seats at various times: Judah Moss Solomon (1852–66), Emmanuel Solomon, Lewis Cohen (1887–93), and V. L. Solomon, who was elected in 1890 and who is still a member. The last named, who was one of the principal pioneers of the northern territory, has filled the highest office attainable by a citizen, having been chosen premier of the colony in November, 1899, though, owing to political combinations, he was in office only seven days. The highest civic office, that of mayor, has been held by three Jews; namely, J. Lazar (1855–58), J. M. Solomon (1869–71), and Lewis Cohen (1883–84). In trade also the Jews have received honors, M. Lazarus having been elected president of the Adelaide Chamber of Manufactures.

Since the community was established, Adelaide has known only one Jewish minister, the Rev. A. T. Boas, who has been associated with the congregation since 1871. Attached to the synagogue is a congregational school, which is attended by sixty children. There are four Jewish societies, of which the Hebrew Benefit and Medical Society is the most noteworthy. It was founded in 1877 by S. Saunders, a justice of the peace, and its assets now amount to over nine hundred pounds sterling (about $4,500). I. Asher has been its president for over fifteen years. The other three societies are the Jewish Philanthropic, the Ladies' Benevolent, and the Hebrew Literary and Social Society. Most of the Jewish public men have been connected, in one capacity or another, with the synagogue and these societies.

D. I. F.

ADELKIND: A prænomen; also a family name among the Jews. As the former it is found in a list of martyrs in Nuremberg in the year 1298, and also occurs in a similar list for Weissensee of the year 1303. As a family name it is first met with in the case of Baruch Adelkind of Padua (but evidently of German origin), one of whose sons, Cornelius, became a well-known printer and publisher. The name is purely German, and occurs very early in German literature; the two words that form it, *Adel* (or *Edel* = "noble") and *Kind* (or *Kint*, *Chint* = "origin," "family"), are met very often in names for both men and women among the Jews of Germany.

BIBLIOGRAPHY: Salfeld, *Das Martyrologium des Nürnberger Memorbuches*, pp. 179, 216, 386.

W. M.

Cornelius B. Baruch Adelkind: Printer and publisher; lived in Italy during the first half of the sixteenth century; he was of German descent. From 1524 to 1544 he was in the employ of the Venetian publisher Daniel Bomberg, by whom were issued, with Adelkind's aid, texts of the Bible entire and in part, commentaries on the Bible, and prayer-books according to the German, Spanish, and Karaite rites. In 1544 he worked for another Venetian publisher, Giovanni di Gara, who, during that year, published editions of Baḥya b. Asher's famous commentary and of the pseudo-historical work, "Yosippon." In the following year Adelkind's name appeared on the title-page of the Midrash on the Pentateuch and the Megillot published in Venice by Giustiniani. From 1546 to 1553 he seems to have combined the functions of printer and publisher; for an edition of Solomon ibn Gabirol's "Mibḥar ha-Peninim" (Venice, 1546) and a reprint of a prayer-book of the German rite (Venice, 1549) bear his name alone. In 1553 he changed his residence from Venice to Sabbionetta, where he was employed by T. Foa, an edition of the Pentateuch, Megillot, and Hafṭarot (1553–55) being published with his aid.

The phrase "from the stem of Israel," that Adelkind and his brother (or brothers?) employ upon several occasions, has suggested to Steinschneider the possibility that he might have been a convert to Christianity. But in the poem on a certain apostate Marano of Venice, which the publisher Soncino adds to his edition of Vidal Benveniste's "Meliẓat 'Efer we-Dinah" (The Poem of 'Efer and Dinah), he calls Adelkind "Cornelius the Israelite," as does Elias Levita in one of the poems addressed by him to Levi b. Gerson.

BIBLIOGRAPHY: Steinschneider, *Jüd. Typographie*, in Ersch and Gruber, *Encyklopädie*, xxviii. 44; idem, *Cat. Bodl.* No. 7765.

W. M.

Daniel Adelkind: Printer and publisher; son of Cornelius b. Baruch Adelkind. Little is known of him except for the years 1550–52; and even for that short period the only data are to be gleaned from the mention of his name on the title-pages of books. In 1550 he was engaged with Giustiniani of Venice, whom he assisted in publishing the first edition of the Hebrew translation, by Moses ibn Tibbon, of Maimonides' philosophical work, "Millot ha-Higgayon." In 1551 and 1552 he seems to have had, in Venice, a printing-office of his own; for the following four books, which bear his name as printer, mention no other as editor or publisher: Jacob Weil's "Bediḳot," with a short glossary (Venice, 1551); Samuel Archivolti's ethical work, "Degel Ahabah" (Venice, 1551); "Megillat Sefer" (Venice, 1552); and, finally, the German "Præcepta Mulierum," or "Frauenbüchlein," in a short epilogue to which he begs his father to accept this "booklet" as a gift from his son (1st ed., Venice, 1552).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* Nos. 3715, 3949, 5631 (3), 6513 (41), 7004 (1), 7766.

W. M.

ADELSOHN, WOLF: Russian-Hebrew scholar and teacher; born in Lithuania about the beginning of the nineteenth century; died in Odessa, August 13, 1866. Of his parentage nothing is known. Adelsohn was a disciple of Rabbi Manasseh ben Porath, called also Manasseh Ilier. While still a young man he obtained the position of teacher in the house of Lippe Ettinger in Brest-Litovsk. In 1833 he settled in Dubno, where he exercised great influence upon the rising generation of the Maskilim ("Progressists"), and where at the same time he was persecuted by the Ḥasidim for his rationalism. Later, for two years, he was a teacher in the house of Leon Chari in Meseritz, from which place he went to Odessa, where he had to struggle hard for subsistence. He died in extreme poverty from starvation; most of his papers were burnt to disinfect his lodgings.

Among Adelsohn's pupils were the grammarian Ḥayyim Ẓebi Lerner and the Russian censor Vladimir Feodorov (Z. H. Grünberg). Because of his philosophic character and contempt of conventionality he was called the "Diogenes" among the Maskilim. He wrote a critical treatise on "Esther," against the views of Isaac Samuel Reggio, and essays on Hebrew literature, which, after his death, came into the hands of L. Chari and Joel Baer Falkovich.

BIBLIOGRAPHY: Gottlober, in *Ha-Boker Or*, 1879, iv. No. 4; Sachs, in *Kanfe Yonah*, Berlin, 1848; Chari, in an article on *Ecclesiastes*, Odessa, 1873.

D. G.

ADEN: Port in western Arabia on the shores of the Red Sea, near the strait of Bab-el-Mandeb; a British possession since 1839. In 1891 its population was 41,910. In 1881 there were in Aden 2,121 Jews, including 125 Beni Israel from Bombay. More recently the Jewish community has received an accession of 250 families from Yemen. Their occupations are those of mat- and reed-workers, masons, porters, bookbinders, money-changers, and jewelers; while the bumboatmen, also, who serve the mail-packets that stop at Aden, are mainly Jews. The trade in ostrich feathers is entirely in the hands of Jews. Their dress consists of kilt, shirt, *arba' kanfot*, waistcoat, and gabardine; and during prayer they wear over the head a ṭallit known as *mandil* (the Arabic word for handkerchief or shawl), with green silk corners, two of which are held in each hand. They use this also to carry home vegetables, etc., from market. The Jewesses wear trousers and shirt, and a sort of wig known as a *masr*; also a veil like the Moslem women. The Jews shave the head, except the *peot* (side-locks), every Friday. Their food is vegetables and fish; but they are said to be much addicted to date wine prepared by themselves.

There appears to be some trace of animal sacrifice among them, possibly borrowed from the neighboring Arabs. When a child is born, a goat is slaughtered and placed under the bed of the mother. On the first day of marriage a heifer is slaughtered; but in this latter case it may be rather for purposes of hospitality.

It is not known when Jews first settled in Aden, which in antiquity was an important mart, and continued so as late as Marco Polo (1254–1324). Some of the earlier rabbis are known as "Adeni," which would imply a congregation of some size. Aden has become important since the British occupation in 1839, at which date the Jews numbered but 250.

BIBLIOGRAPHY: Hunter, *Statistical Account of the British Settlement of Aden*, pp. 26, 45, 47, 52, London, 1877; Baines, *Results in the Presidency of Bombay*, 1881, ii. 6; *Univ. Isr.* 1900, pp. 498 *et seq.*, 535; Saphir, *Eben Saifir*, part ii. ch. xi.; *Anglo-Jewish Association, Annual Reports*, 1875, 1876.

J.

ADENI, SOLOMON BEN JOSHUA: Arabian author and Talmudist, who lived during the first half of the seventeenth century at Sanaa and Aden in southern Arabia, from which town he received the name "Adeni" or "the Adenite." He was a pupil of the Talmudist Bezalel Ashkenazi and of the cabalist Ḥayyim Vital. In 1624, or, according to other authorities, in 1622, he wrote a commentary on the Mishnah, entitled "Meleket Shelomoh" (The Work of Solomon). Only a few fragments of this have been published, but they are quite sufficient to indicate the value of the whole work. In this commentary, Adeni exhibits considerable critical ability. He analyzes the Mishnah in a manner that is quite modern, and which is accompanied by a strictly scientific penetration that enables him to enter into the most minute details of the mishnaic text, its punctuation and spelling. The great value of Adeni's work was recognized by Manasseh ben Israel, who made use of its critical conclusions in his edition of the Mishnah of 1632. Adeni incorporated in his work Joseph Ashkenazi's valuable amendments to the Mishnah. In addition to his commentary he wrote "Dibre Emet" (Words of Truth), which, according to Azulai, contains critical notes on the Masorah. In 1854 the manuscript of "Meleket Shelomoh," his first work, was in the hands of Nathan Coronel of Jerusalem, whereas that of his second work, "Dibre Emet," seems to have been lost.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, I. letter *Shin*, No. 57; II. letter *Daleth*, No. 7; *Sambary*, ed. Neubauer, in *Med. Jew. Chron.* i. 152; Steinschneider, *Cat. Bodl.* No. 6890; idem, *Hebr. Bibl.* xvii. 54; *Jew. Quart. Rev.* 1898–99, xi. 339; Polak, *Perush Bertinoro*, Amsterdam, 1856; Kaufmann, in *Monatsschrift*, 1898, p. 40.

L. G.

ADERSBACH, G. A.: German poet; died in 1823. He belonged to the generation that, in the first quarter of the nineteenth century, took an active part in the struggle for Jewish emancipation. In his contributions to the "Sulamith" (vol. v.) he manifests some poetical ability. Special mention may be made of his odes on the Jewish soldiers who fell in the battle of Waterloo, and on William Wilberforce, the English abolitionist.

BIBLIOGRAPHY: Jost, *Neuere Geschichte*, iii. 35.

M. B.

ADHAN: A family of northern Africa, several members of which figure in Jewish literature. The family name was originally Aldahhan. In Old Arabic this signifies "an oil merchant"; in the modern Arabic of Morocco it means "a painter" or "decorator" ("Z. D. M. G." xlix. 573; compare Steinschneider, in "Jew. Quart. Rev." x. 130). **1. Moses Adhan** is known from a rabbinical decision that he published in Iyyar, 1732 (printed in "Kerem Ḥemed," the "Responsa of Abraham Alnaqua," ii. 40*a*, Leghorn, 1869 and 1871). A manuscript in the collection of David Kaufmann contains a "lamentation" for the Ninth Day of Ab, with the acrostic "Moses Adhan." The style of this hymn (Stade's "Zeitschrift," ii. 1, xii. 261, etc.) shows that he was a writer of some merit ("Z.D.M.G." l. 236). **2. Jacob Adhan** was the author of a combined Hebrew and Arabic *piyyuṭ*, in which the community of Israel (Keneset Yisrael) is represented as pouring out its feelings to God, its beloved, and asking for renewed assistance (J. K. Zenner, "Z.D.M.G." xlix. 573; Kaufmann, *ib.* l. 238). Though evidently written in Morocco, the manuscript in which this piyut is found came from Tampa, in the state of Rio Grande do Sul, in Brazil.

G.

ADHAN, SOLOMON BEN MASUD: Translator and author, who lived in the first half of the eighteenth century. He went from Tafilet, Morocco, to Amsterdam so as to obtain the necessary means for the ransom of his family and of his synagogue from the hands of the Moors. He published a translation of Solomon Sasportas' "Zeker Rab" under the title "Memoria de los 613 Preceptos" (An Account of the 613 Precepts), Amsterdam, 1727; also "Bi-Neot Deshe" (In Green Pastures), containing ritualistic and ethical exhortations, as well as legends of Moses and Aaron (Amsterdam, 1735; 2d ed., in Russia, 1809).

BIBLIOGRAPHY: Kayserling, *Bibl. Esp.-Port. Jud.* p. 8; Fürst, *Bibl. Jud.* i. 18; Benjacob, *Oẓar ha-Sefarim*, p. 80.

M. B.

ADIABENE: A district in Mesopotamia between the Upper Zab (Lycus) and the Lower Zab (Caprus), though Ammianus ("Hist." xviii., vii. 1) speaks of Nineveh, Ecbatana, and Gaugamela as also belonging to it. For some centuries, beginning with the first century B.C., it was semi-independent. In the Talmudic writings the name occurs as חדייב, הדייב, and חדייף, which is parallel to its Syriac form "Ḥadyab" or "Ḥedayab." Its chief city was Arbela (Arba-ilu), where Mar 'Uḳba had a school, or the neighboring Ḥazzah, by which name the Arabs also called Arbela (Yaḳuṭ, "Geographisches Wörterbuch," ii. 263; Payne-Smith, "Thesaurus Syriacus," under "Ḥadyab"; Hoffmann, "Auszüge aus Syrischen Akten," pp. 241, 243). In Ḳid. 72*a* the Biblical Habor is identified with Adiabene (compare Yeb. 16*b et seq.*, Yalḳ. Dan. 1064), but in Yer. Meg. i. 71*b* with Riphath (Gen. x. 3; compare also Gen. R. xxxvii.). In the Targum to Jer. li. 27, Ararat, Mini, and Ashkenaz are paraphrased by קרדו, הרמיני, וחדייב, *i.e.*, Kurdistan, Armenia, and Adiabene; while in Ezek. xxvii. 23 חרן, וכנה, ועדן are interpreted by the Aramaic translator as "Ḥarwan, Nisibis, and Adiabene."

Relation to Neighboring Kingdoms.

Under the Persian kings Adiabene seems for a time to have been a vassal state of the Persian empire. Ardashir III. (361–338 B.C.), before he came to the throne, had the title "King of Ḥadyab" (Nöldeke, "Geschichte der Perser," p. 70). The little kingdom attained a certain prominence on account of its kings during the first century. IZATES became a Jew. His conversion took place before he ascended the throne and while he lived in Charax Spasinu. At about the same time his mother, Helena, was also converted. The times were troublous ones; for Parthian kings and counter-kings followed each other in quick succession. Artaban III. was king of Atropatene. He had succeeded Vonones, who, having been educated entirely at Rome, was unsympathetic toward the Parthians. Artaban soon had to flee to Hyrcania to escape from the rival king, Tiridates III. He returned, however, in 36, and, being afraid of a conspiracy, took refuge at the court of Izates, who was powerful enough to induce the Parthians to reinstate Artaban. For this service certain kingly honors were granted Izates, and the city of Nisibis was added to his dominions. However, in 45, Gotarzes, an adopted son of Artaban, was raised to the throne by the nobles, in preference to Vardanes, his half-brother. In 49 Meherdates (Mithridates V.), a son of Vonones, was sent from Rome by Claudius to take possession of the throne of Parthia. Izates played a double game, though he secretly sided with Gotarzes. A few years later, Vologeses I. set out with the intention of invading Adiabene and of punishing Izates; but a force of Dacians and Scythians had just entered Parthia, and Vologeses had to return home.

Izates was followed on the throne by his elder brother, Monobaz II. It is related that in the year 61 he sent a contingent of soldiers to Armenia to assist the Parthian candidate, Tiridates, against Tigranes, who had made an incursion into the territory of Adiabene. The troops of Monobaz, however, were beaten back at Tigranocerta. Monobaz was present when peace was concluded at Rhandea between Parthia and Rome in the year 63. The chief opponent of Trajan in Mesopotamia during the year 115 was the last king of independent Adiabene, Meharaspes. He had made common cause with Ma'nu (Mannus) of Singár (Singara). Trajan invaded Adiabene, and made it part of the Roman province of Assyria; under Hadrian in 117, however, Rome gave up possession of Assyria, Mesopotamia, and Armenia. In the summer of 195 Severus was again warring in Mesopotamia, and in 196 three divisions of the Roman army fell upon Adiabene. According to Dio Cassius, Antoninus took Arbela in the year 216, and searched all the graves there, wishing to ascertain whether the Arsacide kings were buried there. In later times Adiabene became an archbishopric, with the seat of the metropolitan at Arbela (Hoffmann, "Akten," pp. 259 *et seq.*).

Conversion of Some of Izates' Subjects.

It is impossible to tell how far the inhabitants of Adiabene had followed the example of their king and become Judaized. Josephus ("B. J." preface, § 2) refers to the "Adiabenoi" as Jews. Both Queen Helena and Izates showered presents upon Jerusalem, and the queen took the king's sons there to be educated. The remains of Helena and Izates were sent by Monobaz II. to Jerusalem for burial. There seems to be no doubt that there were a number of Adiabene Jews in Jerusalem, who probably belonged to the princely household. Josephus knew several, and in

"B. J." ii. 19, § 2 mentions a Kenedeus and a Monobaz as aiding bravely in the defense of Jerusalem against the Romans, and "the sons and brethren of Izates the king . . . were bound . . . and led to Rome, in order to make them hostages for their country's fidelity to the Romans" ("B. J." vi. 6, § 4). A certain Jacob Ḥadyaba is mentioned in B. B. 26*b*; and also Zuga of Ḥadyab, or Zawa (Heilprin, "Seder ha-Dorot," ed. 1882, ii. 115). The Talmud mentions a certain kind of scorpion in Adiabene (Bab. Shab. 121*b*; in Yer. Shab. xiv. 14*b*, the reading שנהריית is incorrect) that might be killed on the Sabbath day because of its venomous character. It also states (Bab. Men. 32*b*) that the followers of Monobaz (Yer. Meg. iv., end, בית מלון!) were accustomed to fix the *mezuzah* upon a staff, and to set the staff upright in any inn in which they happened to pass the night (Tosef., Meg. iv. [iii.] 30; Yer. Meg. iv. 75*c*).

Traditions.

All manner of false traditions have gathered around these statements. The Armenian historian Moses of Chorene, who wrote in the fourth or fifth century, has transferred the story of Izates' intervention in Parthia to Abgar, one of the kings of Edessa, making Helena the wife of Abgar, Ukkama (Von Gutschmid, "Kleine Schriften," iii. 45), probably because Abgar VII. was the son of Izates (Duval, "Histoire d'Edesse," p. 51). In later Jewish tradition Monobaz is made out to be a son of Agrippa II. (Ibn Daud, "Sefer ha-Ḳabbalah," in Neubauer, "Med. Jew. Chron." i. 51; compare also "Seder 'Olam," *ib.* 170; and "Seder 'Olam Zuṭṭa," in one recension, *ib.* 71, which in another recension (*ib.* 75), however, is said to be impossible. The same is to be found in Zacuto's "Yuḥasin," ed. Filipowski, 93). According to Ẓemaḥ Gaon, he was a son of Herod ("Yuḥasin," 93, 2, below).

Bibliography: Chief authority is Josephus (*Ant.* xx. 2, § 4; *B. J.* ii. 19, § 2; iv. 9, § 11; v. 2, § 2; 3, § 3; 4, § 2; 6, § 1), who probably got his information from Adiabene Jews in Jerusalem (Von Gutschmid, *Kleine Schriften*, iii. 4). Notices may also be gathered from Pliny, *Historia Naturalis*, v. 66, vi. 44 *et seq.*; Ammianus, *History*, xviii. 7, § 1; xxiii. 6, § 21; Strabo, *Geography*, xvi. 745 *et seq.*; Brüll, *Adiabene*, in *Jahrb.* i. 58 *et seq.*; Grätz, in *Monatsschrift*, 1877, xxvi. 241 *et seq.*, 289 *et seq.*; Von Gutschmid, *Gesch. Irans*, pp. 140 *et seq.*; Schürer, *Gesch.* ii. 562.

G.

ADIBE, JACOB: A Jew, exiled from Portugal in 1496, who dwelt at Azamor in the province of Duccala, Morocco. In 1512 the ruler of Azamor had surrendered to the sovereignty of Portugal, but soon renounced his allegiance. King Manuel thereupon ordered a fleet to the rebellious city, entrusting his nephew, Don Jaime, duke of Bragança, with the supreme command. There ensued a fierce battle between the Moors and the Portuguese, which raged all day without apparent result. At dawn on the following morning, however, Adibe appeared before Don Jaime and announced to him the evacuation of the city. At the same time he asked for protection for his family and his coreligionists. The duke complied with this request; and under the protection of a military force, the Jews, numbering several thousands, were escorted out of the city and settled at Saffee and Fez. Adibe himself returned later to Azamor.

Bibliography: Dam de Goes, *Chron. do Rei D. Manuel*, pp. 372 *et seq.*; A. C. de Sousa, *Hist. General da Casa Real de Portugueza*, v. 522; D. L. de Barrios, *Historia Universal Judayca*, p. 13; *Monatsschrift*, vii. 445 *et seq.*

M. K.

ADIDO. See Ḥadido.

ADIEL: **1.** A prince of the family of Simeon, who captured Gedor in the days of Hezekiah (I Chron. iv. 36). **2.** A priest, son of Jahzerah (I Chron. ix. 12). **3.** The father of Azmaveth, who was "over the king's [David's] treasures" (I Chron. xxvii. 25).

G. B. L.

ADINO THE EZNITE.—Biblical Data: In II Sam. xxiii. 8 *et seq.*, in which the names of David's heroes are recorded, occur two mysterious words, עדינו העצני (according to the *ḳeri*), which came to be regarded as the designation of one of the heroes. They are thus interpreted in the Septuagint, which was followed by numerous other versions. The two words clearly represent a textual corruption for עורר את חניתו—that is, "brandishing his spear," as the parallel passage (I Chron. xi. 11) correctly reads—and instead of being a proper name, are merely descriptive of Yosheb Bashshebet (a euphemism for Esh-baal) the Tachmonite, mentioned at the beginning of the verse.

Bibliography: Wellhausen, *Text der Bücher Samuelis*, p. 212; Budde in his edition of *Samuel*, *ad loc.* in *S. B. O. T.*

J. Jr.

——In Rabbinical Literature: According to a Haggadah, this name is only a designation of David to denote two of his principal virtues. On account of his modesty he is called 'Adino ("pliant like a worm") because he bowed down and crawled in the dust before pious men and scholars. For his heroic deeds and his strength in battle he is called Ha-'Eẓni ("the man as strong as a tree [עץ]"; M. Ḳ. 16*b*). The Vulgate translation, "*tenerrimus ligni vermiculus*" (the most tender wood-worm), is based upon a somewhat different Haggadah. The Targum, on the other hand, also applies the name to David, but translates it as the one "adorned" with "weapons" (עדי and זין).

L. G.

ADIYA. See Samuel ibn Adiya.

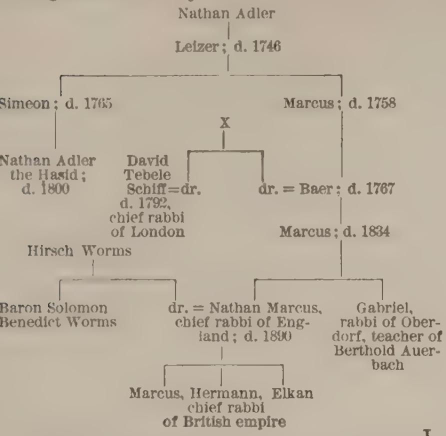
ADJIMAN: Jewish family in Turkey, several members of which were treasurers and intendants-general of the janizaries. Meir Adjiman, who lived under Selim III., possessed such influence that he was able to promote a simple janizary private to the rank of a *saka-bachi*. The same janizary had him strangled a few years later. A similar fate overtook his successors, the brothers Baruch and Jacob, and also Isaiah Adjiman, the last of whom met his death under Mohammed II.

M. K.

ADJURATION, TALMUDICAL MODE OF. See Oath.

ADLER: A family that came originally from Frankfort, but which has been connected for more than a century with the chief rabbinate of England. Tebele Schiff, who was chief rabbi of London, was, it is true, only connected by marriage with Baer Adler, the two having married sisters. But there is little doubt that the family associations thus created with England had something to do with the candidature of N. M. Adler for the chief rabbinate of England in 1844. Though a Frankfort family—and thus related, directly or indirectly, with the Worms and Rothschilds—they have been, this century, more closely connected with Hanover, especially while it was under British sovereignty—another point of connection with England. The name has been derived from the eagle on the sign-board in the Frankfort ghetto, or from the outstretched hands in the priest's blessing, resembling the wings of an eagle, the Adlers being of priestly stock.

Tradition traces it back to Simon, the author of the "Yalḳuṭ Shimeoni"; but the actual pedigree, the main features of which are contained in the following sketch, goes back only to the beginning of the eighteenth century:


Nathan Adler
Leizer; d. 1746
Simeon; d. 1765
Marcus; d. 1758
X
Nathan Adler the Hasid; d. 1800
David Tebele Schiff=dr. d. 1792, chief rabbi of London
dr. = Baer; d. 1767
Marcus; d. 1834
Hirsch Worms
Baron Solomon Benedict Worms
dr. = Nathan Marcus, chief rabbi of England; d. 1890
Gabriel, rabbi of Oberdorf, teacher of Berthold Auerbach
Marcus, Hermann, Elkan
chief rabbi of British empire

J.

ADLER, ABRAHAM JACOB ("Koppel"): German rabbi, educator; born in 1813; died at Worms in 1856. He was the son of Isaac Adler, associate rabbi in Worms, and brother of Rabbi Samuel Adler. He studied at the universities of Bonn and Giessen, and afterward went to Frankfort-on-the-Main, where he became teacher at the Buchholz School, and to Gross-Kanizsa, Hungary, in 1839, where he was engaged as tutor in a private family. He was elected rabbi of Worms in 1842, but gave up his rabbinical career in the same year, and, assisted by his wife, founded a private school for young girls. At the rabbinical conferences at Frankfort-on-the-Main, in 1845, he distinguished himself as a great Talmudical scholar and radical reformer, siding with Holdheim, Geiger, and Einhorn, and wrote "Die 77 Sogenannten Rabbiner und die Rabbinesversammlung," Mannheim, 1845, a pamphlet which created some stir. In 1848 he established a political paper, and became a contributor to Nowack's "Kirchenzeitung." In the revolutionary movement of 1848 Adler espoused the cause of political freedom with all the ardor and eloquence of his enthusiastic nature. He did not commit any overt act which could be justly brought up against him, but after the scattering of the revolutionary forces by the Prussian arms he was seized in his study by gendarmes, on the eve of the Day of Atonement, and hurried away to the Iron Tower at Mayence. There he languished for many months, his wife lying at the same time at the point of death. At last he was acquitted by a jury, and was released from his prison. The position of rabbi at the New York Temple Emanu-El was first offered to him in 1854, but his poor health prevented him accepting the call, which his brother Samuel entered upon three years later. Broken in health by the trials through which he had passed, he died in the winter of 1856. Among his works are: "Geschichte der Juden in Frankfurt-am-Main," and "Reform des Judenthums," written with the aid of his friend Wagner of Mannheim, 1846.

Bibliography: Sermon by L. Lewysohn (of Worms) and another by Dr. Stein (of Frankfort-on-the-Main), in *Archives Israélites*, 1856.

S.

ADLER, CYRUS: Librarian of the Smithsonian Institution; founder of the American Jewish Historical Society. He was born at Van Buren, Arkansas, Sept. 13, 1863, and was educated at the Philadelphia High School, University of Pennsylvania (B.A., 1883; M.A., 1886), and Johns Hopkins University (Ph.D., 1887). He was fellow in Semitic languages at Johns Hopkins University, 1885–87, was appointed instructor in Semitic languages, 1887, and associate, 1892. Adler became assistant curator in the department of Oriental antiquities in the United States National Museum, in Washington, in 1887, and custodian of the section of historic religious ceremonials in 1889.

He went to the Orient for fifteen months as special commissioner for the World's Columbian Exhibition at Chicago, at which the Oriental exhibits were obtained mainly through his efforts; he also participated in the organization of the United States Government exhibits at the expositions at Cincinnati, 1888, at Chicago, 1893, and at Atlanta, 1895; of the last-named he, together with Dr. I. M. Casanowicz, published an illustrated catalogue in the "Report of the United States National Museum for 1896" (pp. 943–1023, with 46 plates). Adler may justly be regarded as the originator of the American Jewish Historical Society, which was the outcome of an appeal issued by him early in 1892. After acting as its secretary from that date he became its president in 1898. Of the many learned societies of which he is member he has acted as vice-president of the Anthropological Society of Washington, as member of council of the Philosophical Society of Washington, and as trustee of the American Jewish Publication Society and of Gratz College. In 1899 he was elected a member of the American Philosophical Society. He has played an important part in the organization of the international catalogue of scientific literature, and represented the United States at the conference on this subject held in London in 1898. Besides the catalogue of Biblical antiquities at the Atlanta Exposition and other papers in the reports and proceedings of the United States National Museum and in the journals of the learned societies of which he is a member, Adler has published, with Allan Ramsay, "Told in the Coffee House" (New York, 1898), a series of folk-tales collected in Constantinople; and has edited the "American Jewish Year Book" since 1899.

Bibliography: H. S. Morais, *The Jews of Philadelphia Prior to 1800*, Philadelphia, 1883; *Appleton's Cyclopedia*; *Who's Who in America*, s.v.; *Fifty Years' Work of the Hebrew Educational Society of Philadelphia*, p. 62.

J.

ADLER, DANKMAR: German-American architect and engineer; born in Stadt-Lengsfeld, Saxe-Weimar-Eisenach, July 3, 1844; died in Chicago, April 15, 1900. He was a son of Rabbi Liebman and Sara Eliel Adler, who emigrated to America in 1854. Educated at the public schools of Detroit and the University of Michigan, he settled in Chicago in 1861, at the beginning of the Civil War, and almost immediately enlisted in the artillery.

Adler was president of the Western Association of Architects, secretary of the American Institute of Architects, and president of the Illinois State Board of Examiners of Architects. He designed many important public buildings in Chicago, such as the synagogues of the Sinai, Zion, Anshe Ma'arabh, and Isaiah congregations, Grace Methodist Episcopal and Unity churches, McVicker's Theater, the Central Music Hall, Auditorium, and Stock Exchange. Among those that he designed and planned in St. Louis are the Wainwright, Union Trust, and St. Nicholas buildings; in New Orleans, the Union Station; in Pueblo, Col., the Opera House. In New York he was associate architect of Carnegie Music Hall. Adler was trustee of the United Hebrew Charities in Chicago, and was its secretary from 1873 to 1877.

J. Sto.

ADLER, DAVID BARUCH: Danish banker and politician; born May 16, 1826, at Copenhagen; died there December 4, 1878. In 1846 he became a partner in a commission house (Martin Levin & Adler) in London, where, in 1849, he married Jenny Raphael, daughter of the banker, John Raphael. In 1850 he returned to Copenhagen and became a partner in the banking house of D. B. Adler & Company, in which position his operations were directed toward the transfer of the financial center of Jutland's monetary affairs from Hamburg to Copenhagen. This circumstance placed him in a very difficult position during the financial crisis of 1857. In acknowledgment of the support given him during this period of financial stress he established, in 1864, a fund of 20,000 kroner for widows and daughters of impoverished merchants. He was an outspoken free-trader and was one of the founders of the Free Trade Society.

Adler was a member of the administration of the Copenhagen Privatbank, 1857; of the Handelsbanken, 1876, and of several financial institutions in Jutland. After the war of 1864 he contracted for the Danish public loan through Raphael & Son in London, and, in 1868, for a Swedish public loan. As a politician, Adler belonged to the left wing of the National Liberal party, and occupied an influential position. As a member of the Danish parliament he had a seat in the Folkething, 1864–69, serving on the finance committee, on one occasion, as president. From 1869 he was member of the Landsthing. Among other public offices, he held the position of town councilor in Copenhagen, 1858–64 and 1869–72; was member of the Chamber of Commerce (*Grosserer-Societetet*), of which he was one of the founders, 1875–78; member of the Maritime and Commercial Court, 1862–78, and member of the Board of Representatives of the Jewish congregation in Copenhagen.

Adler's great interest in Danish art and industry made him a very active member of the committee for the decoration of the National Theater in Copenhagen and of that for Denmark's participation in the Paris Exposition, 1878. His activity in the administration of the charity organization of Copenhagen was also of great importance.

Bibliography: Bricka, *Dansk Biografisk Lexikon*, s.v.; *Illustriret Tidende*, Dec. 15, 1878.

A. M.

ADLER, ELKAN NATHAN: Lawyer, and collector of Hebrew manuscripts; born at London, 1861; son of Chief Rabbi Nathan Adler. His early training was obtained successively in the City of London School and at University College, London. Mr. Adler spent several years in travel throughout the East, visiting all the countries containing small Jewish colonies. From 1888 to 1898 he made three journeys specially to Egypt and Palestine. In 1892 and 1894 he traveled from Spain to Morocco, and in the latter part of 1894 and at the beginning of 1895 visited Algiers and Tunis. During these journeys he made it a practise to seek Hebrew manuscripts, and in this way accumulated one of the largest private collections in the world. Among the positions held by Mr. Adler was that of honorary secretary of the Jewish Association for the Diffusion of Religious Knowledge. He was vice-president of the International Conference on the Russo-Jewish question at Berlin, 1891. He is joint secretary of the Jewish Convalescent Home, a member of the committee of the Stepney Jewish schools and Chovevi Zion Association, and superintendent of Sabbath-classes. Articles on the Egyptian and Persian Jews have been contributed by him to the "Jewish Quarterly Review" and other journals.

Bibliography: Jacobs, *Jewish Year Book*, 1899.

G. L.

ADLER, FELIX: Founder of the Society for Ethical Culture, educator, and author; second son of Rabbi Samuel Adler; was born at Alzey, Germany, Aug. 13, 1851. In 1857, when his father received a call to the ministry of Temple Emanu-El at New York, the family came to that city. Adler's preliminary education was obtained in public and private schools in New York city. He afterward entered Columbia College, whence he was graduated in 1870.

With the view of preparing himself for the Jewish ministry, he went to Germany, where he pursued theological, philosophical, and linguistic studies at the Hochschule für die Wissenschaft des Judenthums at Berlin, together with studies in philosophy and economics at the University. He later entered the University of Heidelberg, where he obtained the degree of doctor of philosophy in 1873.

Finding upon his return to New York that the attitude he had reached with regard to Jewish religious beliefs made it impossible for him to enter the active ministry, he accepted the chair of Hebrew and Oriental literature established for him by some of his friends at Cornell University, and held this position from 1874 to 1876. In the latter year he returned to New York and organized a society for ethical culture based upon the principle of the promotion of right living independent of religious, dogmatic, or sectarian views (see Ethical Culture, Society for). As a lecturer in connection with the Society for Ethical Culture Adler has shown great activity, and has made a mark on religious thought in the United States.

As a corollary to this work, and as an outgrowth of his own studies in pedagogics and didactics and social science, Dr. Adler has been instrumental in organizing in New York a system of district nursing in connection with the dispensaries (1878), a free kindergarten (1880), a workingmen's school, a movement for improving the dwellings of the poor, and a number of other institutions and movements. He has exerted great influence toward the introduction of manual training, science, and art teaching in the public schools.

His chief literary works are "Creed and Deed" (New York, 1877) and "The Moral Instruction of Children" (New York, 1898). He wrote the articles on Jews, Jewish History, and Jewish Literature in Johnson's "Universal Cyclopedia" of 1876.

G. H.

ADLER, GEORGE: German economist and author; born at Posen, May 28, 1863. His thesis for the doctor's degree (1883) was on Rodbertus-Jagetzow, the well-known Prussian state socialist. He is a remarkably prolific writer on economic and sociological questions, publishing many treatises, and contributing numerous articles to German reviews. He lectured as extraordinary professor on sociology in the University of Basel, Switzerland, and later became professor of political economy in the University of Freiburg, Germany. Adler has advocated a moderate social policy and bitterly opposed revolutionary socialism. Of his books may be mentioned: "Karl Marx'sche Kritik" (1886); "Internationaler Arbeiterschutz" (1888); "Social Reform und Theater" (1891); "Staat und Arbeitslosigkeit" (1894); "Die Imperialistische Socialpolitik" (1897); "Die Socialreform im Alterthum" (1898); "Geschichte des Socialismus und Communismus," i. (1900). In the last two works he dealt also with the social ideas of the ancient Hebrews.

Bibliography: Kürschner, *Literatur-Kalender*, 1898.

M. B.

ADLER, GOTTLIEB: Austrian physicist and mathematician; born March 7, 1860; died Dec. 15, 1893, at Stecken, Bohemia. After receiving his early education at the gymnasium of Iglau, Moravia, being graduated in 1877, he entered the University of Vienna, and received the degree of Ph.D. in 1882. He then devoted himself principally to the study of mathematical physics, and in 1885 was appointed "privat-docent" (instructor) at the university. Shortly before his death he was promoted to the position of professor extraordinary at the same university.

The scientific papers of Adler relate almost entirely to researches in the domains of electricity and magnetism, and, with a few exceptions, were published in the "Sitzungsberichte der Kaiserlichen Akademie der Wissenschaften zu Wien, "covering a period of nine years (1884–93). Brief notices of these investigations may be found in the "Fortschritte der Physik," xl.–xlix., Brunswick.

A. S. C.

ADLER, GUIDO: Austrian writer on music; born at Eibenschütz, Moravia, Nov. 1, 1855. His father, Joachim, a physician, died in 1857, whereupon his mother removed to Iglau. He was educated in Vienna, where he studied music at the conservatory under Bruckner and Desoff. In 1878 he was graduated from the Vienna University as doctor of jurisprudence, and in 1880 as doctor of philosophy. His dissertation, "Die Grundklassen der Christlich-Abendländischen Musik bis 1600" (The Chief Divisions of Western Church Music up to 1600), was reprinted in "Allg. Musikzeitung," 1880. In 1883 Adler became lecturer on musical science at Vienna University, on which occasion he wrote "Eine Studie zur Geschichte der Harmonie" (An Essay on the History of Harmony), published in the "Sitzungsberichte der Philosophisch-Historischen Klasse der Wiener Academie der Wissenschaften," 1881. In 1884 he founded with Friedrich Chrysander and Philip Spitta the "Vierteljahresschrift für Musikwissenschaft." In 1885 he was called to the German University of Prague, Bohemia, as ordinary professor of the history and theory of music, and in 1898, in the same capacity, to the University of Vienna. In 1886 he published "Die Wiederholung und Nachahmung in der Mehrstimmigkeit"; in 1888, "Ein Satz eines Unbekannten Beethovenischen Klavierkoncerts." In 1892–93 he edited a selection of musical compositions of the emperors Ferdinand III., Leopold I., and Joseph I. (two vols.). Since 1894 he has been the editor of "Denkmäler der Tonkunst für Österreich," an important publication for the history of music.

Bibliography: Riemann, *Musik-Lexikon*, 1899, s.v.

M. B.

ADLER, HELENE: German teacher and writer; born at Frankfort-on-the-Main in 1849, in the same house in which Ludwig Börne was born, and which was the property of her father, who was one of the minor officers of the Jewish community of Frankfort. She was graduated from the Wiesbaden Women's College in 1867, and for fifteen years was teacher in the school of the Frankfort Orphan Asylum. Miss Adler, who since 1882 has devoted herself entirely to literature, is the author of the following works: (1) "Beim Kuckuk" (poems), 1882; (2) "Religion und Moral" (a treatise on education), 1882; (3) "Waisenerziehung" (an essay on the education of orphans), 1885; (4) "Vorreden und Bruchstücke" (poems), 1897.

Bibliography: *Lexikon Deutscher Frauen der Feder*, 1898, p. 4.

H. R.

ADLER, HERMANN: Chief rabbi of the United Hebrew Congregations of the British empire; born in the city of Hanover, May, 1839; second son of Nathan Marcus Adler; educated at University College School and University College, London. He studied at Prague and Leipsic between 1860 and 1862, devoting especial attention to theology and the Talmud. In December, 1862, he received the degree of Ph.D. at Leipsic, and next year Chief Rabbi Rapoport of Prague conferred upon him the *hattarat horaah* (rabbinical diploma).

Chief Rabbi Hermann Adler.

In 1863 Dr. Adler became principal of Jews' College, an institution for which, like his father, he always entertained a special regard. Though he was appointed minister of the Bayswater Synagogue, London, in 1864, he remained the tutor of theology in Jews' College until 1879, when he relinquished his active duties there. However, he did not entirely sever his connection with the college; for when Sir Barrow Ellis died in 1887 he was unanimously elected chairman of the council, and at his election as chief rabbi in 1891 he became president of the institution.

When in 1879 advancing age compelled his father, the chief rabbi, to delegate to another some of his most onerous duties, Dr. Adler became his deputy, and when his father died in 1890 he was unanimously elected to succeed him (June, 1891).

Extent of Influence.

Dr. Adler's influence has been very wide-spread, covering the whole extent of the British empire and even reaching beyond. He is socially the recognized representative of English Jewry, and he is one of the most prominent figures in philanthropic circles. He is the minister of the Cathedral Synagogue in Duke's Place, as well as president of the London bet din.

Dr. Adler holds many honorary offices in the community, and in addition to being president of Jews' College, he is president of Aria College. For a time he was president of the Jewish Historical Society of England, and he has held the vice-presidency of the Jewish Religious Educational Board and of the Anglo-Jewish Association. He also takes an active part in the Russo-Jewish Committee, which he represented at Berlin in 1889 and at Paris in 1890. Outside the community, too, he holds important offices, and is vice-president of the Society for the Prevention of Cruelty to Children and of the Mansion House Association for improving the dwellings of the poor.

His Works.

He is the author of a volume of "Sermons on the Biblical Passages Adduced by Christian Theologians in Support of the Dogmas of Their Faith"; "Ibn Gabirol and His Relation to Scholastic Philosophy," in "University College Essays," 1864; "Jewish Reply to Bishop Colenso"; and various Sabbath readings published by the Jewish Association for the Promotion of Religious Knowledge. Dr. Adler has contributed numerous articles to reviews, among them an article in reply to Prof. Goldwin Smith, entitled

"Can Jews be Patriots?" ("Nineteenth Century," 1878) which attracted much attention.

Bibliography: *Jew. Chron.* and *Jew. World*, June, 1891; Jacobs, *Jewish Year Book*, 1899; *Who's Who?* 1899; *Young Israel*, 1897.

G. L.

ADLER, ISAAC: Son of Rabbi Samuel Adler, American physician and professor of clinical medicine in the New York Polyclinic Medical School and Hospital; born at Alzey, Germany, in 1849; emigrated to America in 1857. He was graduated from Columbia College in 1868, studied medicine in the universities of Heidelberg, Vienna, Prague, and Berlin; and received his degree of M.D. from Heidelberg in 1871. From the year 1875 Adler held the position of visiting physician to the German Hospital in New York city. In 1892 he became professor of clinical pathology at the New York Polyclinic Medical School. Adler was elected in 1898 consulting physician to the Montefiore Home. He is the author of a number of scientific monographs on medical subjects, one of which, "Observations on Cardiac Syphilis ("New York Medical Journal," lxxiii. 577), has had the distinction of being translated into French in "Revue Générale de Clinique et de Thérapie," xii. 818–824, Paris, 1898. W. S.

ADLER, JACOB: Judæo-German actor; born at Odessa, Russia, January 1, 1855. Influenced by a Jewish troupe which came from Rumania to Odessa in 1875, he resolved to devote himself to a theatrical career. He made his first appearance in 1878 at the theater in Kherson, Russia, and from the outset proved himself a skilful interpreter of the sentiment and thought of the Russian ghetto. In 1883, when the Russian government prohibited all Jewish plays, Adler emigrated to London. In February, 1888, he removed to New York, where he became one of the leading actors on the Jewish stage. Died November 16, 1910. See Drama.

Bibliography: M. Seifert, in *Die Idische Bühne* (Judæo-German), New York, 1897; H. Hapgood, in *Evening Post*, New York, October, 1900.

M. B.

ADLER, KARL FRIEDRICH: Austrian jurist; born at Prague, Bohemia, March 31, 1865. He is the son of Moritz Adler, author of "Der Krieg, die Congressideen, und die Allgemeine Wehrpflicht" (1868). Karl Adler studied at the universities of Prague and Vienna, was professor extraordinary of commercial law in the University of Vienna from 1893 to 1898, and in 1900 was professor of civil law at the University of Czernowitz, Bukowina. In 1898 he embraced Catholicism. Adler is the author of "Das Oesterreichische Lagerhausrecht" (1892), a treatise on the Austrian law concerning the regulation of storehouses; "Realcontract und Vorvertrag" (1892), a work dealing with contracts and first drafts; "Zur Entwicklungslehre und Dogmatik des Gesellschaftsrechts" (1895), an examination into the evolution and dogmatics of social law. He has contributed miscellaneous papers to "Zeitschrift für Handelsrecht" (vol. xxxv.), "Archiv für Bürgerliches Recht" (vol. iii.), "Conrad's Handwörterbuch der Staatswissenschaften," "Zeitschrift für Privat- und Oeffentliches Recht," "Monatsschrift für Handelsrecht," etc. S.

ADLER, LAZARUS (LEVI): German rabbi, of the period of transition; born at Unsleben, Bavaria, Nov. 10, 1810; died at Wiesbaden, Jan. 5, 1886. He studied Hebrew literature at an early age, and, under his father's tuition, read both the Bible and the Talmud. In accordance with the system of education then prevailing, he was placed in the *yeshibah* (rabbinical academy) of Rabbi Hirsch Kunreuter, at Gelnhausen, where for five years he assiduously applied himself to Talmudic studies. Thence he went to Würzburg, Bavaria, partly to attend the lectures on the Talmud by Chief Rabbi Abraham Bing and partly to prepare himself for academic studies. In 1830 he was matriculated at the University of Würzburg. From his intercourse here with Einhorn and Dukes he received many spiritual suggestions. These were not wasted; and, under the advice of his teacher, Professor Wagner, he read Herder's writings, which definitely shaped his conception of the clerical calling in relation to preaching and practise.

In 1832, accompanied by friends, he journeyed to Munich, and in the winter of 1833 received the degree of doctor of philosophy at Erlangen. Returning home, he prepared for, and passed with honors, the Theological State Board examination, prescribed by law for teachers. With others of congenial views, Adler founded (Würzburg, 1837–38; Munich, 1839–45) "Die Synagoge," a non-partizan Jewish religious journal, whose sole aim was to instruct and to edify. At an assembly of representatives of Jewish congregations, convened at Würzburg by order of the Bavarian government, and which Adler attended as the representative of his native congregation, he showed the same moderate policy that he pursued throughout his life.

In 1840 Adler was elected district rabbi of Kissingen, a section of the country comprising twenty-four congregations. A memorandum on the civic position of the Jews in Bavaria, published by Adler in 1846 at Munich; a circular letter, addressed to the deputy Allioli, and entitled "Emancipation and Religion of the Jews, or the Jewish Race and its Adversaries" (Fürth, 1850); and an "Open Letter" (1852), addressed to the deputies Ruland, Sepp, and Allioli, were all well received.

In 1852 Adler received a call to Mayence; but, having also been offered the chief rabbinate of the electorate of Hesse, at Cassel, as successor to Philip Roman, who died 1842, he decided to accept the latter appointment. While at Cassel, in addition to his increasing ministerial duties, he contributed occasionally to the literature of his day. "Talmudische Welt- und Lebensweisheit" was the title of a work in which he intended to treat the Pirḳe Abot; but only the first volume appeared. A large number of excellent sermons that he published testify to his homiletic gifts. In the field of pedagogics he was also active, editing school-books, especially a reader for Jewish schools containing numerous translations (in German) from rabbinical literature. He also published "Discourses for the Promotion of Humanity" (in German, 3 vols., 1860, 1870, 1876). The Bavarian government would not permit him to attend the congresses of rabbis at Brunswick, Frankfort, and Breslau; but he took a prominent part in the proceedings of the congress at Cassel, over which he presided, and in those of the synods at Leipsic and Augsburg. An earnest speaker, he strenuously advocated moderation, pleading for union and peace. His last work, favoring wise reforms, bore the title "Hillel and Shammai, or conservative Reform and stable Conservatism; a message of peace to the congregation of Israel and its leaders," Strasburg, 1878.

Bibliography: Kayserling, *Bibliothek Jüdischer Kanzelredner*, ii. 222.

M. Sc.

ADLER, LIEBMANN: American rabbi; born at Lengsfeld, near Eisenach, Saxe-Weimar, Germany, January 9, 1812; died in Chicago, Ill., January 29, 1892. He was educated in Biblical and rabbinical literature by Isaac Hess, rabbi of Lengsfeld; and, under Rabbi Kunreuther, afterward continued his Hebrew studies in Gelnhausen, as well as at the Talmudic College in Frankfort, where, among others, Rabbi Solomon Trier and Rabbi Aaron Fuld were his teachers. On leaving the college, he pursued a course of pedagogical studies at the Teachers' Seminary at Weimar, and, after graduation there, accepted the position of teacher in his native town, Lengsfeld. In 1854 Adler emigrated to America, and soon after his arrival was elected teacher and preacher of the Jewish congregation at Detroit. In 1861 he received a call from the Ḳehillath Anshe Maʻarabh ("Congregation of the Men of the West"), of Chicago; with which he remained connected until his death. During the latter part of his life his congregation relieved him from the duties of his official position, and thus contributed to his ease and comfort in his declining years.

Adler was an exceedingly modest and unassuming man. He abhorred every kind of polemic, every expression of unkindness. In his religious views he was conservative; yet his conservatism did not prevent him from feeling the necessity for introducing, to a moderate extent, some reform in the liturgy of his congregation and in the ceremonial life of his people. In 1890 Adler published three volumes of sermons: "Betrachtungen über Texte aus den Fünf Büchern Mosis," 2 vols., and "57 Vorträge über Texte aus den Nachmosaischen Biblischen Büchern." A selection from Adler's sermons, in an English translation, was published by the Jewish Publication Society of America (Philadelphia, 1893), under the title of "Sabbath Hours."

Liebmann Adler.

BIBLIOGRAPHY: Felsenthal, *Liebmann Adler, eine Gedenkrede*, Chicago, 1892; Felsenthal and Eliassof, *History of Ḳehillath Anshe Maʻarabh*, Chicago, 1897.

B. F.

ADLER, MARCUS NATHAN: Born at Hanover, June 17, 1837; the eldest son of Chief Rabbi Nathan Marcus Adler; conspicuous for his labors in connection with education; communal worker. He entered University College, London, whence he was graduated as master of arts. He was a member of the council of Jews' College and of the Jewish High School for girls; also president of the Stepney Jewish schools.

Adler became a fellow of University College, London, and of the Royal Statistical Society, and was one of the founders of the London Mathematical Society. He was a vice-president of the Institute of Actuaries, the actuary of the Alliance Assurance Company, and at one time confidential secretary of Sir Moses Montefiore. He published numerous papers on life assurance, political economy, archeology, and Jewish history. Died February 25, 1911.

BIBLIOGRAPHY: Jacobs, *Jewish Year Book*, 1899.

F. S. W.

ADLER, MICHAEL: English rabbi; born July 27, 1868. He was educated at Jews' Free School, Jews' College, and University College, London, and was graduated from the London University with the degree B.A. Adler was appointed minister of the Hammersmith and West Kensington Synagogue, London, in 1890. He became honorary chaplain at Wormwood Scrubs Prison, and senior master of Hebrew at Jews' Free School, in 1893. He is the author of "Elements of Hebrew Grammar" (1st ed. 1897, 2d ed. 1899), and "Students' Hebrew Grammar" (1899). He has contributed various articles to the "Jewish Quarterly Review" and the "Transactions of the Jewish Historical Society."

BIBLIOGRAPHY: Jacobs, *Jewish Year Book*, 1900.

S.

ADLER, NATHAN: German cabalist; born at Frankfort-on-the-Main, Dec. 16, 1741; died there Sept. 17, 1800. As a precocious child he won the admiration of Ḥayyim Joseph David Azulai, who, in 1752, came to Frankfort to solicit contributions for the poor of Palestine. Adler attended the rabbinical school of Jacob Joshua, author of "Pene Yehoshuaʻ," who was at that time rabbi at Frankfort; but his principal teacher was David Tebele Schiff, afterward rabbi in London. In 1761 he established a *yeshibah* himself, in which several prominent rabbis received their early teachings, notable among whom were Abraham Auerbach, Abraham Bing, rabbi in Würzburg, and especially Moses Sofer (Schreiber), rabbi in Presburg. Nathan Adler was mystically inclined. He had devoted himself to the study of the Cabala, and adopted the liturgical system of Isaac Luria, assembling about himself a select community of cabalistic adepts. He prayed according to the Sephardic ritual, pronounced the priestly blessing every day, and in other ways approached the school of the Ḥasidim, who had at that time provoked the strongest censures on the part of the Talmudists of the old school. His followers claimed that he had performed miracles (Moses Sofer, "Ḥatam Sofer, Oraḥ Ḥayyim," 197), and turned visionaries themselves, frightening many persons with predictions of misfortunes which would befall them. Finally, the rabbis and congregational leaders intervened in 1779 and prohibited, under penalty of excommunication, the assemblies in Nathan Adler's house.

R. Nathan, however, paid no attention to these orders, but continued in his ecstatic piety. He even excommunicated a man who had disregarded his orders, although this was contrary to the laws of the congregation. His doors remained open day and night, and he declared all his possessions to be common property, that thus he might prevent the punishment of those who might carry away by mistake anything with them. Moreover, he commanded Moses Sofer, who had quarreled with his father, never to speak to his parent again. When the same disciple reported to him that he had gone through the whole Talmud, he advised him to celebrate that event by a fast of three days. In spite of the continued conflict with the congregational authorities, the fame of R. Nathan's piety and scholarship grew, and in 1782 he was elected rabbi of Boskowitz in Moravia. But his excessive and mystical piety having made enemies for him, he was forced to leave his congregation, and in 1785 returned to Frankfort. As he still persisted in his former ways, the threat of excommunication was renewed in 1789, which act was not repealed until shortly before his death. His wife, Rachel, daughter of Feist Cohen of Giessen, survived him. He left no children, though Nathan Adler, chief rabbi of London, was named after him. His mysticism seems to have been the cause of his repugnance to literary publications. The cabalists claimed that real esoteric theology should never be published, but should only be orally transmitted to worthy disciples. In his copy of the Mishnah he wrote brief marginal notes, mostly cross-references. Some of them were collected and explained with admirable ingenuity by B. H. Auerbach under the title "Mishnat Rabbi Natan." One responsum is found among those of Moses Sofer on "Yoreh De'ah," 261.

Bibliography: Auerbach, preface to "Mishnat Rabbi Natan," Frankfort-on-the-Main, 1862; M. Horovitz, *Frankfurter Rabbinen*, iv. 38 *et seq.*, Frankfort-on-the-Main, 1885; S. Schreiber, *Ḥuṭ ha-Meshulash* (Biographies of Moses Sofer, Akiba Eger, and Abraham Samuel Benjamin Sofer), pp. 2b *et seq.* (full of legends), Pecs, 1887; L. Löw, *Gesammelte Schriften*, ii. 91–94, Szegedin, 1890.

D.

ADLER, NATHAN MARCUS: Chief rabbi of the British empire; born in the city of Hanover, Germany, January 15, 1803; died at Brighton, England, on January 21, 1890. He was the third son of Marcus Baer Adler, chief rabbi of Hanover. He came from a Jewish family of Frankfort, which, for several centuries, supplied theologians to the rabbinical chairs of the Continental ghettos. Born when Hanover was an appanage of the English crown under George III., he was a British subject, and was educated on the broadest lines. In addition to Hebrew and theological learning under his father's supervision, he received a liberal education in the classical and modern languages, attending successively the universities of Göttingen, Erlangen, Würzburg, and Heidelberg. After obtaining his degree at Erlangen he was appointed, in 1830, chief rabbi of Oldenburg, and within a year he became chief rabbi of the city of Hanover.

Nathan Marcus Adler.

Election as Chief Rabbi.

In 1842 the chief rabbi of London, Solomon Herschell, died. At this juncture a very critical subject agitated Anglo-Jewish communal life, being nothing less than a schism, which resulted in the formation, in Burton street, of a reform congregation, quite independent of the English rabbinate. Thus the election of a successor to the chief rabbi was naturally fraught with more than ordinary importance. There were fifteen candidates for the position. The final election resulted in the choice of Dr. Adler, who on July 9, 1845, was installed as chief rabbi in London.

The United Synagogue.

Dr. Adler's earliest efforts were directed to the improvement of Jewish education in England, and he foresaw the necessity of planning for the systematic training of future teachers. With this object in view he propounded a scheme for the training of Jewish ministers and teachers, with which a public day-school for the sons of the Jewish middle classes was to be connected. Many obstacles stood in the way of its realization, especially the question of endowments; but through Dr. Adler's perseverance these were overcome, and, on November 11, 1855, Jews' College was inaugurated, he himself being elected its first president. After this, Dr. Adler turned his attention to synagogal administration, and, on solicitation, consented to some slight modifications in the ritual. Nor did he neglect the provincial synagogues; undertaking occasional pastoral visits to them, he succeeded in bringing them more directly under his influence. To unite the various metropolitan synagogues under a central administration was the next object of his endeavors, and it was partly at his initiative that the foundation of the United Synagogue was undertaken. A clause was inserted in the scheme providing that the forms of worship, religious observances, and all other matters connected with the spiritual administration of the United Synagogue should be under the superintendence and control of the chief rabbi. This clause, however, was rejected by the House of Lords. He drew up a code of regulations and prescribed forms of service for special occasions. He received appeals from all over the world, and worked with the Board of Deputies and the Anglo-Jewish Association for the emancipation of the Jews in Rumania and their relief in the Holy Land. In 1866 he gave evidence before the Marriage Law Commission, and prepared an important memorandum on the operation of the marriage laws as affecting Jews in England. Dr. Adler may be considered the virtual founder of the Hospital Sabbath movement among Jews, the object of which was an annual collection for the hospitals, taken up in all British synagogues. In connection with this he compiled a service for the celebration of Hospital Sabbath in the synagogues. The organization of the London and provincial charities was undertaken at his suggestion, and a more discriminating and systematic method for dealing with the poor was adopted. Dr. Adler gave impetus to the system of free religious education, and supervised its progress in the community. In 1880 a conference of delegates of the various synagogues was held to consider the question of a revision of the ritual. Thereupon a report was submitted to Dr. Adler, who conceded many of the more important recommendations of the delegates.

In the same year the United Synagogue, finding that the pressure of his official duties was increasing, appointed a deputy delegate chief rabbi; but, notwithstanding this, Dr. Adler continued to take active interest in the affairs of the Jewish community.

Orthodoxy.

The keynote of Dr. Adler's life is to be found in his unflinching orthodoxy. His sincerity was everywhere admitted, and his love for Judaism and his loyalty to its orthodox presentation were acknowledged to be genuine and real. Great zeal for the cause of education, a benevolent disposition, and a union of Talmudic scholarship and general culture unusual among the rabbis of his generation were his most prominent characteristics.

His Writings.

He was the author of: (1) Hebrew prayers, recited during critical episodes in English history; (2) a volume of "Sermons" in German and English, including his installation address in London, "The Jewish Faith," and "The Bonds of Brotherhood"; (3) several volumes of "Derashot" (Disquisitions), delivered by him semiannually to those interested in the study of the Talmud; (4) "Responsa," several having reference to ritualistic questions in the Anglo-Jewish community (manuscript); (5) "Ḥiddushim" (Novellæ), consisting of short notes on the Talmud and Poseḳim, especially the Turim, with some annotations on Hai Gaon's commentary, "Seder Ṭeharot," Berlin, 1856; (6) German translation of Judah ha-Levi's "Cuzari," with copious explanatory notes (manuscript); (7) commentary on the Targum of Onkelos entitled "Netinah la-Ger" (A Gift to the Proselyte), published with an edition of the Pentateuch, Wilna, 1875 (in connection with this commentary he edited the "Sefer Yaer," or "Patshegen," and a Masorah on the Targum); (8) "Ahabat Yonatan" (The Love of Jonathan), a work in the same style as the "Netinah" on the so-called Targum of Jonathan, consisting of three parts.

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G. L.

ADLER, SAMUEL: German-American rabbi, Talmudist, and author; born at Worms, Germany, Dec. 3, 1809; died in New York, June 9, 1891. From his father, Isaac Adler, who had been one of the dayyanim, or associate rabbis, in Worms, young Adler received his first instruction in Hebrew and in the Biblical and post-Biblical literature of the Jews. When Rabbi Isaac Adler died (Dec. 23, 1822) he left his widow and five young children in straitened circumstances. Samuel, though then but thirteen, in spite of innumerable difficulties and extreme privation, continued his studies at the *yeshibot* (Talmudical colleges) in his native city and in Frankfort-on-the-Main, pursuing at the same time regular classical and general studies at the high schools of those cities. After graduating from the Frankfort Gymnasium, Adler entered, in 1831, the University of Bonn and later that of Giessen, where, in 1836, he received the degree of doctor of philosophy. His first official position was that of preacher and assistant rabbi in Worms. In 1842 he was elected rabbi of the Jewish congregations in Alzey and its neighborhood, and he remained in this position until 1857. About the beginning of that year he received a call from the congregation Emanu-El in New York, as successor to Dr. L. Merzbacher, who had died a few months previously. Adler accepted the call, and in March, 1857, entered on the duties of his office. He remained active as the spiritual head of this congregation until 1874, in which year he was made rabbi emeritus and relieved from active work for the rest of his life. G. Gottheil was his successor.

Samuel Adler was not merely a thorough Talmudical scholar; he was also a master of the entire field of knowledge concerning the Jews. Whatever had any relation to his coreligionists—their history, religion, literature, etc.—interested him and was studied by him. He was not only a scholar, but also a man of vigorous action. During the twenty-one years of his career in Germany he took part energetically in the efforts at that time being made to remove the civil disabilities of the Jews, especially the oath *more Judaico*. He succeeded in obtaining the introduction of the teaching of the Jewish religion in the lower and higher schools of Worms on equal terms with Protestant and Catholic teaching. He labored earnestly to secure the recognition of the equality of the sexes in matters of religion. It was through his influence that the barrier was leveled which had separated the women's synagogue from that of the men in the ancient synagogue of Worms. He gave his special attention to the improvement of the religious instruction of the young, both in the city and in the rural schools of which he had the supervision. He made it his aim to enhance the order, the solemnity, and the dignity of the public worship. He was instrumental in founding a number of new charitable institutions. Above all, he labored with patient zeal to instruct the congregations under his charge in their ancestral religion, to liberate them from the deadening influence of literalism, and to quicken in them the spirit of Judaism. In this endeavor he frequently drew upon the storehouse of his great Talmudic learning for the arguments which he used in his struggle for progress, seeking always to rest the reformation of manners upon a basis of inward conviction, and favoring a gradual transformation rather than an abrupt transition from the old to the new. He attended the three great rabbinical conferences held in Brunswick (1844), Frankfort-on-the-Main (1845), and Breslau (1846), respectively, and took a notable part in their proceedings. In 1854 he was elected rabbi and preacher by the Jewish reform congregation in Lemberg, Galicia, but he declined the call. Throughout his life Adler was an untiring student, and his happiest hours were those spent in his library. He belonged to what may be called the historico-critical school in the science of Judaism. He contributed scholarly articles to several learned periodicals; for example, "Contributions to the History of Sadduceeism," "Jewish Conference Papers" (New York, 1880), "Benedictions" (New York, 1882). Some of these the author collected and published under the Hebrew title, "Ḳobeẓ 'al Yad" (Collections), New York, 1886, mainly as a souvenir for his friends. His extensive library of rabbinica was presented by his family to the Hebrew Union College, Cincinnati.

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B. F.

ADLER, VICTOR: Austrian physician, journalist, and leader of the Austrian labor movement; born at Prague, June 24, 1852. Having been graduated as M. D., he settled in Vienna, where his professional practise brought him in contact with the Vienna poor. Adler began to study their economic conditions, which led him to an examination of the whole social problem. So intense became his interest in this subject, that he gave up his practise and devoted himself entirely to socialism. When he joined the socialistic movement, the working classes of Austria were disorganized and wasted their energies in factional fights and anarchistic plots. Owing to his uncommon knowledge of economics, his keen wit, and organizing ability Adler became a power among them, and in 1890, after several years of educational work carried on as speaker and editor of the "Gleichheit," he united them into a strong political party. Under his leadership the chief efforts of the party were now directed toward securing universal suffrage. During this period of great agitation Adler was one of the most prominent figures in Austria. The government made concessions, and on March 9, 1897, for the first time in their history, the working men of Vienna went to the polls and elected fourteen of their candidates. Adler, who had been nominated in one of the parliamentary districts in Vienna, was defeated, owing to a combination of all the Antisemitic forces against him. He has published numerous pamphlets on political and economic questions and translated Stepniak's "Peasants" from Russian into German. Since 1894 he has been editor-in-chief of the "Wiener Arbeiter-Zeitung" and a contributor to several politico-economic reviews.

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M. B.

ADMAH ("Red" or "Red Land"): A town named in the genealogical list of Canaan (Gen x. 19), whose king was Shinab (Gen. xiv. 2, 8). It was destroyed together with Sodom and Gomorrah. It is not mentioned in the narrative of the destruction of those two cities, but later accounts refer to it (Deut. xxix. 23; Hosea, xi. 8).

G B. L.

ADMISSIONS IN EVIDENCE: The best evidence in Jewish law must be attested by at least two witnesses, and be of a disinterested and impartial character; hence self-admission, or voluntary confession, is not good evidence, and is not admissible except in the cases mentioned below.

——**In Criminal Cases:** Admission in criminal cases is entirely excluded, and is not even considered in evidence. Applying the Talmudic maxims אדם קרוב אצל עצמו ("Each man is his own near relative")—relatives can not bear witness against one another—and אין אדם משים עצמו רשע ("One can not incriminate himself"), the Jewish legislators probably thought by this means to prevent the methods prevailing in their times of extorting confessions by torture. The Talmud, endeavoring to give a legal aspect to the conviction of Achan on his own confession (Josh. vii. 10–24), has the following haggadic explanation: "Joshua pleaded before the Almighty: 'O Lord of the universe, tell me who is the man?' God answered: 'I do not divulge the secret of any person; furthermore, I am no informer. But go and make investigation among the tribes and families.' When Achan, the son of Carmi, was 'taken' he protested against such a method of conviction: 'Has not Moses our master taught us, "at the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death"?' (Deut. xvii. 6). Joshua then spoke persuasively to Achan: 'My son, I pray thee, make confession.' Achan finally confessed, 'Thus and thus have I done'; and when his confession was substantiated by the finding of the property concealed 'in his tent and the silver under it,' this made the conviction legal" (Yer. Sanh. vi. 23*b*).

Regarding admission in perjury, the Rosh (Asher ben Jehiel) wrote the following responsum:

In Perjury.

> "Replying to your inquiry: According to our laws, one who has sworn that he will do a certain thing and afterward admits, 'I have broken my oath and not done as I have sworn'—which fact could not be established by witnesses, but solely by his own admission—does not become thereby a disqualified witness for future cases, as the rule is, 'a man cannot incriminate himself,' and this person who took an oath to enter the accounts in the book justly, truthfully, and to the best of his ability, and now admits false and fraudulent entries, is not to be regarded a perjurer by law, inasmuch as it can not otherwise be proved that he has presumptuously broken his oath. However, should you think it advisable and proper to inflict a punishment on him for contempt and barefacedness for saying that he has broken his oath, you may act in accordance with your discretion.
>
> "Attested by the writer,
>
> "ASHER, son of Jehiel of blessed memory."
>
> (Rosh, "Responsa" No. 5, rule ii.)

Admission involving the guilt of another person is valid, though not operative against the person making it, as in the case of unnatural offenses (Sanh. 9*b et seq.*). Raba's rule in this case is פלגינן דבורא ("We split the testimony"), the first part being excluded; otherwise the maxim is עדות שבטלה מקצתה בטלה כולה ("Testimony partly annulled is all annulled").

——**In Civil Cases:** Admission effecting one's own loss is regarded as good evidence, the maxims concerning criminal cases being reversed: אין אדם קרוב אצל ממונו ("One is *not* related to one's money"; Sanh. 10*a et passim*), and therefore man may testify against himself in civil cases and הודאת בעל דין כמאה עדים דמי ("The admission of the defendant is as good as a hundred witnesses"; Tosef. B. M. i. 10 *et passim*). The only benefit one can derive by one's admission is to save an extra fine; as in the case of a person admitting seduction, who must pay damages for degradation and impairment, but need not pay as a fine the amount of the legal dowry (Ex. xxii. 16, Shebu. v. 4, Ket. 42*a*). Similarly, in the case of a thief; if he admits his guilt, he must make restitution for the stolen property, but need not pay the fine of double, four, or five times the amount of the theft, as the case might otherwise require (Ex. xxi. 37, xxii. 3): provided, however, that the admission was made before the bet din, or court, and before he was sued and evidence was produced against him; otherwise his subsequent admission is of no avail to release him from the fine (Maimonides, "Hilkot Genebah," iii. 8, 9).

Of a Debt.

Admission of a debt must be made before two men expressly requested to serve as witnesses on this particular point; otherwise, if stated in the absence of the creditor, the debtor can claim that the statement was made for the purpose of making people believe he was poor. Then, again, if the creditor was present, the debtor can claim that the statement was made in fun, משטה הייתי ("I have been joking"). In fact, the debtor's silence to the creditor's demand, before witnesses, is a better indication of his consent than his admission under these circumstances. The best safeguard for the creditor is to have the debtor admit his indebtedness after due demand in court, when the debtor can not have recourse to any such excuses (Sanh. iii. 6, 29*a*; "Shulḥan 'Aruk, Ḥoshen Mishpaṭ," § 32).

Admission of a debt by a person on the point of death, however, is valid in any event, as אדם אינו משטה בשעת מיתה ("One is not likely to joke on his death-bed"; B. B. 175*a*; "Ḥoshen Mishpaṭ," § 81, 2).

Admission in writing must be made by the debtor dictating the contents, appointing the witnesses (אתם עדי), and ordering them to write and sign the note (כתבו וחתמו), which makes it a recorded document pledged by the debtor's landed property, which can be seized for the payment of the note even from subsequent purchasers; otherwise the note has no more value than an unsecured debt, and his property subsequently sold can not be held for the payment of the note. Hence the witnesses must not act without special instruction from the debtor (Maimonides, "Hilkot Malweh," xi. § 1).

If there are two partners, *A* and *B*, in a firm, admission made by partner *A* of the payment of a debt from *C*, a debtor of the firm, due the partnership, *A* claiming to have received the money and put it in the partnership treasury is not binding on partner *B*, who disputes the fact. However, *C* is released of his debt by the admission of *A*, who must prove his statement or reimburse *B* (Maimonides, "Hilkot Sheluḥin," x. 6).

Of Part Payment

Admission by a debtor of part payment, if made after suit has begun, subjects the debtor to an oath; whereas a debtor, by general denial, is legally exempt from the oath. The Talmud reasons that in the latter case a man having the effrontery to deny outright will not shrink from swearing falsely. In case witnesses testify to the full payment the oath is administered to the debtor who admits only part payment; but purchasers of his property can claim that they rely on the testimony of the witnesses as to the full payment of the note (Mishnah Shebu. vii. 1; Maimonides, "Hilkot Ṭo'en," iii. § 1, iv. § 1 *et seq.*).

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J. D. E.

ADMON B. GADDAI: One of three police-court judges in Jerusalem mentioned in the Talmud—the others being Ḥanan b. Abishalom (Ḥanan the Egyptian) and Nahum the Median. Altogether there were nearly four hundred such judges in Jerusalem; but only the most prominent among them are mentioned by name, and of these Admon is the chief. These judges formed an exception to the rule forbidding judges to receive remuneration (Mishnah Bek. iv. 6), their salaries being paid from the funds of the Temple treasury. Each of them was allowed annually ninety-nine manah (see Coins); but where family circumstances required it the judge was allowed to draw a larger amount (Ket. 105*a*). At what particular age they flourished can not be ascertained with precision; but from the fact that Rabban Johanan b. Zakkai and Rabban Gamaliel expressly sanction some of Admon's and Ḥanan's decisions (Ket. xiii. 1–9) it necessarily follows that their terms of office preceded the fall of Jerusalem. S. M.

ADMONI. See Rufus.

ADOI: Name of the father of Hananiah, a *resh galuta* (prince of the captivity), who flourished about 700. It is interesting as exhibiting the Persian form of a Semitic name, which is none other than the familiar Ida, or Ada (Adda), known from Jewish and Palmyrene sources, to which has been added the Persian suffix *oi*, as a term of endearment.

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L. G.

ADOLESCENTOLI, DEGLI, or **DEI, FANCIULLI** (הנערים): One of the four or five noble families which, according to legend, were transported by Titus (70–81) from Jerusalem to Rome. The history of this family, however, can only be traced to the fourteenth century. In the fifteenth century the family seat was at Bologna. A notable representative of this family was Moses ben Judah Nagari. In the fourteenth and fifteenth centuries there were in Spain and in southern France families named Dels Infanz and Dels Fils, distinguished for wealth and learning. It is probable that they were connected with the Italian family Degli Adolescentoli.

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M. B.

ADOLPHUS, SIR JOHN: English lawyer, historical and political writer; born at London in 1768; died there July 16, 1845. His grandfather, a Jew of German extraction, was physician in ordinary to Frederick the Great of Prussia, and wrote a French romance, "Histoire des Diables Modernes." Adolphus' father was not in easy circumstances, and only through the liberality of an uncle was Adolphus enabled to live in London. To this relative he owed his education, as well as his indenture to an attorney in 1783. On completing his articles in 1790 he was duly admitted to the bar. In 1793 Adolphus married a Miss Leycester, of White Place, Berkshire, "a lady of good family and small fortune." For several years he continued to neglect law for literature. At first he assisted Archdeacon Coxe with his "Memoirs of Sir Robert Walpole," and then published his own "Biographical Memoirs of the French Revolution" (1799); "The British Cabinet, containing Portraits of Illustrious Personages, with Biographical Memoirs," and "History of England from the Accession of George III. to the Conclusion of Peace in 1783" (1802). The last-mentioned work exhibits considerable learning and independent research, and was commended by the "Edinburgh Review" (1802, No. 2) "for its perfect impartiality in narrating events and in collecting information."

Through the success of his work and the kind offices of Archdeacon Coxe, Adolphus was brought into contact with Addington, the prime minister, who engaged him for political work which included pamphleteering and electioneering. In 1803 he published a "History of France from 1790 to the Abortive Peace of Amiens," and a pamphlet, "Reflections on the Causes of the Present Rupture with France." Shortly afterward Adolphus resolved to return to the profession of law. He entered himself at the Inner Temple in 1803, and was called to the bar in 1807. He took up criminal law as a specialty, and became one of the leading members of the English bar. Among his more-notable forensic successes is his ingenious defense of Thistlewood and the other Cato street conspirators in 1820. His legal career being now firmly established, he again devoted a part of his time to literature, and published "The Political State of the English Empire" (four volumes, 1818), "Observations on the Vagrant Act" (1824), and "Memoirs of John Bannister" (1839). Bannister was a comedian with whom he was intimately acquainted. In 1840 he resolved to continue his "History of England," and reissued the first volume, which had gone through four editions. By 1845 he had issued seven volumes, and was at work on the eighth when he died. Apart from these elaborate works, he wrote several essays for the "British Critic" and the "Annual Register."

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M. B.

ADOMIM BEN TAMIM. See Dunash ben Tamim.

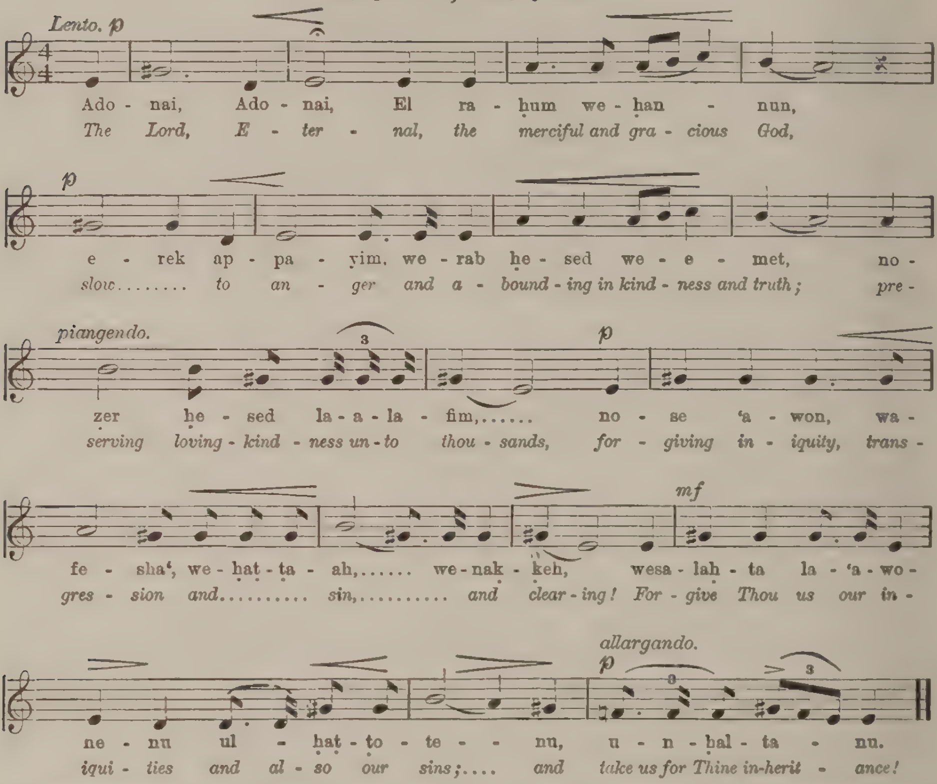
ADONAI (אֲדֹנָי, literally "my Lord," the plural form of Adon, that is, "Lord" or "Lordship"): This word occurs in the Masoretic text 315 times by the side of the Tetragram YHWH (310 times preceding and five times succeeding it) and 134 times without it. Originally an appellation of God, the word became a definite title, and when the Tetragram became too holy for utterance Adonai was substituted for it, so that, as a rule, the name written YHWH receives the points of Adonai and is read Adonai, except in cases where Adonai precedes or succeeds it in the text, when it is read Elohim. The vowel-signs *e, o, a*, given to the Tetragrammaton in the written text, therefore, indicate this pronunciation, Aedonai, while the form Jehovah, introduced by a Christian writer about 1520, rests on a misunderstanding. The translation of YHWH by the word Lord in the King James's and in other versions is due to the traditional reading of the Tetragrammaton as Adonai, and this can be traced to the oldest translation of the Bible, the Septuagint. About the pronunciation of the Shem ha-Meforash, the "distinctive name" YHWH, there is no authentic information. In the early period of the Second Temple the Name was still in common use, as may be learned from such proper names as Jehohanan, or from liturgical formulas, such as Halelu-Yah. At the beginning of the Hellenistic era, however, the use of the Name was reserved for the Temple. From Sifre to Num. vi. 27, Mishnah Tamid, vii. 2, and Soṭah, vii. 6 it appears that the priests were allowed to pronounce the Name at the benediction only in the Temple; elsewhere they were obliged to use the appellative name (*kinnuy*) "Adonai." Philo, too, in referring to it says ("Life of Moses," iii. 11): "The four letters

Pronunciation.

may be mentioned or heard only by holy men whose ears and tongues are purified by wisdom, and by no other in any place whatsoever." According to Josephus ("Ant." ii. 12, § 4):

> "Moses besought God to impart to him the knowledge of His name and its pronunciation so that he might be able to invoke Him by name at the sacred acts, whereupon God communicated His name, hitherto unknown to any man; and it would be a sin for me to mention it."

ADONAI, ADONAI


Lento. p
Ado - nai, Ado - nai, El ra - ḥum we - ḥan - nun,
The Lord, E - ter - nal, the merciful and gra - cious God,
p
e - rek ap - pa - yim, we - rab ḥe - sed we - e - met, no -
slow........ to an - ger and a - bound - ing in kind - ness and truth; pre -
piangendo.
3
p
zer ḥe - sed la - a - la - fim,...... no - se 'a - won, wa -
serving loving - kind - ness un - to thou - sands, for - giving in - iquity, trans -
mf
fe - sha', we - ḥat - ta - ah,...... we - nak - keh, wesa - lah - ta la - 'a - wo -
gres - sion and......... sin,......... and clear - ing! For - give Thou us our in -
allargando.
p
3
ne - nu ul - ḥat - to - te - - nu, u - n - ḥal - ta - nu.
iqui - ties and al - so our sins;.... and take us for Thine in-herit - ance!

Pronunciation of the Name by the Temple priests also gradually fell into disuse. Tosef., Soṭah, xiii. 8, quoted Menaḥot, 109*b*, and Yoma, 39*b*, relates that "from the time Simon the Just died [this is the traditional expression for the beginning of the Hellenistic period], the priests refrained from blessing the people with the Name"—in other words, they pronounced it indistinctly, or they mouthed or mumbled it. Thus says Tosef., Ber. vi. 23: Formerly they used to greet each other with the Ineffable Name: when the time of the decline of the study of the Law came, the elders mumbled the Name. Subsequently also the solemn utterance of the Name by the high priest on the Day of Atonement, that ought to have been heard by the priests and the people, according to the Mishnah Yoma, vi. 2, became inaudible or indistinct.

R. Tarfon (or Tryphon) relates (Yer. Yoma, iii. 40*d*): "I was standing in the row of young priests, and I heard the high priest mumbling the Name, while the rest of the priests were chanting." Thus the correct pronunciation became a secret, entrusted only to the *kasherim* (worthy ones) or the *ẓenuʻim* (Essenes = "the humble or chaste ones"), but withheld from the frivolous, the Hellenists (*peruẓim*); and even the former were taught it only once every seven years, and then only after due purification and sanctification (see Ḳid. 71*a*; Yer. Yoma, *l.c.*, and compare Tosef., Yadayim, at the close, in Simson of Sens' commentary). "Wo upon you, ye Pharisees, who pronounce the Holy Name each morning without due purification!" said the Hemerobaptists; whereupon the Pharisees sarcastically replied: "Wo upon you who pronounce the Holy Name with an organ of the body, while your body itself is unholy!" However, it appears from Taʻanit, 19*a* and ʻAb. Zarah, 18*a*, that the Essene saints made use of the Name in their invocations and miraculous cures, which was afterward declared to be a grievous sin (Sanh. x. 1; compare also Book of Wisdom, xiv. 21). But while even among these the right pronunciation was forgotten in the course of time, and the hope was expressed by Phinehas b. Jair, "the Saint," that the knowledge and the correct use of the Name, so wondrously efficacious in the blessed days long gone by, would again be restored in the Messianic age (see Pes. 50*a*, Midr. Teh. to Ps. xxxvi. and to Ps. xci.), according to R. Mana of the fourth century (Yer. Sanh. x. 28*b*), the Samaritans then used the Ineffable Name in their oath, and Theodoret, the

The Use of the Name.

Church father, in the fifth century, tells us that he heard it pronounced by them as *Yabe*, which is the equivalent of *Yahweh*. Even in the writing of the Name scrupulous care had to be taken by the scribes (see Soferim, v. 6).

The day on which the Pharisees succeeded in abrogating the ancient Sadducean custom of having the Sacred Name written in public documents was celebrated as a great day of thanksgiving (explained correctly by Dalman, against R. H. 18*b*; compare with Yadayim, iv. 8, "Wo upon you, ye Sadducees, who write the name of the temporary ruler alongside of the Sacred Name!"). No wonder, then, that the Greek translators of the Bible, even though some scribe might now and then write the Tetragrammaton in the archaic Hebrew form on the margin, ΠΙΠΙ, as found by Origen (see facsimile attached to article AQUILA), took great care to render the name ΠΙΠΙ regularly Κυριός, Lord, as if they knew of no other reading but Adonai. Translations dependent upon the Septuagint have the same reading of the Name. Not from "superstitious fear" or misapplication of the third command of the Decalogue or of Lev. xxiv. 11, but from a reverential feeling that the Name ought not to be pronounced except with consecrated lips and to consecrated ears, the substitute "Lord" came into use. Yet this simple measure, introduced to guard the Name against profane use, formed one of the most powerful means of securing to the Biblical God the universal character with which He is invested as the Lord of Hosts and the Ruler of men and nations. YHWH, as the God of Israel, might still be taken as a tribal God; *The Lord* is no longer the God of one people; He is Lord of all the world, the Only One. Compare NAME OF GOD, SHEM HA-MEFORASH, and TETRAGRAMMATON.

BIBLIOGRAPHY: Gustaf H. Dalman, *Der Gottesname Adonai und seine Geschichte*; Hamburger, *R. B. T.* i. and ii.; C. Taylor, *Sayings of the Jewish Fathers*, 1897, pp. 156 *et seq.*

K.

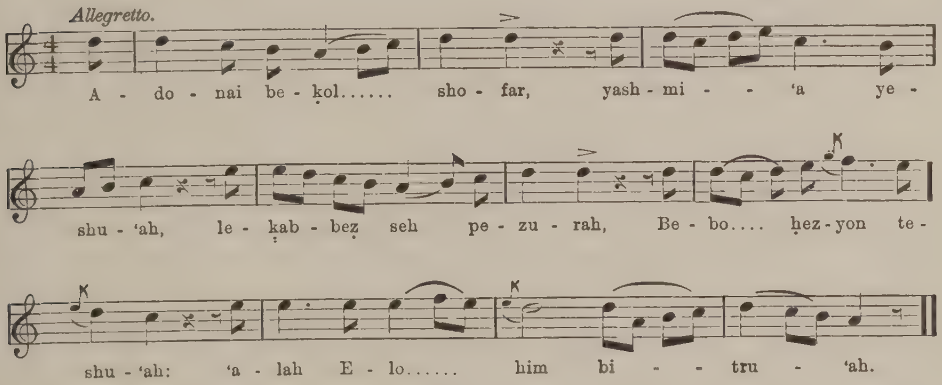
ADONAI, ADONAI: The *pizmon* (hymn) on the thirteen ATTRIBUTES OF GOD in the *seliḥot* (propitiatory prayers) for the fifth intermediate day of the TEN DAYS OF PENITENCE, according to the northern liturgies. It is repeated in full in the "Ne'ilah" service of the Day of Atonement. There are five verses bearing the acrostic Amittai, the author's name, with a refrain compounded of the thirteen attributes of God (Ex. xxxiv. 6, 7, according to Rosh ha-Shanah, 17*b*, and the final clause of ver. 9 of the same chapter); being the propitiatory versicle running through the whole system of seliḥot. This pizmon is usually associated with the beautiful melody given on the previous page, a characteristically Polish utilization of the plaintive Oriental chromatic scale. The melody is not of great age.

F. L. C.

ADONAI BEḲOL SHOFAR (יי בקול שופר): A short *pizmon* of four stanzas, each ending and commencing with the respective halves of Ps. xlvii. 6. It is chanted in the Sephardic liturgy before the first sounding of the shofar on the Day of Memorial, or New-year festival. The traditional melody, which is repeated after the second sounding of the shofar in the *musaf* prayer, bears some resemblance to old tunes of Provence and Navarre, and may be fairly regarded as a folk-song from the Pyrenean region, adapted for use in worship by the Spanish Jews of the fourteenth century, in accordance with a practise already familiar in the day of Abraham ibn Ezra and Judah ha-Levi, and continuing down to the period of the Expulsion. The secular names of such melodies are given in the rubrics of many editions of the Sephardic Maḥzor, the hymns (*piyyuṭim*) included in which, while comparatively few in number, more closely reproduce the meter and rhythm of the Gentile secular verse than the "rimed prose" which occurs so frequently in the northern liturgy. These hymns thus lent themselves readily to secular melodies.

F. L. C.

ADONAI BEḲOL SHOFAR

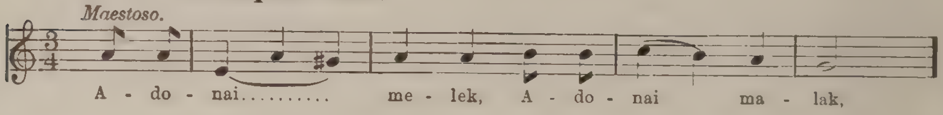

Allegretto.
A - do - nai be - ḳol...... sho - far, yash - mi - - 'a ye -
shu - 'ah, le - ḳab - beẓ seh pe - zu - rah, Be - bo.... ḥez - yon te -
shu - 'ah: 'a - lah E - lo...... him bi - - tru - 'ah.

ADONAI MELEK (יי מלך): A refrain of frequent occurrence, particularly during the services of the days of penitence, built up of the following Scriptural phrases: "The Lord reigneth" (Ps. x. 16, *Heb.*); "The Lord reigneth" (Ps. xciii. 1); and "The Lord shall reign for ever and ever" (Ex. xv. 18). Being introduced into the penitential services of both the Ashkenazic and Sephardic liturgies as a refrain, phrase by phrase, to poems in stanzas of three verses, the two traditional melodies may be quoted in contrast, since they are characteristic of the individual differences between the traditional music of the northern and that of the southern Jews of Europe. In the Sephardic liturgy (along, at least, the Dutch, which is also the British and Colonial, line of transmission;

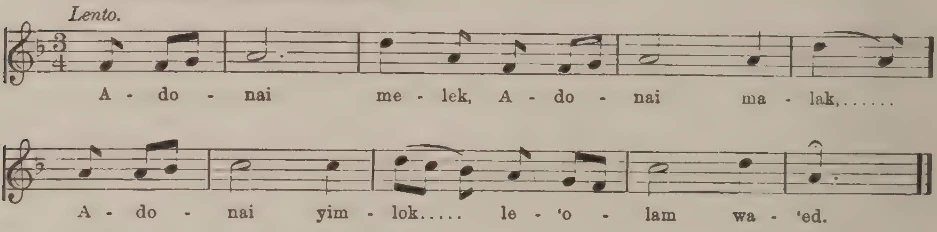
for the Italians have perhaps approximated to the Ashkenazim in this respect) the melodies are intended more for congregational singing than for the cantor's elaboration. Thus they usually present a definite rhythmic form, with the simple outline of a folk-song, from which, indeed, many were first adapted; and their tonality rarely is other than the minor or the major mode. The Sephardim have more traditional strains suited for rendering by a congregational unison, and as a result these melodies have varied but little in local tradition.

ADONAI MELEK

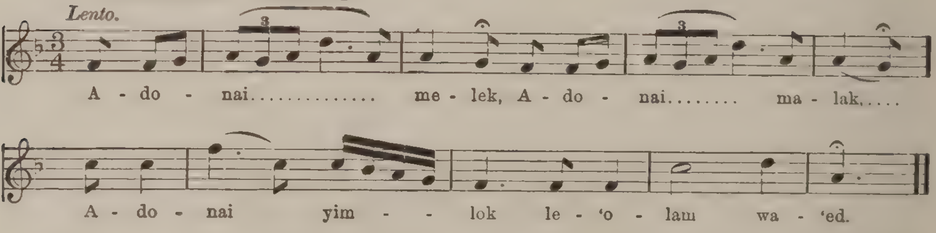
A. Of the Sephardim.


Maestoso.
3/4
A - do - nai......... me - lek, A - do - nai ma - lak,
A - do - nai..... yim - lok le - 'o - lam.... wa - 'ed.

B. Of the Ashkenazim.


Lento.
3/4
A - do - nai me - lek, A - do - nai ma - lak,......
A - do - nai yim - lok..... le - 'o - lam wa - 'ed.

C. Another version.


Lento.
3/4
3
A - do - nai.............. me - lek, A - do - nai........ ma - lak,....
A - do - nai yim - - lok le - 'o - lam wa - 'ed.

In the Ashkenazic liturgy, however, the cantor was, from ancient times, not so much the leader of the congregational song as the practised vocalist who musically interpreted the text to the listening congregation. More rarely, in consequence, were the melodies founded on, or imitated from, the secular music of the land and time; but they were developed from snatches of tune of earlier origin or from brief quotations from parts of the service-music of cognate intention. Thus the northern intonations for parallel passages are, generally, nearer to cantillation than to tune, of irregular and unrhythmic form, and the original lines are well overlaid with melismatic adornment, ill-adapted for congregational rendering, and frequently varying in non-essential details, according to the particular line of tradition.

Moreover, the northern melodies handed down from the Middle Ages are largely "modal"—constructed, that is, in scales such as those of the Catholic plain-song, where the "tonic" is some note other than the *do* or *la* of the modern modes, and the semitones in consequence fall into a different position in the octave from those which characterize the major and minor scales.

Finally, the old northern intonations often differ in the phrase with which they close, alike from the Sephardic and from modern melodies, since the cadence rarely rises to the keynote, but falls to it, or often to the dominant, as in the "plagal cadence," a frequent form of which is given in the example above. Bourgault-Ducoudray has drawn attention to the frequent occurrence of this interval in the melodies of the Levant. F. L. C.

ADONI-BEZEK.—Biblical Data: Canaanitish king (Judges, i. 5–7), in the town of Bezek. He was routed by Judah and fled, but was caught. His thumbs and great toes were cut off, as a divine retribution—as he himself acknowledged—for the same mutilation visited by him upon seventy kings. Such treatment rendered the captives practically harmless in case of war, as they could neither run nor handle the bow. See ADONI-ZEDEK. I. M. P.

——In Rabbinical Literature: The Midrash suggests that the purport of the Biblical account of

Adoni-bezek's former greatness was to show how very powerful and wealthy were the Canaanites whom Israel conquered by the grace of God. For even Adoni-bezek, compared with others among them, must have been only an unimportant chieftain; since his name is lacking in the list of kings in Josh. xii. 9–24, and this in spite of the fact that he had subjugated seventy other kings (Yalḳ. on Judges, § 37, quoted from Sifre, but not found there). L. G.

ADONIJAH ("Yah is Lord"). — **Biblical Data: 1.** Fourth son of David, by Haggith. After Absalom's death he claimed to be the rightful heir to the throne, by summoning the court officials to a solemn sacrifice (I Kings, i. 5). Adonijah was supplanted by Solomon through the influence of Bath-sheba, the mother of the latter, and through the diplomacy of the prophet Nathan. After his retirement he was put to death by Solomon for seeking in marriage Abishag, David's concubine. This was regarded as an act of constructive treason (I Kings, ii. 25 [A.V. 26]). J. F. McC.

——**In Rabbinical Literature:** According to the rabbis, the expression "and his mother bare him after Absalom" (I Kings, i. 6) is used to indicate that both these sons of David were of the same type and that their actions were similar (B. B. 109*b*, Midr. Teh. on ii. 7), as is shown by the fact that both were pretenders to the throne, and that each kept fifty runners. These were not ordinary footmen, but were men whose spleens had been cut out and the fleshy soles of whose feet had been cut away, both of which operations were held to make running easy (Sanh. 21*b*; 'Ab. Zarah, 44*a*). All this, however, was of no avail to Adonijah. His incapacity for the throne was revealed by the fact that the crown of David did not fit him: this crown miraculously fitted the legitimate kings of the house of David only (Sanh., *l.c.*). The rabbis ascribe Adonijah's death at the hands of Solomon to his anxiety to usurp the throne, in consequence of which Solomon seized the first pretext offered to put his brother out of the way (I Kings, ii. 13 *et seq.*; Yer. Peah, i. 16*a*). L. G.

2. A Levite of the time of Jehoshaphat (II Chron. xvii. 8). **3.** One of the chiefs of the people at the time of the restoration (Neh. x. 16). In Ezra, ii. 13; viii. 13, and Neh. vii. 18 he appears under the name of Adonikam. The latter form is probably correct. J. F. McC.

ADONIM HA-LEVI. See DUNASH BEN LABRAT.

ADONIRAM (also **ADORAM, HADORAM**; "The Lord is Exalted"): Superintendent of the collection of taxes in the reigns of David, Solomon, and Rehoboam ("Adoram," II Sam. xx. 24; "Hadoram," II Chron. x. 18). In both cases, the Septuagint gives "Adoniram." He was stoned to death by the seceding Israelites in the reign of Rehoboam, by whom he had been sent to collect the tax in the north (I Kings, iv. 6; v. 14; xii. 18). G. B. L.

ADONIS (BAAL OF THE PHENICIANS). See TAMMUZ.

ADONIS PLANT. See NAAMAN.

ADONI-ZEDEK ("Zedek is Lord"): King of Jerusalem at the time of the Hebrew invasion of Palestine (Josh. x. 1, 3). He led a coalition of five of the neighboring Amorite cities to resist the invasion, but the allies were defeated at Gibeon, and suffered at Beth-horon, not only from their pursuers, but also from a great hail-storm. The five allied kings took refuge in a cave at Makkedah and were imprisoned there until after the battle, when Joshua commanded that they be brought before him; whereupon they were brought out, humiliated, and put to death. The name Adoni-zedek seems to be corrupted into Adoni-bezek in Judges, i. 5–7.

BIBLIOGRAPHY: G. F. Moore, *Judges*, in *International Critical Commentary*, p. 16.

D. G. L.

——**In Rabbinical Literature:** According to the Midrash, the name Adoni-zedek means "Master of Zedek"—that is, "of Jerusalem," the city of righteousness (*ẓedeḳ*; Gen. R. xliii. 6). L. G.

ADON 'OLAM (אדון עולם) **Music:** One of the few strictly metrical hymns in the Jewish liturgy, the nobility of the diction of which and the smoothness of whose versification have given it unusual importance. According to the custom of the Sephardim and in British synagogues generally, it is congregationally sung at the close of the Sabbath and festival morning services, and among the Ashkenazim also it often takes the place of the hymn YIGDAL at the close of the evening service on these occasions, while both hymns are almost universally chanted on the Eve of Atonement. Because of this solemn association, and on account of its opening and closing sentiments, the hymn has also been selected for reading in the chamber of the dying. It is likewise printed at the commencement of the daily morning prayer, that its utterance may help to attune the mind of the worshiper to reverential awe. In the Sephardic version the hymn comprises six stanzas of two verses each, but the fourth (which is but an amplification of the third) is omitted by the Ashkenazim. For so wide-spread and beloved a hymn, the traditional tunes are singularly few. Only four or five of them deserve to be called traditional. Of these the oldest appears to be a short melody of Spanish origin (see A below).

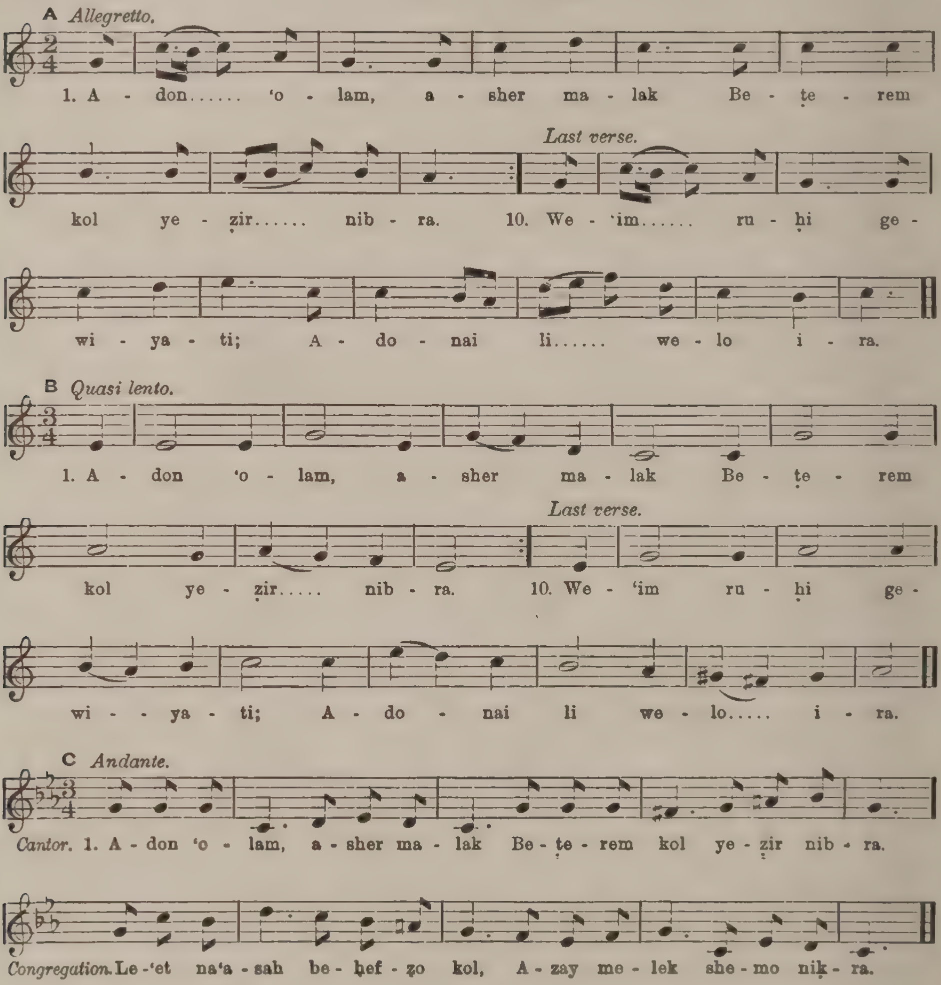
Of similar construction is a melody of northern origin associated by English Jews with the penitential season (see B below).

This melody is often sung antiphonally, between precentor and congregation, although it was obviously intended for congregational rendering only, like the Spanish tune given above it. The best known of the other traditional antiphonal settings exists in two or three forms, the oldest of which appears to be the one given below (C).

Every one of the synagogal composers of the nineteenth century has written several settings for "Adon 'Olam." Most of them—following the earlier practise of the continental synagogues during the modern period (see CHOIR)—have attempted more or less elaborately polyphonic compositions. But the absurdity of treating an essentially congregational hymn so as to render congregational singing of it impossible is latterly becoming recognized, and many tunes in true hymn form have been more recently composed. Special mention should be made of the setting written by Simon W. Waley (1827–76) for the West London Synagogue, which has become a classic among the British Jews, having been long ago adopted from the "reform" into the "orthodox" congregations of England and her colonies. It is here excerpted from the music-book of that synagogue by the wardens' kind permission (see D below). F. L. C.

[The Adon 'Olam is one of the most familiar hymns in the whole range of the Jewish liturgy, employed in the various rituals all over the world, though not always at the same period of the service or on the same occasions; thus in the Roman Maḥzor it is placed at the end of the Sabbath service and sung together with Yigdal (Zunz, "Ritus," p. 80). In the Sephardic liturgy it has twelve strophes; in the German, only ten. Baer, in his commentary on the "Prayer-book" (Rödelheim, 1868), says that the hymn seems to have been intended to be recited before retiring, as it closes with the words: "Into His hand I commit my spirit when I fall asleep and when I awake." It may be, however, that the beauty and grandeur of the hymn recommended its use in the liturgy, and that it was chanted indiscriminately at the beginning or the close of the service. The date and the name of the author are unknown.

ADON 'OLAM


A Allegretto.
1. A - don...... 'o - lam, a - sher ma - lak Be - te - rem
kol ye - zir...... nib - ra.
Last verse.
10. We - 'im...... ru - hi ge -
wi - ya - ti; A - do - nai li...... we - lo i - ra.
B Quasi lento.
1. A - don 'o - lam, a - sher ma - lak Be - te - rem
kol ye - zir..... nib - ra.
Last verse.
10. We - 'im ru - hi ge -
wi - ya - ti; A - do - nai li we - lo..... i - ra.
C Andante.
Cantor. 1. A - don 'o - lam, a - sher ma - lak Be - te - rem kol ye - zir nib - ra.
Congregation. Le -'et na'a - sah be - ḥef - ẓo kol, A - zay me - lek she - mo nik - ra.

The following translation of the hymn, in which the meter of the original has been preserved, is by F. de Sola Mendes:

ADON 'OLAM.

The Lord of all, who reigned supreme
  Ere first Creation's form was framed;
When all was finished by His will
  His Name Almighty was proclaimed.

When this our world shall be no more,
  In majesty He still shall reign,
Who was, who is, who will for aye
  In endless glory still remain.

Alone is He, beyond compare,
  Without division or ally;
Without initial date or end,
  Omnipotent He rules on high.

He is my God and Savior too,
  To whom I turn in sorrow's hour—
My banner proud, my refuge sure—
  Who hears and answers with His power.

Then in His hand myself I lay,
  And trusting, sleep; and wake with cheer;
My soul and body are His care;
  The Lord doth guard, I have no fear!

BIBLIOGRAPHY: Landshuth's note in *Siddur Hegyon Leb*, p. 5, Königsberg, 1845.

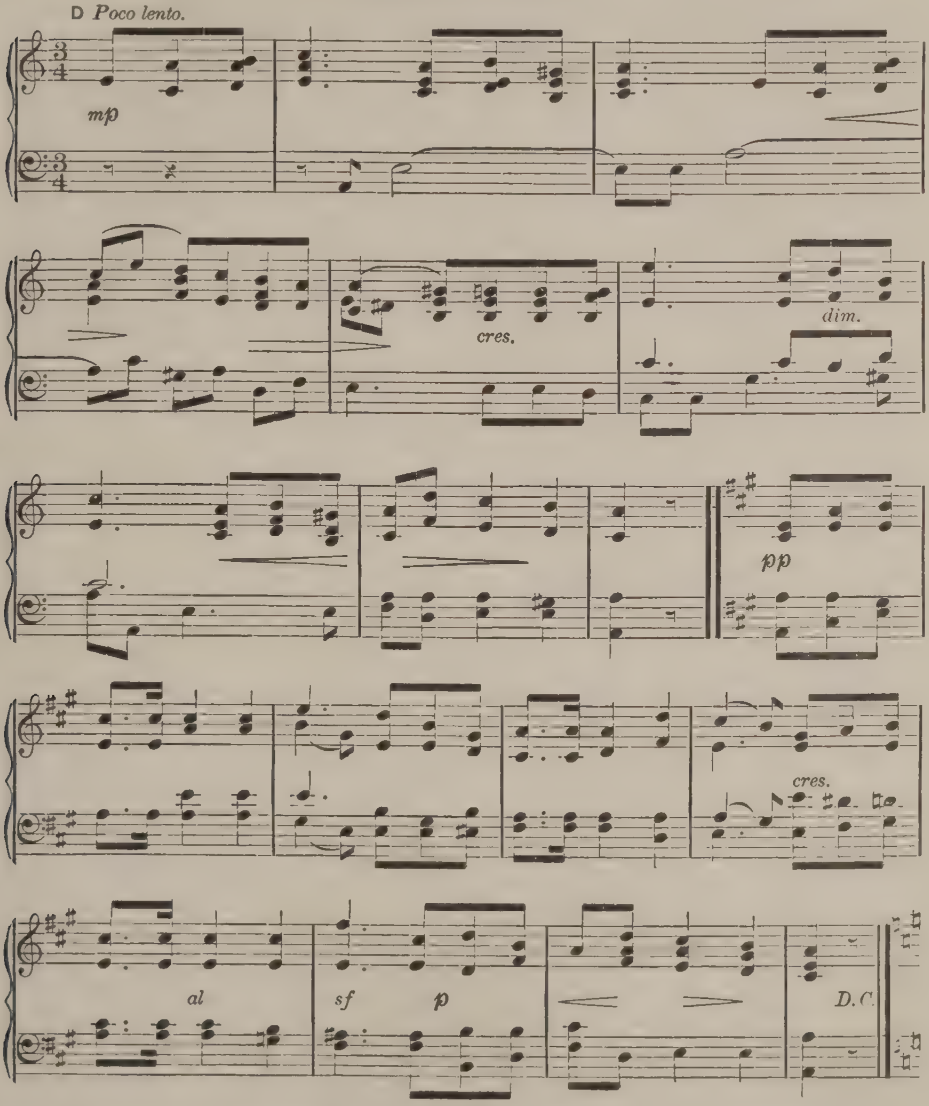
K.]

ADOPTION: The *adrogatio* of the older Roman law—a legal process by which a man can create between himself and a person not his child relations that properly belong only to father and child—is unknown to both Biblical and Talmudic law. But the feeling that the man and woman who bring up a child, and more especially those who teach the child virtue and the fear of God, should be honored as parents is strongly expressed in the Talmud (Sanh. 19*b*), which, in the usual way, strengthens the views of the sages with quotations from Scripture. Concerning the sons of Michal, daughter of King Saul, mentioned in II Sam. xxi. 8, Rabbi Joshua b. Ḳorḥa, one of the sages of Mishnaic times, asks:

"Did Michal bear them? Did not rather Merab bear them? Merab bore them, and Michal reared them; to teach us that whoever rears an orphan in his own house is, in the words of Scripture, deemed its parent. R. Ḥanina drew the same doctrine from Ruth, iv. 17. 'And the women her neighbors gave it a name, saying, There is a son born to Naomi.' Now, did Naomi bear him? Did not Ruth bear him? Ruth bore him and Naomi reared him; therefore he is called Naomi's child.

"R. Eleazar, quoting Ps. lxxvii. 15, finds the doctrine in these words: 'Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Selah!' And was not Jacob their father? Yes; Jacob begat them, but Joseph nourished them; therefore they take his name. R. Samuel b. Naḥmani says, on the authority of R. Jonathan: Whoever teaches the son of his companion the Law, has the right, in the sense of Scripture, to be deemed that person's father: for it is said (Num. iii. 1, 2): 'These are the generations of Aaron and Moses,' and farther on: 'And these are the names of the sons of Aaron'; this is to

ADON 'OLAM



tell thee that Aaron begat them, and Moses taught them: hence they are set down under Moses' name."

Adoption in Female Line.

By a similar exegetical process Moses is called the son of Bithiah, the daughter of Pharaoh (I Chron. iv. 18), whom legend identifies with the Egyptian princess who saved and reared Moses (Meg. 13*a*). As a matter of fact the Scriptures show how Pharaoh's daughter brought up Moses, as if she were his mother; and how Mordecai, after the death of Esther's father and mother, "took her unto himself for a daughter" (Esth. ii. 7), and Esther treated him with the implicit obedience due to a father. But it is not likely that, in case of his death, she would have inherited his estate in preference to nearer blood relations; neither does it appear that a method for creating such a relation between them as would make her his heiress was ever known to the laws of Israel.

There is, however, one passage in Scripture (Gen. xlviii. 5), "Ephraim and Manasseh . . . are mine; as Reuben and Simeon, they shall be mine," which indicates that the writer was probably acquainted with Adoption in the legal sense, such as would give to the chosen children the right of inheriting from the person adopting them; for the obvious intent of the passage is to account for the establishment of two tribes, Ephraim and Manasseh, with distinct territories, on an equality with the tribes claiming descent from Jacob's sons. L. N. D.

Adoption in a legal sense is practically unknown in lands and conditions in which in case of childlessness a man may marry another wife in order to beget a son for his heir (see Koran, sura xxxiii. 3, and Hughes, "Dictionary of Islam," *s.v.* "Adoption"). In fact, the Mosaic institution of the LEVIRATE, by which the surviving brother is enjoined to marry his deceased brother's wife in order to give him a male heir, shows that Adoption in the Roman sense did not exist among the ancient Hebrews (see Deut. xxv. 5–6; compare, however, Sifre, ii. 289; Yer. Yeb. ii. 10*b*; Bab. Yeb. 24*a*, where this primitive view is no longer accepted). The Adoption of the slave as son and heir, as indicated in the Bible in the words of Abraham, "One born in my house is mine heir" (Gen. xv. 3), was probably practised frequently in the manner described in I Chron. ii. 34 *et seq.*, where Sheshan is mentioned as having given his daughter as wife to his servant and adopted their sons as his own.

Yet some form of Adoption was in use in Biblical times. At first, barren wives are found giving to their husbands their female slaves with the view of adopting any children borne by the latter (Gen. xvi. 2, xxx. 3), the mode of Adoption being that the handmaid brought forth her child upon the knees of the adoptive mother (Gen. xxx. 3; compare Gen. l. 23). According to Josephus ("Ant." i. 7, § 1), Abraham, being at first childless, adopted Lot as his son. According to Philo ("Vita Mosis," i. 5) and Josephus ("Ant." ii. 9, § 7), the daughter of Pharaoh formally adopted Moses as her son (Ex. ii. 10). So Ruth, iv. 16 and Esth. ii. 7 are understood by many (see Vulgate to Esther) as referring to Adoption; the placing of the child upon the knee or bosom (Ruth, iv. 16) resembling the old Teutonic mode of Adoption (Grimm, "Deutsche Rechts-Alterthümer," p. 464). According to Ewald ("Alterthümer," p. 191), the mode of Adoption was the casting of a garment upon the person to be adopted: the term "Mantelkind," in German, points to the same origin. Elijah cast his mantle upon Elisha to indicate that he had adopted him as his spiritual heir (I Kings, xix. 19–21); and so, Ewald thinks, should the words be explained which Ruth uses to Boaz: "Spread thy skirt over thy handmaid, for thou art the redeemer" (*go-el*) (Ruth, iii. 9). When the Lord finds Israel as a waif in the wilderness, He is described as performing the same symbolical rite: "I spread my skirt over thee, and covered thy nakedness, and entered into a covenant with thee" (Ezek. xvi. 8). Now, while the former sentence was rather to denote a nuptial relationship (see W. Robertson Smith, "Kinship and Marriage in Early Arabia," p. 87), it is probable that this was the original mode of recognizing paternal relations to a child with the duty of protection implied thereby. It is possible that spreading of the garment over a woman was a more primitive form of marriage; while the spreading of the mantle as in the case of Elisha was a mode of installation or investiture as prophet. Accordingly, the stranger who enters into new religious relation with the Deity of his adopted land is said to come under the wings of the Deity whose protection he seeks. Thus Boaz says to Ruth: "A full reward be given thee of the Lord, God of Israel, under whose wings thou art come to seek refuge" (Ruth, ii. 12). This became the standing expression for conversion to the Jewish religion in rabbinical times; for example, Abraham brought many Gentiles under the wings of the Shekinah (Ab. R. N. ed. Schecter, text *B*, xxvi., and elsewhere). God is in this manner represented as extending His Fatherly protection to the proselyte who recognizes Him as his God and Father. From this point of view Paul always speaks of conversion as "adoption" (*υἱοθεσία*), literally, acceptance as God's children: Rom. viii. 15, "Ye have received the Spirit of adoption [being accepted as children], whereby we cry, Abba, Father"; Rom. ix. 4, "Israelites, to whom pertaineth the adoption" [= the acceptance as God's children]; Gal. iv. 5, Eph. i. 5. Compare "Apost. Const." ii. 26 and 32, "The bishop, your father, leads you to a new birth for adoption."

BIBLIOGRAPHY: *Ben Chananja*, 1858, i. 391 *et seq.*; Fassel, *Das Mosaisch-Rabb. Civil-Recht*, § 178; Mayer, *Die Rechte der Israeliten, Athener, und Roemer*, ii. 426 *et seq.*

K.

ADORAIM: Fortified city built by Rehoboam in Judah; now called Dura (II Chron. xi. 9 *et seq.*).

G. B. L.

ADORAM. See ADONIRAM.

ADORATION, FORMS OF: The various gestures and postures expressive of homage. In religious adorations these gestures and postures were originally innate and natural expressions of religious feeling, but in the course of religious development they became merely external, without conscious regard to what they were supposed to express. From the time that man conceived his god in accordance with the analogies of the physical world around him (see ANTHROPOMORPHISM), the relationship of man to God expressed itself also in accordance with the characteristics of the two factors—man and God. Thus, with the ancient Hebrews, kissing and stroking the idol was one of the oldest characteristics of worship; so, too, their kinsmen, the Arabs, manifested reverence toward their stone images mainly by these two methods of caress (Wellhausen, "Reste d. Arabischen Heidenthums," p. 109). The Jews, in prophetic times, practised the kissing of Baal (I Kings, xix. 18) and also of the golden calves (Hosea, xiii. 2). Where the idol was inaccessible, it was considered sufficient to throw a kiss with the hand—a form of adoration widely prevalent among the Greeks and Romans of antiquity (see Job, xxxi. 27). The Latin *adoratio* and the Greek *προσκυνεῖν*, which are the terms generally used for adoration, signified, originally, this kiss from the hand. The significance of stroking the idol in ancient Israel is shown by the expression חלה את פני ה״ ("to implore God's grace"), which, according to Marti ("Geschichte der Jüdischen Religion," p. 34), originally meant "to propitiate the god" by stroking the face of the idol (compare Ps. xlv. 13; Prov. xix. 6, *Heb.*). To appear barefooted in the sanctuary was another ancient Semitic mode of adoration, as may be seen from Ex. iii. 5 and Josh. v. 15; and also from the fact that the heathen Arabs performed their sacred pilgrimage barefoot (Wellhausen, *l.c.* 110). The underlying idea seems to have been to avoid polluting the deity residing in the shrine by bringing into that shrine the dust of the street.

In Prophetical Times.

With the spiritual development of Jewish worship—in other words, with the triumph of the prophetic idea—the ancient Forms of Adoration could not remain unchanged, and were therefore, like so many other ancient customs, adapted to the newer religious views. Thus, the various gestures and positions of the body at prayer—especially in the preexilic period—betray quite distinctly their origin in the old places of worship. The spreading of the hands at prayer, frequently mentioned in the older portions of Scripture (Isa. i. 15, Ex. ix. 29), is, as the Assyrian bas-relief of Jews before Sennacherib indicates, the gesture of one standing before a superior and spreading his hands in petition toward him (Babelon, "Manual of Oriental Antiquities," p. 103, plate 1). Representing, as this Assyrian picture does, actually the attitude of entreaty toward a human king, there is no doubt that the religious mode of this same gesture was originally identical with it; hence the representations by Stade, Nowack, Benzinger, and most moderns, which depict it as similar to that of the Egyptian priests, with hands extended toward an altar, must be rejected. The adoration proper of the Bible, namely, lying prone with the face touching the ground, is a survival from the older sanctuaries. The Hebrew word for this gesture is השתחוה ("to prostrate oneself"), usually combined with נפל ("to fall down in surprise"; Josh. v. 14; Job, i. 20); at other times preceded by some form of the root קדד ("to bend the knee"); for the full השתחויה ("prostration") was preceded by a bending of the knee. The Old Testament mentions the Semitic practise of setting one's foot upon the neck of the conquered foe (Josh. x. 24, Ps. cx. 1), a custom also mentioned in the Assyrian inscriptions (Riehm, "Handwörterbuch des Biblischen Alterthums, p. 889, plate). It was a sign of complete subjugation, and was expressed symbolically by the ceremony of *proskynesis* ("lying down"), as shown, for instance, by the tribute-bearing legates on the Assyrian bas-reliefs, and was commonly practised among the Hebrews toward people of rank, or in the presence of the idol to whom one wished to express complete subjection. That the prophets have no words of reproach for this form of adoration—so inappropriate to the invisible God whom no place could contain—shows only how deeply this religious form of reverence had taken root in the habits of the people. The standing posture at prayer was also not reproved by them, although this was, as the Talmud declares it, "the attitude of the slave before his master" (Shab. 10*a*).

Worshipers of the Stars.

(From Menant, "Glyptique Orientale.")

It is difficult to interpret the posture described in I Kings, xviii. 42, where Elijah at prayer is represented as having "cast himself down upon the earth, and put his face between his knees" (compare Ta'an. iii. 8). This probably refers to the custom prevailing among the Arabs of sitting solemnly, during a portion of the prayer, in an attitude in which the head can easily touch the ground. That this was no unusual posture at prayer may be seen from the fact that it was practised among the Jews about the year 60 of the common era (Ber. 34*b*). Probably the passage, II Sam. vii. 18—where it is stated that King David went into the house of the Lord and sat there—is to be similarly explained as referring to a peculiar and solemn mode of sitting.

Influenced by the Assyrians, among whom the act of kneeling in token of submission was quite general—as shown in the Assyrian delineations of the kneeling envoys from tributary nations—the Jews adopted this form of religious adoration

Exilian and Postexilian Times.

(I Kings, viii. 54; Ezra, ix. 6, and other passages). But the passage in I Kings. xix. 18, referring to kneeling down before Baal, must be understood as applying to prostrate adoration, which was preceded, as already stated, by a bending of the knee. About this time, too, the practise of spreading the hands wide at prayer was modified in consideration of the conception of the heavenly God, toward whom the hands were to be raised in the direction of heaven whither the seat of God had been transferred (I Kings, viii. 22, 54; Lam. iii. 41). A practise originating in the period of exile was that of turning the face during prayer toward the Holy Land, as the place favored by God (I Kings, viii. 48; Dan. vi. 11 [A. V. 10]).

Egyptian Mode of Adoration.
(From Wilkinson, "Ancient Egyptians.")

The scanty literary remains of the last three pre-Christian centuries contain so little concerning the Forms of Adoration that it is probable no essential modifications were made in them. The old *hishtaḥawayah* Form of Adoration was the favorite one in the Second Temple, and in accordance with the pharisaic love of minutiæ the number of bows in the Temple was exactly fixed. Every visitor to the sanctuary had thirteen השתחויות to perform, with the hands and feet spread out and the face touching the ground (Mishnah Sheḳ. vi. 1, 3; Tosef. *ib.* ii. 17). Other optional forms are mentioned, such as קידה (Ber. 34*b*) bending the knee with the face touching the ground, and נשיקה kissing the floor of the Temple (Suk. 53*a*,). When blessing the people in the Temple the priests raised their hands toward heaven; this practise, as we have seen, is the postexilian fashion of spreading the hands. But when the priestly benediction was pronounced in the synagogue, where it very early became an essential portion of the public service (see Dukan), the older fashion of spreading the hands horizontally was employed (Mishnah Soṭah, vii. 6). After every sacrifice the priests had to make the full prostration (Mishnah Tamid, vi. 1, 2). A further form of the השתחויה is the נפילת אפים the sudden and complete prostration with the face to the ground, which took place only once a year, on the Day of Atonement, when the high priest pronounced the Ineffable Name, on hearing which all present threw themselves on the ground (Yer. Yoma, iii. 40*d*. The Mishnah in Bab. Yoma, 66*a*, is a later insertion; see "Diḳduḳe Soferim" on the passage).

During Shema' and Shemoneh-Esreh.

It is highly probable, in view of the great importance attached by the Pharisees to prayers, and of their love for rule and regulation, that those Forms of Adoration described in the oldest portions of the Mishnah date from the pre-Christian time. About the time of Jesus there was a dispute between the Hillelites and the Shammaites concerning the proper attitude in which to recite the Shema'. The latter, in opposition to the former, who were indifferent as to posture, insisted that this prayer must be said standing in the morning; but that, in the evening, the aforementioned posture of solemn inclination was the appropriate one. This dispute lasted until nearly the end of the first Christian century (Mishnah Ber. i. 3). The chief prayer, the Eighteen Benedictions, was, however, always said standing (Mishnah Ber. v. 1; Gem. 30*a*). Hence the name "'Amidah" (Standing) for the Eighteen Benedictions. Thus, in the New Testament it is said, "The Pharisee stood and prayed" (Luke, xviii. 11); and "they love to pray standing" (Matt. vi. 5). Prostration also occurred in the daily prayers, but not on festival days (B. M. 59*b*, where it is mentioned with reference to Eliezer b. Hyrcanus, a younger contemporary of the apostles).

As a result of the adoption by the Christian Church of most of the Jewish Forms of Adoration, it came about that in Palestine, where the opposition between Synagogue and Church grew constantly stronger and more hostile, the old Forms of Adoration came to be looked upon with disfavor. Toward the end of the second century, the Palestinian teachers, relying on Lev. xxvi. 1, took השתחויה as meaning to spread oneself, and taught that it was forbidden outside of the Temple to prostrate oneself upon stone pavement, which was the usual flooring of synagogues, churches, and heathen temples (Sifra, Behar, end; Meg. 22*b*). Thus it came about, some decades later, that when Rab, the founder of rabbinical learning in Babylonia, returned to his home from Palestine, he ostentatiously remained standing in the synagogue when all others threw themselves prostrate on the ground. Since, however, opposition to Christianity was no factor of religious life in Babylonia, as it was in Palestine, and there was, therefore, no necessity for modifying ancient religious customs in obedience to it, the Palestinian prohibition of prostration was modified in Babylonia to the extent that the complete proskynesis, with extended hands and feet,

Mohammedan Form of Adoration.
(From a photograph by Bonfils.)

was forbidden outside of the Temple; other Forms of Adoration were permitted (Meg. *l.c.*).

Various Forms.

Relative to other forms of gesture at prayer, the following may be mentioned: the bowing or bending of the upper part of the body at the beginning and the end of the Eighteen Benedictions—a relic of the old כריעה ("bending of the knee"); the raising of the eyes (Yeb. 105*b*; in Luke, xviii. 13, it was the poor sinner, the publican, who would not raise his eyes to heaven, indicating that it was the Jewish custom to do so); the placing of the feet close together during the recital of the principal prayer (Ber. 10*a*); and the placing the hand over the eyes while saying the Shema' (Ber. 13*b*). Of historical interest is the habit of Rabba (R. Abba b. Joseph) to fold the hands at prayer (Shab. 10*a*), which rather controverts the usual supposition that this gesture is of Germanic origin (see especially Vierordt, in "Studien und Kritiken," 1853, p. 89). It is by no means impossible that this gesture was borrowed from Semites, particularly as it seems to have been a common custom among the Assyrians, as shown by the Assyrian representations of petitioners folding their hands (Vigouroux, "Dictionnaire de la Bible," i. 235).

Post-Talmudic Adorations.

The Talmud regulated religious ceremonies to such minute details that not much remained for later times to do in this particular; hence we find that the medieval Forms of Adoration are identical with those of the Talmud. In post-Talmudic times, the full prostration (proskynesis) took place only on the Day of Atonement, and then four times, and on New-year's Day once; while the נפילת אפים, originally a full prostration, had been modified as early as the time of the Geonim into a mere bowing the head forward upon the arm. Possibly the habit of swaying at prayers, mentioned by Judah ha-Levi in the "Cuzari" (ii. 79, 80), was known in the academies, and transplanted thence into the synagogue; for not alone does Samuel ha-Nagid (eleventh century) speak of the practise of swaying while studying (ed. Harkavy, p. 101), but, as Dukes remarks, Mohammed was acquainted with the habit, and the Talmudic במנוד ראש (Shab. 104*a*) must mean the same, for the Arabic lexicographers (see Fikh al-lugha, Paris edition, xix. § 3, p. 97, l. 14) explain *nawadan* (= Hebrew נוד) as "to shake," applied only to the Jewish mode of shaking the person at prayer or study ("Lit. Blatt. d. Orients," v. 707).

The Karaites.

In their endeavors to purify Judaism from all rabbinical statutes, the Karaites rejected all rabbinical Forms of Adoration, and returned to the ancient Biblical usages. According to the Karaites, the indispensable Forms of Adoration at prayer are the following eight: (*a*) השתחויה bending of the head, which is their interpretation of this word; (*b*) בריכה bending of the upper part of the body until it touches the knees; (*c*) כריעה kneeling; (*d*) קידה a violent bowing of the head; (*e*) נפילה complete prostration (proskynesis); (*f*) נשיאת ידים raising the hands; (*g*) עמידה standing; (*h*) נשיאת עינים raising the eyes to heaven (Elijah Bashiatsi, "Aderet Eliyahu," 104*b*, Odessa, 1870; compare E. Deinard, "Massa Krim," p. 86).

Christian Forms of Jewish Origin.

The three principal postures of the body at prayer prevalent among Jews in the time of Jesus—standing, kneeling, and prostration—were adopted by the Christians, at times to the minutest details. Among the early Christians the most customary of all the Forms of Adoration was standing, adopted from the Jewish attitude during the "Eighteen Benedictions"—the prayer of prayers. This may be seen from the numerous illustrations of that time in Aringhi's "Roma Subterranea," Rome, 1651–59. Their outspread hands and their faces turned eastward correspond exactly with the Jewish customs already mentioned, namely, with the ancient practise of turning toward Palestine, which for Jews in Europe is eastward, and with the practise prevalent in all synagogues, of placing the ark in the eastern wall. The custom of kneeling, especially in private prayer, was likewise adopted by the earliest Christians (Luke, xxii. 41; Acts, vii. 60; ix. 40; xxi. 5; Eph. iii. 14, etc.) and became general (see "Hermæ Pastor," i. 1; Clemens Romanus, i. 48; Tertullian, "Ad Scapulam," iv.; Origen, "De Oratione," xxxi.). Less prevalent in the early days of Christianity was the prostration to the ground, employed only on special occasions (Socrates, "Historia Ecclesiastica," iii. 13,17). How completely the Church ritual of early times was dominated by the Synagogue is shown by the usage prevalent in the Christian Church, and mentioned by Tertullian ("De Corona Militis," iii.), that on Sunday, and during the whole week of Pentecost, prayer was not to be said kneeling. The synagogal custom (*minhag*), as old as the first Christian century, omits the prostration on all festivals and semi-festivals (B. M. 59*b*).

Mohammedan Forms.

But Islam, even more than Christianity, was influenced by the Jewish Forms of Adoration. At first Mohammed commanded that the faces of the faithful should, during prayer, be turned toward Jerusalem; and he only recalled this ordinance when he found that Jews were not to be captured by any such device. The very complicated postures adopted by Moslems at prayer (see Lane's pictures in "Modern Egyptians," i. 75) are probably borrowed from the Jews of Arabia, who, being far removed from Jewish lore, have preserved many archaic customs. These illustrations show all the Forms of Adoration above described as being existent among Jews, and especially that unusual form of sitting solemnly with the head upon the knees.

BIBLIOGRAPHY: Wellhausen, *Reste des Arabischen Heidenthums*, pp. 105 *et seq.*; Stade, *Gesch. d. Volkes Israel*, i. 488, 489; Nowack, *Lehrbuch d. Hebräischen Archaeologie*, ii. 259–261; Benzinger, *Arch.* pp. 463, 464; Riehm, *Handwörterbuch des Biblischen Alterthums*, i. 484 *et seq.*; Augusti, *Handb. d. Christlichen Archaeologie*, ii. 149 *et seq.*

L. G.

ADRAMMELECH.—Biblical Data: 1. Mentioned in II Kings, xvii. 31, as a god of Sepharvaim, which until recently was supposed to be the Hebrew name for the Babylonian city Sippar. After the inhabitants of Sepharvaim had been deported to Samaria (II Kings, xvii. 24; Isa. xxxvi. 19) by Sargon, king of Assyria, they continued to worship their gods Adrammelech and Anammelech, accompanying their rites with the sacrifice of children by fire. There was, however, no Assyrian or Babylonian god bearing the name Adrammelech, although, according to some scholars, the form of the word, if it be regarded as Assyrian, points to a supposed original "Adar-malik" (see **2**). There is no reference throughout the cuneiform documents to human sacrifice by fire or otherwise, and it is not certain that the sculptures and bas-reliefs show any representation of such a rite. The reference in Jer. xxix. 22 to the roasting alive of the false prophets Zedekiah and Ahab by the king of Babylon is no doubt historically accurate, although the passage is not regarded by the best authorities (as, for example, Cornill, "Jeremiah," in "Sacred Books of the Old Testament," p. 61) as properly belonging to the text. In any case it would merely show that such cremation was not unknown in Babylonia as a punishment. It could scarcely have existed as a religious observance, or even as a common form of torture; otherwise it would have been mentioned in the inscriptions.

The question whether Sepharvaim is necessarily the Babylonian Sippar at once arises. If this theory be correct, the name Adrammelech would have to be regarded as the secondary title of the sun-god Shamash, who was the tutelary deity of Sippar. But, as no such secondary title exists in the inscriptions, there is no evidence to support such a view. Many scholars suggest that Sepharvaim (LXX. *Σεπφαρίν*, *Σεπφαρείμ*) is identical with "Shabara'in," a city mentioned in the Babylonian Chronicle as having been destroyed by Shalmaneser II. As Sepharvaim is mentioned in connection with Hamath and Arpad (II Kings, xvii. 24, xviii. 34) there is every reason to regard it as a Syrian city. Sepharvaim may therefore be another form of "Shabara'in," which is probably the Assyrian form of Sibraim (Ezek. xlvii. 16), a city near Damascus. If this be so, then any attempt at seeking an Assyrian etymology for the god-names Adrammelech and Anammelech can not, of course, succeed. The fact, too, that the practise of sacrifice by fire was well known in Syria and is mentioned only once in connection with Babylon (compare Prince, "Daniel," p. 75) would appear to confirm this view. It is quite impossible with our present knowledge to arrive at any satisfactory conclusion with regard to the exact meaning of the god-name Adrammelech. The utmost that can be said is that the word "Adr" occurs in Phenician as a god-name in the form יתנאדר, "Itnadr" (Baethgen, "Beiträge zur Semitischen Religionsgeschichte," p. 54), and that "Adr" appears as an epithet in connection with another divine name in the proper name Adarbaal (Baudissin, "Studien zur Semitischen Religionsgeschichte," i. 312). There is no essentially Syrian god Adar.

——**In Rabbinical Literature:** The Talmud teaches (Sanh. 63*b*) that Adrammelech was an idol of the Sepharvaim in the shape of an ass. This is to be concluded from his name, which is compounded of אדר "to carry" (compare Syriac אדרי), and מלך "a king." These heathen worshiped as God the same animal which carried their burdens (Sanh. *l.c.*; see also Rashi's explanation of this passage which interprets אדר "to distinguish," by "carrying"). Still another explanation of the name ascribes to the god the form of a peacock and derives the name from *adar* ("magnificent") and *melek* ("king"); Yer. 'Ab. Zarah, iii. 42*d*. L. G.

2. Son of Sennacherib, king of Assyria (II Kings, xix. 37; Isa. xxxvii. 38), who, with his brother Sharezer, slew their father while he was praying in the temple of Nisroch at Nineveh, and afterward fled to Armenia. The revolt against Sennacherib is clearly mentioned in the Babylonian Chronicle (iii. 34–35) which, like the account of Berosus, alludes to only one son, without giving his name. The narrative of Abydenus (Eusebius, "Armenian Chronicle," ed. Schoene, i. 35), however, like that of the Scriptures, mentions two sons—Nergilus and Adramelus—which Polyhistor gives in the form "Ardumusanus" (p. 27). It should be added, however, that the existence in Assyro-Babylonian of the form Adar as the name of a god is not altogether certain, although it is probable that the god-name which appears ideographically as Nin-ib should be read Adar. Adar is the name of the last month of the year; but if this be the name of a god, it can hardly be identical with the god Ninib-Adar, who represents the sun in the east—probably the vernal sun. It must also be borne in mind that it is by no means certain that the word Adar is concealed in the name Adrammelech.

J. D. P.

ADRET: A prominent Spanish-Jewish family, members of which are known from the thirteenth to the fifteenth century. In Spanish documents the name is always written Adret, and in a Hebrew manuscript in the Bodleian Library (No. 2218 = Pococke, p. 280*b*) we have the punctuation ר' שלמה בן אַדְרֵת. In a poem of the sixteenth century in favor of the study of philosophy, the name is punctuated אַדְרַת (H. Hirschfeld, "Jew. Quart. Rev." xii. 141). The form "Adereth," given by some writers, is therefore wrong. The family very probably obtained its name from a place—either the village of Les Adrets, department of Var, France (compare François de Beaumont, Baron des Adrets), or from some town in Spain ("Rev. Ét. Juives," xxi. 148; compare below ABRAHAM DE ADRETO, and SOLOMON DE ADRET).

Following are the known members of the family:

Abraham Adret, who, after his conversion at Barcelona in 1391, took the name **Bernardo Lunez** ("Rev. Ét. Juives," iv. 61, No. 123).

Abraham de Adreto, mentioned in the archives of Aragon as having received a pardon after he had been condemned for consorting with a Christian woman, May, 1272 (Jacobs, "Sources," p. 38, No. 632).

Abraham ben Solomon Adret. Uncertain ("Cat. Bodl." col. 2269).

Galvandarez Adret, who was a victim of the Inquisition in Valencia in 1487 (Jacobs, "Sources," p. 7, No. 94).

Nathan Adret, who, after his conversion at Barcelona in 1391, took the name **Francisco Bertram** ("Rev. Ét. Juives," iv. 60, No. 108).

Solomon Adret, who is mentioned in a Barcelona document of the year 1262 (Jacobs, "Sources," p. 16, No. 215; compare p. 130); supposed to be the grandfather of SOLOMON ADRET (Ludovicus Guixar; see Kayserling, in "Jew. Quart. Rev." viii. 496). He is also mentioned as **Solomon de Adret** (Jacobs, "Sources," p. 42, No. 713). See SOLOMON ADRET, below.

Solomon Adret, who, after his conversion at Barcelona in 1391, took the name **Ludovicus Guixar** ("Rev. Ét. Juives," iv. 60, No. 71).

Solomon Adret, of Tortosa, who was punished by the Valencia Inquisition, October, 1490, together with Isabel, his wife—"por la ley de Mozen" (Kayserling, "Christopher Columbus," p. 90).

Solomon ben Abraham Adret, of Genoa, lived toward the end of the thirteenth century.

G.

ADRET, MOSES: Cabalist of the eighteenth century; lived and died in Smyrna. He possessed an extraordinary memory and was thoroughly acquainted with Talmudic and rabbinic literature. He composed twelve works, among which were commentaries on the "Mishneh Torah" of Maimonides, the "Halakot" of Asher ben Jehiel, and the ritual codes. Adret wrote also rabbinical decisions and novellæ to almost all of the treatises of the Babylonian Talmud, but only a few of these works have appeared in print, under the title ברך משה ("Moses Blessed"), Salonica, 1802.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 130.

M. K.

ADRET, SOLOMON BEN ABRAHAM (or RaSHBa): Spanish rabbi; born in 1235 at Barcelona; died in 1310. As a rabbinical authority his fame was such that he was designated as El Rab d'España ("The Rabbi of Spain"). A manuscript purporting to be a certificate of indebtedness, dated 1262, in favor of a certain Solomon Adret, Jew of Barcelona, and a passport for the same Adret, dated 1269, are still extant (Jacobs, "Sources," pp. 16, 43, No. 130). Moses ben Naḥman (Naḥmanides) and Jonah of Gerona were his teachers. He was a master in the study of the Talmud, and was not opposed to the Cabala. Adret was very active as a rabbi and as an author. Under his auspices and through his recommendation, part of the commentary on the Mishnah by Maimonides was translated from the Arabic into Hebrew. His Talmudic lectures were attended by throngs of disciples, many of whom came from distant places. Questions in great number, dealing with ritual, with the most varied topics of the Halakah, and with religious philosophy, were addressed to him from Spain, Portugal, Italy, France, Germany, and even from Asia Minor. His responsa show evidence of wide reading, keen intelligence, and systematic thought. They also afford a clear insight into the communal life of the time, portraying Adret's contemporaries, and are of value for the study not only of rabbinical procedure but also of the intellectual development of the age in which he lived. Only half of these responsa have been published, as they number three thousand.

Defense of Judaism.

Adret had to contend with the external enemies of Judaism as well as with religious dissensions and excesses within its own ranks. He wrote a refutation of the charges of Raymund Martini, a Dominican monk of Barcelona, who, in his work, "Pugio Fidei," had collected passages from the Talmud and the Midrash and interpreted them in a manner hostile to Judaism. These charges also induced Adret to write a commentary on the Haggadot, of which only a fragment is now extant. He refuted also the attacks of a Mohammedan who asserted that the priests had falsified the Bible. M. Schreiner ("Z. D. M. G." xlviii, 39) has shown that this Mohammedan was Aḥmad ibn Ḥazm, and the book referred to was "Al-Milal wal-Niḥal" (Religions and Sects). Adret opposed also the increasing extravagances of the Cabalists, who made great headway in Spain and were represented by Nissim ben Abraham of Avila, a pretended worker of miracles, and by Abraham Abulafia, the cabalistic visionary. He combated these with vigor, but displayed no less animosity toward the philosophic-rationalistic conception of Judaism then prevailing, particularly in France, which was represented by Levi ben Abraham ben Ḥayyim, who treated most important religious questions with the utmost freedom, and who was joined by the Spaniard Isaac Albalag and others.

Adret and Abba Mari.

Opposed to these was another tendency, the chief object of which was the preservation of the pure faith of Judaism. At the head of this movement stood Abba Mari ben Moses ha-Yarḥi, called also En Duran Astruc de Lunel. He appealed to Adret for assistance. An extensive correspondence ensued between the authorities of southern France and northern Spain, Adret taking a most important part. Afterward this correspondence was collected and published by Abba Mari, in a separate work, entitled "Minḥat Ḳenaot" (The Offering of Jealousy), Presburg, 1838 (see full analysis in Renan's "Les Rabbins Français," pp. 647–694).

Adret, whose disposition was peaceable, at first endeavored to conciliate the opposing spirits. Ultimately he was called upon to decide the affair, and on July 26, 1305, together with his colleagues of the rabbinate of Barcelona, he pronounced the ban of excommunication (*ḥerem*) over all who studied physics or metaphysics before the completion of their thirtieth year. A protest against this ban may be found in a poem in which Philosophy "calls out in a loud voice against . . . Solomon ben Adret and against all the rabbis of France . . . who have placed under the ban all people who approach her" (see H. Hirschfeld, "Jew. Quart. Rev." xii. 140). Those who desired to study medicine as a profession were exempted from the ban. A special ban was pronounced against the rationalistic Bible exegetes and the philosophic Haggadah commentators, their writings and their adherents. The enforcing of these bans caused Adret much trouble and embittered the closing years of his life. He left three sons, Isaac, Judah, and Astruc Solomon, all of whom were learned in the Talmud.

His Works.

Of the works of Solomon ben Adret there have appeared in print: (1) Responsa, Bologna, 1539; Venice, 1545; Hanau, 1610, etc. The second part appeared under the title "Toledot Adam" (The Generations of Man) at Leghorn in 1657, the third part at the same place in 1778, the fourth part at Salonica in 1803, and the fifth part at Leghorn in 1825. (2) A manual on the ceremonial laws to be observed in the home, "Torat ha-Bayit ha-Aruk" (The Complete Law of the House), published at Venice in 1607, at Berlin in 1762, at Vienna in 1811, etc. (3) The shorter manual, "Torat ha-Bayit ha-Ḳaẓir" (The Short Law of the House), published at Cremona in 1565, and at Berlin in 1871. A number of his commentaries and novellæ on Talmudic treatises have been printed. (4) Commentaries upon seven treatises published at Constantinople in 1720, and at Berlin in 1756. (5) Similar disquisitions upon five treatises were published at Venice in 1523 and at Amsterdam in 1715. He wrote besides a number of disquisitions upon single treatises. (6) The "Pisḳe Ḥallah" (Decisions on Hallah), published at Constantinople in 1518, and at Jerusalem in 1876. (7) The "'Abodat ha-Ḳodesh" (The Holy Service), on the laws of Sabbath and festivals, published at Venice in 1602. His polemical work against Mohammedanism was edited by Perles, as an appendix to the latter's monograph on Adret.

Bibliography: Perles, *R. Salomo ben Adereth, sein Leben und seine Schriften*, Breslau, 1863; Steinschneider, *Cat. Bodl.* col. 2268 *et seq.*; Azulai, *Shem ha-Gedolim*, i. 161 *et seq.*; Grätz, *Gesch. d. Juden*, vii. 170 *et seq.*, 259 *et seq.*, 274 *et seq.*; Michael, *Or ha-Ḥayyim*, No. 1189; *Jew. Quart. Rev.* vi. 600, viii. 222, 495, 527, xii. 140, 144; *Rev. Ét. Juives*, iv. 67, xxix. 214; *Z. D. M. G.* xlviii. 39; Kaufmann, *Die Sinne*, p. 19.

M. K.

ADRIANOPLE: A city of Turkey in Europe with a population of 70,000, of whom about 8,000 are Jews. The first trace of a Jewish settlement in this city (according to a somewhat doubtful source found in E. Deinard's "Massa Krim" (Burden of the Crimea), p. 13, Warsaw, 1878) was during the reign of Theodosius I. in the year 389. Here they dwelt for a long time, suffering the oppression of the Byzantine emperors, chiefly inaugurated by the codes of Theodosius II. (438) and of Justinian I. (527–565), which not only prohibited them from celebrating the festival of the Passover before the Christian Easter, but compelled them also to make use of the Greek and Latin translations of the Holy Scriptures in their Sabbath readings. Both Benjamin of Tudela (about 1171) and Judah Al-Ḥarizi (about 1225) visited Constantinople, but neither of them makes any mention of the Jews of Adrianople. There is

Legendary Blood Accusation.

no doubt that such a colony existed about this time, for family names such as Callo, Policar, Papo, Pilosophe, Hoursi, Zaffira, and even common names such as *pappou* (grandfather), *mana* (mother), *papas* (priest), *trandafila* (rose), *skoularitza* (earring), etc. —plainly of Greek origin—are prevalent to this day. Moreover, there exists also a synagogue of the "Gregos," or Greek-speaking Jews, having a special ritual, concerning which there is the following legend of Byzantine times: The sexton of a neighboring church noticed that after the ceremony of the *habdalah*, formerly held in the synagogue itself, the wine-filled chalice used in the service was secreted in a closet. He, therefore, clandestinely entered the synagogue and substituted blood for the wine; then he hastened to inform the judge of the blood-filled chalice and to accuse the Jews of ritual murder. During the same night the beadle of the synagogue had a dream in which the scheme was revealed to him, and he hurried to refill the chalice with wine—thus enabling the Jews to establish their innocence.

Rabbinical College.

The rich Jews of Adrianople and other cities of the interior, wearied with the exactions of the governors of the province and the zealous proselyting of the priests of the Greek Orthodox Church, removed to the cities of the coast, where they could live in comparative quiet and greater comfort and security. In 1361, when Amurath I. captured Adrianople, he found there only a small and impoverished Hebrew community, which hailed as their savior a conqueror whose religion so nearly resembled their own. They appealed to their coreligionists of Brusa to come and settle in the new Ottoman capital and teach them the language of their new masters. The rabbi—who had been invested by the sultan with administrative and judicial powers over the communities of Rumelia—established in Adrianople a rabbinical college, to the faculty of which all religious questions were referred by the Jews of Buda, Jassy, Galatz, and elsewhere. This college also received students from Russia, Poland, and Hungary. A group of Jews, expelled from Hungary in 1376 by Louis I., took refuge there under the protection of the Crescent. To this Hungarian influx the Synagogue Budoun (of Buda) owes its existence, and this name, like the family name "Magyar" still existing, shows the origin of the congregation. The Hebrew soldiers who began to serve in the Turkish army from the beginning of the Ottoman empire were enrolled in the *ghuraba* (non-Mussulmans, or strangers) organized by Amurath II. (1421–51). As a community, the Jews took no part in the riots of the dervishes under Mohammed I. (1413–21) fomented by Bedreddin, a resident of Adrianople, who used as his tool Torlak-Kiamal, a converted Jew. The Jews of Adrianople have always remained loyal to the sultans, and many of them have become distinguished scientists, so that Mohammed II. (1453) even made a Jew, Hakim Ya'akub, his physician, and afterward appointed him minister of finance (*defterdar*).

Karaitic Community.

The Karaitic community of Adrianople, one of whose members, Judah b. Elijah (1363–90), removed to the Crimea (see Deinard, "Massa Krim," p. 66), throve and, by additions from the Crimea and the south of Poland, greatly increased in numbers. Through the teachings of the rabbis and constant contact with the rabbinical Jews and their professors, such as Ḥanok Sasporta of Catalonia, and more especially the tolerant Mordecai b. Eliezer Comtino (1460–90), an astronomer, mathematician, and logician, the community was aroused from its spiritual lethargy. Spurred on by its leading men, Menahem Bashyatzi and his sons Moses, Menahem Maroli, Michael the Elder, and Michael's son Joseph, this Karaitic band instituted a reform in their ritual which permitted the use of a lighted lamp on Friday evenings and a fire on the Sabbath—a reform which triumphed over all the objections of the conservatives. After the conquest of Constantinople in 1453, the members of this sect migrated in a body to that city, leaving behind them no other traces of their former presence than the epitaph on a tombstone of a certain Moses Yerushalmi, מבני מקרא ("of the Karaites"), in the Rabbinite cemetery, dated Tuesday, 9th of Ḥeshwan, 5463 (1702).

The Rabbinite community, on the contrary, remained at Adrianople and increased in numbers and in influence. Groaning under the burden of persecutions and being attracted by the glowing accounts of the kindness of the sultans and the liberties and favors which the Jews enjoyed in Turkey—graphically described in letters from Isaac Ẓarfati in 1454—the Ashkenazim flocked to Adrianople from Bavaria, Swabia, Bohemia, Silesia, and elsewhere, and there founded an Ashkenazic synagogue. Traces of the presence of German Jews appear in certain words of Judæo-German origin, like *roubissa* (rabbi's wife, רבנית), *boulissa* (housekeeper, landlady, בעלת הבית), and in family names like Ashkenazi, as well as in ritualistic usages. The only actual proof, however, is to be found in the epitaph of Moses Levi Ashkenazi Nasi (Prince) ben Eliakim (1466 or 1496). These settlers, together with a contingent which came a little later from Italy and founded the three synagogues of Italy, Apulia, and Sicily, joined forces with the Jews banished from Spain in 1492, who founded seven other synagogues under the names of Aragon, Catalonia, Evora, Gerush ("Exiled"), Majorca, Portugal, and Toledo. This increased the number of synagogues to thirteen.

Influence of the Sephardim.

The Sephardim imposed upon the native and German Jews the language, manners, and customs of Spain, which were adopted by all refugees arriving after the Spanish Jews, especially by the family Alamano, which, on account of the loyalty of its head, Joseph b. Solomon, at the capture of the city of Budapest by Solyman II. (the Magnificent) in 1526, obtained special exemption from imposts and service. Descendants of this family still live in Adrianople. Influenced by these immigrants, the students gradually lost interest in Talmudic studies and were thoroughly captivated by the Cabala, one of whose representatives, Abraham b. Eliezer ha-Levi, was the author of several mystic works. The ground was now prepared for the reception of the seed of the Messianic ideas of the dreamer Solomon Molko, who, in 1529, came to Adrianople to win over Joseph Caro, the well-known casuist, who was a friend of Aaron de Trani, the president of the college, and perhaps also of Yom-Ṭob Cohen and Abraham Saba, rabbis of that time. In 1522 Caro began his commentary ("Bet Yosef") on the "Ṭurim" of Jacob ben Asher, which was finished later at Safed. A printing-press, established by the brothers Solomon and Joseph Jabetz, existed at Adrianople before 1555; subsequently it was transferred to Salonica, on account of a plague raging in the former place. No other printing-press was established there till 1888, when "Yosef Da'at" (El Progreso), a periodical, appeared.

The study of history was encouraged at Adrianople; for Joseph ibn Verga, a Talmudist, finished there the famous chronicle ("Shebeṭ Yehudah") begun by his grandfather, Judah, and continued by his father, Solomon. This was a timely work, for the *autos-da-fé* which it recorded were renewed in Ancona, in 1556, and aroused the indignation of the Jews in Turkey, including those of Adrianople, who, in order to take revenge on Pope Paul IV., thought of adopting Joseph Nasi's suggestion to cease shipping their merchandise to the port of Ancona and to transfer their commerce to Pesaro. Neither Joseph Zarfati, author of sermons ("Yad Yosef," 1617), nor Judah Bithon (1568–1639) witnessed the Messianic agitation instigated by Shabbethai Ẓebi, which came to an end at Adrianople, when both Ẓebi and his wife embraced Islam (Sept. 21, 1666) in the presence of Sultan Mohammed IV., of which fact legends are rife to this day.

Among the rabbis who opposed the propaganda which Shabbethai still continued in favor of Islam, and the agitation fomented by his prophet, Nathan of Gaza, who had been expelled from Ipsala and Comargena, were Abraham Amigo, Elijah and Jacob Obadia, Jacob Danon, Israel Adato, Phinehas Cohen, and Simeon Phinehas. Abraham Magrisso (died 1682 or 1687) appears to have been a most decided anti-Shabbethaian in spite of the presence of Samuel Primo, ex-secretary to the false Messiah, who died at Adrianople (1708).

The annals of the community at Adrianople, spread over many years, furnish only the names of rabbis, viz.: Abraham b. Solomon Kaṭan, 1719; Abraham Ẓarfati, 1722; Eliezer Nahum, 1663–1743, author of a commentary on the Mishnah, חזון נחום. There are, moreover, two families, who for nearly two centuries have supplied two parallel lines of rabbis. To the Behmoiras, of Polish origin, belonged Menahem I. ben Isaac (1666–1728); Mordecai I., author of מאמר מרדכי (died 1743 or 1748); Menahem II. (died in 1776 or 1781); Mordecai II. Chelibi (died 1821); Raphael I. Moses (died 1878), and Raphael II. (died 1897). There were also two nonofficiating rabbis of this family, Salomon, author of חשק שלמה (Constantinople, 1767) and מכתב שלמה (Salonica, 1870), and Simeon, author of מטה שמעון (Salonica, 1819), and still another Menahem, author of דברי מנחם. The family Gueron furnished Raphael Jacob Abraham I. (died 1751), author of עטור סופרים (Constantinople, 1756); Eliakim I. (died at Constantinople about 1800); Yakir I. (Preciado Astruc, died at Jerusalem, 1817); Jacob Abraham II. (Cornorte or Menahem, died 1826), author of אביר יעקב (Salonica, 1838); Bekor Eliakim II. (died about 1835); and Yakir II. (Preciado; born in 1813; died at Jerusalem after a distinguished career, in 1874); Jacob Abraham III. and Mordecai (died 1889). Besides these two families, which for nearly two hundred years divided between them the honors of governing the community of Adrianople, there were also some able secretaries who efficiently aided in this task. They were Elijah Perez (died 1763), Abraham Perez Isaac Alḳabeẓ (died after 1831), and Samuel ibn Danon (adviser of Yakir II. Guéron) who in 1850 took a prominent part in the foundation of the schools, which were at first under the management of Joseph Halévy, now professor at the Sorbonne, Paris, and were afterward governed by directors sent there by the Alliance Israélite Universelle. Besides a school accommodating 380 scholars, there are also a Talmud Torah with 880 children; a private school (Tiferet Yisrael) with 200 pupils; a Jewish Alliance School with 470 girls; a Jewish club, a small hospital, and several benevolent and debating societies. Adrianople has had to endure its share of disasters: a fire in 1846; the cholera in 1865; and, finally, the calumny of ritual murder in 1872.

[The Alliance Israélite also maintains at Adrianople a school for boys (founded 1867), which in 1897 had 305 pupils. A theological seminary was founded there in 1896 by Mr. Abraham Danon in conjunction with the Alliance, but was, a year later, transferred to Constantinople. G.]

Bibliography: Franco, *Essai sur l'Histoire des Israélites de l'Empire Ottoman*, pp. 204, 205, Paris, 1897; *Bulletin de l'Alliance Israélite Universelle*, 1897, series 11, No. 22, p. 85.

A. D.

ADRIANUS, MATTHÆUS: Hebraist of the sixteenth century. He was a Jew of Spanish descent, but at an early age migrated to Germany, where he embraced Christianity. Though a physician by profession, he achieved eminence mainly as an instructor in Hebrew. Through the influence of Reuchlin and Conrad Pellican, the latter of whom was his pupil, he secured a tutorship in the house of Johann Amerbach, the printer of Basel, and became the instructor of Fabricius Capito at Bruchsall. In 1513 he was called to the chair of Hebrew at Heidelberg, where, among others, Johann Brenz and Joannes Œcolampadius came under his tuition. On the recommendation of Erasmus, in the year 1517, he was given a professorship in the newly established Collegium Trilingue at Louvain, where many hopes were centered in him. These, however, were shattered as early as 1519, when Adrianus publicly stated in one of his lectures that Jerome had often been subject to human errors. This assertion of Jerome's fallibility cost Adrianus the good-will of his colleagues, and particularly of Latomus, who subsequently was Luther's antagonist. Latomus attacked Adrianus' speech and caused his departure from the college. Adrianus' rash frankness, in fact, combined with his petulance and quarrelsome disposition, precluded his lengthy residence at any one place. In 1521 he was expelled from Wittenberg, where, upon his arrival, he had been received with open arms by Luther, and where he had instructed in Hebrew a number of noted men, among whom was Valentin Trotzendorf. Whether he went thence to Leipsic or Freiburg is uncertain, as are also the place and date of his death. Among his literary productions the "Introductio in Linguam Hebræam" and his translations into Hebrew of several Christian prayers, contained in his "Hora pro Domino," are regarded as rarities. But, on the whole, his reputation as one of the most noted Hebraists of his day rested more on his capacity as an instructor than on his writings.

Bibliography: *Allg. Deutsche Biographie*, i. 124; Geiger, *Das Studium d. Hebr. Sprache in Deutschland*, pp. 41-48, 134; Steinschneider, *Bibliographisches Handbuch*, p. 2; Hirt, *Orientalische u. Exegetische Bibliothek*, vi. 320.

H. G. E.

ADRIEL: The Meholathite to whom Merab (Saul's daughter) was given in marriage instead of to David (I Sam. xviii. 19); son of Barzillai (II Sam. xxi. 8). As to the meaning of the name, Adriel appears to be an Aramaized form of Azriel ("God is my Help"; I Chron. v. 24, xxvii. 19; Jer. xxxvi. 26), with which it is actually identified by the Syriac version, not only in the passage I Sam. xviii. 19, where Aramaisms might be expected, but also in II Sam. xxi. 8. J. D. P.

ADULA OF TUNIS: A Jew who, to avoid being baptized, committed suicide in the house of the catechumen in Rome, on May 2, 1666, at the moment he was about to undergo the rite.

Bibliography: Vogelstein and Rieger, *Gesch. d. Juden in Rom*, ii. 219; *Allg. Zeit.* No. 266, Munich, 1887.

M. B.

ADULLAM: An old Canaanitish capital in western Judah (Gen. xxxviii. 1; Josh. xii. 15, xv. 35). It was fortified by Rehoboam (II Chron. xi. 7), and was an inhabited city till the end of Old Testament times (Micah, i. 15; Neh. xi. 30; II Macc. xii. 38). The modern Id-el-Miyeh now occupies its site.

The famous **Cave of Adullam** was a resort of David when an outlaw (I Sam. xxii. 1; II Sam. xxiii. 13). Tradition has located it in the valley of Kharaitun, six miles southeast of Bethlehem. However, the locality mentioned above will suit the early history of David just as well, especially as it is probable that the word "cave" rests upon a false reading of the original and should be replaced by "stronghold." In later times Judas Maccabeus visited the city of Adullam (II Macc. xii. 38).

Site of the Ancient City of Adullam.

(By permission of the Palestine Exploration Fund.)

Bibliography: Clermont-Ganneau, *Pal. Explor. Fund, Quart. Statement*, 1875, p. 177; Smith, *Historical Geography of the Holy Land*, pp. 229 *et seq.*; Baedeker, *Pal.*, 2d ed., p. 133.

J. F. McC.

ADULTERY (נאוף): Sexual intercourse of a married woman with any man other than her husband. The crime can be committed only by and with a married woman; for the unlawful intercourse of a married man with an unmarried woman is not technically Adultery in the Jewish law. Under the Biblical law, the detection of actual sexual intercourse was necessary to establish the crime (Lev. xviii. 20 [A. V. 19]; Num. v. 12, 13, 19); but this rule was so far modified by the Talmudic law, that circumstantial evidence was sufficient to justify legal procedure if the wife had been cautioned by her husband against intimate association with the suspected man (Soṭah, i. 2). When the Adultery is committed with a married woman who is within the prohibited degrees of consanguinity or affinity, the crime becomes Incest. Although the common opinion of mankind is more inclined to condone the Adultery of the husband than that of the wife, modern law has ignored the distinction between the two crimes, and technically they are alike. But the ancient Jewish law, as well as other systems of law which grew out of a patriarchal state of society, does not recognize the husband's infidelity to his marriage vows as a crime, and it was not until comparatively recent times that the woman was legally entitled to enforce her husband's faithfulness, and was given the right to demand a bill of divorce for his sexual immorality (Isserles on "Eben ha-'Ezer," § 154, 1). The sin of concubinage is, however, already severely condemned in Leviticus Rabbah, xxv.

Woman's Rights Enforced.

Although in ancient society and law Adultery was regarded as a private wrong committed against the husband, public law later on exercised control of its investigation and punishment; for organized society was impossible unless it punished this crime, which saps the very root of the social life. "Thou shalt not commit adultery" is not merely a command not to tamper with the domestic affairs of another, but a warning to refrain from unsettling the foundations of society.

Sacredness of Marriage Relation.

The law, therefore, sought to guard the sacredness of the marriage relation by moral injunction and by legal restraints. In patriarchal times the purity of marriage was pictured as jealously guarded (see the cases of Sarah and Rebekah; Gen. xii. 18, 19, xx. 2–7, xxvi. 10, 11). The Biblical and Talmudical ideal of marriage had a strong influence in controlling those who were susceptible to purely moral influence and suasion. "Therefore shall a man leave his father and his mother and shall cleave unto his wife, and they shall be one flesh" (Gen. ii. 24). The woman is made sacred by the ceremony of *ḳiddushin*, and is thereby set apart for her husband alone (Ḳid. 2*b*). Idolatry, murder, and *gilluy 'arayot* (which comprises both incest and adultery) are three crimes never to be committed under any circumstances, and a man should sacrifice his life rather than commit them (Sanh. 74*a*). This was the decision of the rabbis at the meeting at Lydda, during the Hadrianic Revolt (see Graetz, "History of the Jews," ii. 422–424.) Thus law and morality went hand in hand to prevent the commission of the crime. For those, however, who were deaf to warnings of law and reason, the punishment of death was ordained. Both the guilty wife and her paramour were put to death (Deut. xxii. 22).

Unlawful intercourse with a woman betrothed to a man was adultery, because the betrothed woman was deemed as inviolable as the married woman. The punishment for this crime was stoning to death at the place of public execution (Deut. xxii. 24). The punishment for Adultery according to the Mishnah (Sanh. xi. 1) was strangulation; the rabbinical theory being that wherever the death penalty was mentioned in the Bible, without any specific statement of the manner of its infliction, strangulation was meant (Sifra, Ḳedoshim, 4, 9).

The priest's daughter who committed Adultery was burned to death, according to the rabbinical interpretation of the text in Lev. xxi. 9 (Sanh. 66*b*), and her paramour was strangled (Maimonides, "Yad ha-Ḥazaḳah, Issure Biah," iii. 3). When the crime is committed with a bondmaid betrothed to a man, it is not Adultery technically, because the woman is not free, and the death penalty is not inflicted, but as she has a quasi-marital status, she and her paramour are scourged (Lev. xix. 20). Ibn Ezra (*ad loc.*) takes the view that this case refers to the Hebrew maiden who has been sold by her father and who is intended to be the bride of her master or of his son, but who is not yet betrothed; for the betrothal would have made her free *ipso facto*.

Talmudic View.

Under the Talmudic law the severity of the Mosaic code was in many instances modified, and the laws relating to Adultery came under the influence of a milder theory of the relation of crime and punishment. Indeed, the rabbis went so far as to declare that a woman could not be convicted of Adultery unless it had been affirmatively shown that she knew the law relating to it—a theory that resulted in the practical impossibility of convicting any adulteress. No harm was done by this new view, because the right of divorce which remained to the husband was sufficient to free him from the woman, who, although guilty of the crime, was not punishable by the law. Upon this mild view followed the entire abolition of the death penalty, in the year 40, before the destruction of the Second Temple (Sanh. 41*a*), when the Jewish courts, probably under pressure of the Roman authorities, relinquished their right to inflict capital punishment. Thereafter, the adulterer was scourged, and the husband of the adulteress was not allowed to condone her crime (Soṭah, vi. 1), but was compelled to divorce her, and she lost all her property rights under her marriage contract (Maimonides, "Yad ha-Ḥazaḳah, Ishut," xxiv. 6); nor was the adulteress permitted to marry her paramour (Soṭah, v. 1); and if she married him, they were forced to separate.

Exceptions.

The right of the husband to divorce his wife at his pleasure was a sufficient protection for him in case his wife was guilty of the crime of Adultery, even if he had no proof of it, but merely suspicion founded on circumstantial facts. If the wife had committed unlawful intercourse against her will, or if she had mistaken the adulterer for her husband, she was not guilty of Adultery, because she did not act as a free agent. The usual punishments are not inflicted in such cases, and the legal consequences of Adultery do not follow (Ket. 51*b*). Such crime is no cause for divorce, except if the woman be the wife of a priest. The priest is not allowed to keep her because of the peculiar sanctity of his office, which requires the highest degree of domestic purity (Yeb. 56*b*).

Guilt Tested by Ordeal.

As "the eye of the adulterer waiteth for twilight, saying, No eye shall see me" (Job, xxiv. 15), Adultery is a crime usually difficult of proof, and the Biblical code contained provision for the case of the woman who was suspected of Adultery by her husband. Moved by the spirit of jealousy, he brought her before the priest in the sanctuary, and she was there obliged to undergo the severe "ordeal of the bitter waters." A full account of the details of this ordeal is given in Num. v. 11–31; these details may also be found amplified in the Mishnah. The suspected woman was taken to the local court by her husband and there his charge was made. The court assigned two doctors of the law to escort the parties to the Great Sanhedrin at Jerusalem. The purpose of the hearing before the Sanhedrin was to evoke a confession. The Sanhedrin appealed to the woman and suggested various causes that might have induced her to go astray, and finally asked her to confess. If she admitted her crime, she was divorced from her husband at once and lost her property rights under her KETUBAH. But if she denied it, she was taken to the East Gate of the Temple, in front of the Nicanor Gate, and there was placed in charge of a priest, who performed the ceremony mentioned in the Book of Numbers. He rent her garment so that her breast was exposed, and loosened her hair; she was draped in black; all ornaments were removed from her person, and a rope was tied around her chest. Thus publicly exposed (only her servants being prevented from seeing her), the jealousy-offering was placed in her hands. It was a humble offering of barley meal, without oil or incense upon it, the feed of beasts, typifying the meanness of the crime that she was supposed to have committed. The priest then placed some of the dust of the Tabernacle in an earthen vessel full of water, and charged her with the solemn oath of purgation (Num. v. 19–22). After this the priest wrote the oath on parchment, blotted it out with the water, which he caused her to drink, and the jealousy-offering was then offered upon the altar (Soṭah, i. 4–6; ii. 1–3).

If the woman refused to submit to the ordeal, and there was circumstantial evidence of her criminality, she was obliged to separate from her husband (Soṭah, i. 5). Whatever may have been the actual significance of this ordeal when first established, within Talmudic times it had merely a moral meaning. It was simply a test under which the woman, if guilty, was likely to succumb and confess. R. Akiba says: "Only when the man is himself free from guilt, will the waters be an effective test of his wife's guilt or innocence; but if he has been guilty of illicit intercourse, the waters will have no effect"; and he based his opinion on a text in Hosea, iv. 14 (Sifre, Naso, 21; Soṭah, 47*b*). In the light of this rabbinical dictum, the saying of Jesus in the case of the woman taken in Adultery acquires a new meaning. To those asking for her punishment, he replied, "He that is without sin among you, let him first cast a stone at her" (John, viii. 7).

This rabbinical interpretation of the law relating to the ordeal practically annulled it, and it soon fell

Ordeal Annulled.

into disuse. During the Roman invasion of Palestine, and the last days of the commonwealth, the Sanhedrin, under the presidency of JOHANAN BEN ZAKKAI, abolished the ordeal entirely; as the Mishnah states, "when adulterers became numerous, the 'ordeal of the bitter waters' ceased, and it was R. Johanan ben Zakkai who abolished it; as it is written (Hosea, iv. 14), 'I will not punish your daughters, when they commit whoredom, nor your spouses, when they commit adultery; for themselves are separated with whores, and they sacrifice with harlots'" (Soṭah, ix. 9). For it appears that under the Roman régime, immorality spread among the people, the judges became corrupt, the springs of justice were defiled, and general demoralization resulted (Graetz, "History of the Jews," ii. 237, 238). Probably for this very reason Queen Helena of Adiabene, the illustrious and munificent proselyte to Judaism, favored the ordeal; for she presented a golden tablet to the Temple with the chapter from the Law engraved on it, to be used for the rite of the ordeal (Tosef., Yoma, ii. 3; Mishnah Yoma, iii. 10; Gem. *ib.* 37*b*). But even if it had not been abolished, the rite would have sunk into abeyance with the fall of the Temple, because, according to the Law, the ceremony could not be performed elsewhere.

The Law in Patriarchal Days.

In the patriarchal days the Adultery of the wife required no proof, for whenever the head of the family suspected her, he could kill her. Thus Judah ordered his daughter-in-law, Tamar, to be burned because of her supposed Adultery (Gen. xxxviii. 24). Her crime consisted in unlawful intercourse with a man other than the brother of her deceased husband. For at first it was the custom, and afterward it became the law, for the widow of a man who had died without leaving issue, to marry his brother, so that the child of this union might be of the blood of the deceased and bear his name (Deut. xxv. 5, 6; see LEVIRATE). In such cases the widow was really considered the betrothed of her brother-in-law, and her intercourse with another than himself was punishable as Adultery. When the punishment of the adulteress and her paramour was taken out of the hands of the husband and assumed by the civil law, this, like every other crime, had to be proved by two or more witnesses, before a conviction and sentence could follow (Deut. xix. 15; Maimonides, "Hilkot Ishut," xxiv. 18).

Under the theory of the Talmudists, which still further mitigated the severity of the law, the woman could not be convicted of Adultery until it was proved that she had been previously cautioned, in the presence of two witnesses, not to have any communication with the suspected man, and that, in spite of such caution, she had met him secretly under circumstances that would make the commission of the crime possible (Mishnah Soṭah, i. 1, 2; Gem. 2*b*). This caution was given to her because of the general tendency of the rabbinical law toward mercy, based in this case on a technical interpretation of the Biblical text (Num. v. 13). Practically, it worked an acquittal in nearly every case. If, however, the husband was not satisfied with the result, the right of divorce was left open to him, although, when divorced under such circumstances, the wife did not lose her property rights under the ḳetubah. If rumors of the wife's Adultery were circulated during the absence of the husband, the court had the right to summon and caution her with the same effect as though it had been done by her husband (Maimonides, "Hilkot Soṭah," i. 11).

Status of Adulterer.

The paramour was technically the adulterer (*noef*), and under the Biblical law suffered death together with the adulteress (*noefet*). His crime was held in the greatest abhorrence, and Raba and Rab voiced the general opinion when they said that nothing would excuse the wilful adulterer, nor would all his virtues save him from Gehenna (Soṭah, 4*b*). Even a lustful desire was deemed a moral crime, and the echo of "Thou shalt not covet thy neighbor's wife" rings throughout the Talmud and rabbinical writings, and is reechoed in the New Testament (Ex. xx. 17; Eben ha-'Ezer, 21; Matt. v. 27, 28). The adulterer's folly is condemned and makes him liable to the jealous wrath of the outraged husband (Prov. vi. 32–34; Job, xxxi. 9, 10). In Talmudic days, long after the abolition of the death penalty, the adulterer was punished by flagellation, and was forbidden to marry the faithless wife after she had been divorced. Even the mere suspicion of the crime was sufficient to prevent their marriage. A case, however, is suggested in the Talmud in which this restriction seems to have been removed. Here the woman having been suspected of Adultery was divorced, and having remarried was again divorced, and then married the man who had originally been suspected of having committed Adultery with her; the marriage was declared lawful, because it seems that the intervening marriage was considered in some degree a refutation of that suspicion, and acted as a limitation upon the original interdict (Yeb. 24*b*).

The child of an incestuous or adulterous connection was known as a MAMZER. It was not permitted to become a member of the Jewish body politic (Deut. xxiii. 3 [A. V. 2]), and could not intermarry with a Jew or Jewess (Ḳid. iii. 12), although it did not lose its right to inherit from the husband of its mother, who, while not the legitimate father, was for this purpose the putative father (Yeb. ii. 5; Maimonides, "Naḥalut," i. 7).

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D. W. A.

ADUMMIM ("The Red"): Steep road leading from the plain of Jericho to the hilly country around Jerusalem. It was a part of the boundary between Judah and Benjamin (Josh. xv. 7, xviii. 17). The name refers to the redness of the material of which the road is made. It is now called Tala'at ed-Dam.

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G. B. L.

ADUMMIM. See COINS.

ADVENT OF MESSIAH. See MESSIAH.

ADVENTISTS: A Christian sect. Among the chief tenets of the Adventist faith are: (1) The restoration of the Jews to the Holy Land (see Bengel, "Gnomon on the New Testament"), and their conversion, based on Rom. xi. 25, 26 (Ritschl, "Gesch. des Pietismus," i. 565–584). Hence the interest shown by the Adventists in the Zionist movement, though many believe that the return will not take place till after the Resurrection, basing their views on the passage of Ezekiel, "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel" (xxxvii. 12). (2) Literal interpretation of the whole Bible, including the Old Testament and the Mosaic law.

The notion of waiting for the Second Advent of Jesus, calculated to take place during the present generation, originated in England (E. Irving), spread over Ireland (A. Darby) and Germany (I. A. Bengel), and became especially popular in New England under the influence of W. Miller of Pittsfield, Mass., the prophet who predicted the coming of the Messiah in the year 1843, basing his calculation principally on the "seventy weeks" of Daniel. A division of the Adventists accentuated the Sabbath of Creation, and the consequence was the formation of the SEVENTH-DAY ADVENTISTS. Some insisted also on abstinence from swine's flesh, in accordance with the Mosaic law.

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K.

ÆGIDIUS OF VITERBO (or **ÆGIDIUS ANTONIUS CANISIUS**): Cardinal and Christian cabalist; born in 1470 at the Villa Canapina, in the diocese of Viterbo, of rich and noble parents. After a course of studies with the Augustinians at Viterbo, he was made doctor of theology, and in 1503 became general of his order. He died November 12, 1532. In Jewish history the name of Ægidius (or Egidio) is coupled first with the grammarian Elias Levita, who instructed him in Hebrew. When the turmoil of war drove Levita from Padua to Rome, he was welcomed at the house of Ægidius, where, with his family, he lived for more than ten years, all his wants being supplied. It was there that Levita's career as the foremost tutor of Christian notables in Hebrew lore commenced. The first edition of Levita's "Baḥur" (Rome, 1518) is dedicated to Ægidius. In return for his Hebrew instruction Ægidius quite willingly introduced Levita into the profane branches of learning and the Greek language, thus enabling the latter somewhat to utilize Greek in his Hebrew lexicographic labors—a debt freely acknowledged by Levita, who, in 1521, dedicated his "Concordance" to the cardinal. It must be noted, however, that Ægidius' anxiety to master the sacred tongue sprang neither from philological inclination nor from a desire to attain a better method of Biblical exegesis: his main motive was thus to be enabled to penetrate the mysteries of the Cabala. As a cabalist, Ægidius belonged to the interesting group of sixteenth-century Christians, among whom Reuchlin and Pico della Mirandola also were prominent, who believed that Jewish mysticism, and particularly the Zohar, contained incontrovertible testimony to the truth of the Christian religion (compare CABALISTS, CHRISTIAN). No wonder, then, that in the course of Reuchlin's conflict with the obscurantists (1507–21), in which the preservation of the Jewish books was at issue, the cardinal wrote (1516) to his courageous and enlightened friend: "While we labor on thy behalf, we defend not thee, but the law; not the Talmud, but the Church." Ægidius also engaged another Jewish scholar, Baruch di Benevento, to translate for him the Zohar (the mystic Book of Splendor). The scholar last named may also have been partly responsible for the numerous cabalistic translations and treatises which appeared under the name of Ægidius. The cardinal appears to have been a zealous collector of Hebrew manuscripts, of which many are still to be seen at the Munich Library, bearing both faint traces of his signature and brief Latin annotations. In the Angelica at Rome an exceedingly valuable old Bible manuscript is extant, which was given by Leo X. to Ægidius. The British Museum contains a copy of Makiri and the Midrash on the minor Prophets, written for the cardinal at Tivoli, in the year 1514, by Johanan b. Jacob Sarkuse. The study of Jewish literature led the cardinal to a friendly interest in the Jews themselves, which he manifested both in his energetic encouragement of Reuchlin in the struggle referred to above and in a vain attempt which he made in the year 1531, in conjunction with the cardinal Geronimo de Ghinucci, to prevent the issue of the papal edict authorizing the introduction of the Inquisition against the Maranos.

The writings commonly attributed to Ægidius are numerous. Most of them are to be found in manuscript form in the Bibliothèque Nationale, Paris, but their authenticity is still to be established. Aside from minor works on the Hebrew language, the majority by far are of a cabalistic nature. There is scarcely a classic of Jewish medieval mysticism that he has not translated, annotated, or commented upon. Among these works may be mentioned the Zohar (Splendor); "Ginnat Egoz" (Nut-Garden); "Sefer Raziel" (Book of Raziel); "Ma'areket ha-Elohut" (System of Theology); "'Eser Sefirot" (Ten Sefirot).

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H. G. E.

ÆLIA CAPITOLINA. See JERUSALEM.

ÆMILIUS, PAULUS (called also **da Gin**, *i.e.*, **Grynæus**): Hebrew bibliographer, publisher, and teacher; born at Rödlsee, Germany, probably in the first quarter of the sixteenth century; embraced Christianity in Rome; died 1575. He was employed in copying Hebrew manuscripts, and for this purpose visited the libraries of Paris, Louvain, and Rome. In 1544 he edited and printed at Augsburg a Judæo-German translation of the Pentateuch and the Hafṭarot, dedicating it to Widmannstadt, custodian of the Hebrew department of the Munich Library. Grünbaum ("Jüdisch-Deutsche Chrestomathie," p. 14) thinks that Æmilius copied from the Cremona edition of 1540. The translation is, on the whole, the same which is used at the present time (1901) in Poland. Perles supposes that Æmilius, together with Isaac of Günzburg, was the editor of the Judæo-German "Sefer ha-Musar" (Book of Ethics), published at Isny in1542. In 1547 Æmilius was appointed professor of Hebrew at Ingolstadt; and in the following year he published an anti-Jewish pamphlet. In 1562 he edited a Judæo-German translation (in German characters) of the Books of Samuel, without, however, making known that it was a copy of a similar translation—though in Hebrew letters—published in Augsburg, 1543, by Ḥayyim Schwarz. In 1574 he was engaged for forty-six weeks at the Munich Library in making and revising the catalogue of Hebrew manuscripts and books. Thus Paulus Æmilius was the first Jewish bibliographer.

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M. B.

ÆSHMA (ASMODEUS, ASHMEDAI): In the Mazdian religion the chief of the dævas, or demons. Though the oldest sections of the AVESTA—the Gathas—present Æshma mainly as an abstract conception, still, in passages here and there, he is represented in the guise of a personal being ranging among the evil spirits that obey Angro-mainyush. In the later portions of the Avesta the personal character connoted by the name admits of no doubt. Æshma is an enemy of Sraoscha, one of the good angels that serve Ahuramazda. Æshma's design is directed preeminently toward imbuing the hearts of men with anger and revenge. Indeed, all the evil in the world is occasioned through his agency; he fortifies men in the pursuit of evil and seeks to keep them from entering the path of righteousness.

His Function.

Etymology of the Word.

Whether Æshma, like the Jewish Asmodeus in the Book of Tobit, or the ASHMEDAI of the Talmud, was, as a demon, specially characterized by carnal desire can not be determined. Against such a supposition the fact may be adduced that the Mazdian religion embraces another demon, Azi, who, as expressly stated, is the demon of carnal desire. It is, however, conceivable that Æshma may have had the same part assigned to him in the popular beliefs of the Persians, although the literary sources contain nothing to support the conjecture. The etymology of the word "Æshma" affords no possibility of arriving at any such conclusion. It is true that "Æshma" is connected with the verb *ish*, denoting "to desire," "to lust after"; but the abstract sense, "anger," that lies in the word "Æshma" in the Gathas, would seem to point to the necessity of referring the word to the same verb "ish" in its sense of "to throw," "to put in motion" (compare Justi's note to Baudissin's article "Asmodi," in Hauck's "Realencyklopädie").

Though "Æshma" does not occur in the Avesta in conjunction with "dæva," it is probable that a fuller form, such as "Æshmo-dæus," has existed, since it is paralleled by the later Pahlavi-form "Khashm-dev" ("Khashm dev" = "Æshma dev"), written with the Aramaic "sheda," but pronounced "dev." Corresponding to this form are Ἀσμοδαῖος (Asmodeus) of the Book of Tobit, and אשמדאי in the Talmud; for the last-named word is not to be derived from "shemad." In fine, Asmodeus (Ashmedai) embodies an expression of the influence that the Persian religion or Persian popular beliefs have exercised on the Jewish—an influence that shows itself very prominently in the domain of demonology. Thus Ἀσμο, ‘אשם, corresponds to "Æshma," and the ending δαῖος, דאי, to "dæva," "dev."

Asmodeus in the Book of Tobit.

Apart from this etymological coincidence—which, as is now generally agreed, has its basis in the fact that the Jewish word is borrowed from the Persian—Asmodeus of the Book of Tobit and Ashmedai in the Talmud bear no very great similarity to their Persian parallel, as Kohut, for instance, has sought to render plausible. All three are evil, harmful demons, though in different degrees; the worst of the three being undoubtedly the Persian Æshma. The Asmodeus of the Book of Tobit is attracted by Sarah, Raguel's daughter, and is not willing to let any husband possess her (Tobit, vi. 13); hence he slays seven successive husbands on their wedding-nights. When the young Tobias is about to marry her, Asmodeus purposes the same fate for him; but Tobias is enabled, through the counsels of his attendant angel Raphael, to render him innocuous. By placing a fish's heart and liver on red-hot cinders, Tobias produces a smoky vapor which causes the demon to flee to Egypt, where Raphael binds him (viii. 2, 3). Asmodeus would thus seem to be a demon characterized by carnal desire; but he is also described as an evil spirit in general: Ἀσμοδαῖος τὸ πονηρὸν δαιμόνιον or τõ δαιμόνιον πονηρόν, and πνεῦμα ἀκάθαρτον (iii. 8, 17; vi. 13; viii. 3). It is possible, moreover, that the statement (vi. 14), "Asmodeus loved Sarah," implies that he was attracted not by women in general, but by Sarah only.

Special Office of Æshma.

This general designation of an evil spirit tallies with the description of Æshma in the "Bundahis" (xxviii. 15 *et seq.*): "Seven powers are given Æshm that he may utterly destroy the creatures therewith: with those seven powers he will destroy seven of the Kayân heroes in his own time; but one will remain. There where Mitôkht ["Falsehood"] arrives, Arask ["Malice"] becomes welcome; [and there where Arask is welcome] Æshm lays a foundation; and there where Æshm has a foundation many creatures perish, and he causes much non-Iranianism. Æshm mostly contrives all evil for the creatures of Auhramazd, and the evil deeds of those Kayân heroes have been more complete through Æshm, as it says that Æshm, the impetuous assailant, causes them most" (E. W. West, "Sacred Books of the East," by F. Max Müller, v. 108).

Less harmful in character than Æshma and Asmodeus is the figure of Ashmedai in the Talmud: he appears there repeatedly in the light of a good-natured and humorous fellow. But besides that, there is one feature in which he parallels Asmodeus, inasmuch as his desires turn upon Solomon's wives and Bath-sheba. Thus, while Asmodeus resembles Æshma-dæva with tolerable closeness, Ashmedai, on the contrary, would seem to come into direct comparison with a Greek satyr rather than with an evil demon. The historical element, however, that identifies him with Asmodeus on the one hand, and both with their Persian parallels on the other, is by no means to be ignored. Besides, if the Jews have merely borrowed the name from the Æshma-dæva of Parseeism, and have developed, independently, the idea of a demon corresponding to the name, it merely shows that the Jews shaped on lines of their own the materials they had borrowed from their neighbors.

Influence of Persian Beliefs on Judaism.

However, it is not impossible that Æshma-dæva, too, may have had other qualities analogous, point for point, to those of Asmodeus and Ashmedai. It is probable that the belief in the existence of a number of carnally minded and lascivious spirits, which was prevalent among the Parsees as among other peoples with whom the people of Israel came in contact, exercised an influence not merely on the Hebrew conceptions of an Asmodeus or Ashmedai, but also on Jewish ideas in general with regard to the qualities of evil spirits. In later Judaism there may be observed an extensive evolution of the conceptions that are present by intimation in the mythological reminiscence found in Gen. vi. 1 *et seq.* This evolution would seem, in any case, to have been advanced by the views spread by foreign religions. Not the least was the influence of Parseeism. To what extent this influence made itself felt among the Jews of later times, it is of course impossible to determine from the mere presence of Asmodeus in the Book of Tobit or of Ashmedai in the Talmud. But this occurrence indicates one of the channels through which the influence of foreign religions found its way among the Jews. Just as several of the apocalyptic works seem to show that the ideas of the Persian religion have had a bearing upon Jewish theological modes of thought, so do the conceptions of the Book of Tobit with regard to Asmodeus, and the depiction of Ashmedai in the Talmud, show that the popular beliefs of the Persians have likewise had a bearing, presumably in the first instance, on popular beliefs, and later, through them, on their theological modes of thought.

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E. S.

ÆSOP'S FABLES AMONG THE JEWS: Recent research has shown an intimate relation between the fables associated with the name of Æsop and the jatakas, or birth-stories of the Buddha. Sakyamuni is represented in the jatakas as recording the varied experiences of his previous existences, when he was in the form of birds, of beasts, and even of trees. Such legends as these may very well be the natural sources of tales like those of Æsop, which represent beasts as acting with the sentiments and thoughts of human beings. The jatakas are now extant in Pali versions, derived from Ceylon. It is surmised that a number of them were introduced into the Greek-speaking world by a Cingalese embassy that visited Rome about the year 50, as the fables that can be traced in classical literature later than that date resemble the Indian fables much more closely than the earlier fables of Æsop, as represented by Phædrus. It is probable that these later Indian fables were connected by the Greeks with the name of a Libyan, called Kybises: Babrius, a writer of fables in the third century, couples him with Æsop. Thus, in the first century, there were two sets of fables—one associated with the name of Æsop, and the other with that of Kybises—while in the second century these two sets were included in one compilation, running to three hundred fables, by a rhetor named Nicostratus. In the third century these fables were turned into Greek verse by Babrius.

India the Probable Source.

Known to Tannaim.

It would appear, from references in the Talmud, that the Talmudic sages knew of the fables, both in their separate and in their collected forms. It is said of Johanan ben Zakkai (about the year 80), "He did not leave out of the circle of his studies . . . . . . the speech of angels, of demons, and of trees, the Mishlot Shu'alim and the Mishlot Kobsim" (Suk. 28*a*). The author of this article has suggested that, as the phrase "Mishlot Kobsim" has no meaning except "fables of the washermen," the word *Kobsim* * is a misreading for *Kubsis* (כובסים for כובסים); and interprets the passage as stating that Johanan was acquainted with Æsop's Fables and with the Fables of Kybises, the latter of which had just been introduced from Ceylon to the Greek-speaking world. In the next century it is stated (Sanh. 38*b*) that "R. Meir had three hundred Fox-Fables," which statement is interpreted as a reference to the collection of Nicostratus. The latest reference to fables in the Talmud is in the Mishnah (Soṭah, ix. 15), "With the death of R. Meir [about 190] fabulists ceased to be." The importance of the Talmudic references in the critical history of the Æsopic fables is the evidence it affords of a separate collection under the name of Kybises.

That a number of the rabbis of the Talmud were acquainted with fables similar to those of Greece and India is evidenced by the list of Talmudic fables collected by Dr. Back (in "Monatsschrift," 1876–86). The following list will indicate the number of Talmudic fables (or sayings implying fables) that are dependent on the Indian and classical collections respectively:

Title.	Talmudic Reference.	Indian Reference.	Classical Reference.
Oxen (Asses) and Pigs.	Esth. R. to iii. 1.	Jataka 30.	Avian 36. Halm 113. Phædrus v. 4.
Proud Jackal.	B. Ḳ. 117*a*.	Virocana Jataka; Jataka 233.	Halm 41. Phæd. i. 11.
Oak and Reed.	Ta'anit, 20*b*.	Mahabharata xii. 4198.	Avian 19. Babrius 64.
Camel and Horns.	Sanh. 106*a*.	Mahabh. xii. 4175. Panchatantra i. 302.	Halm 184. Avian vii. 8. Babr. 282.
Ass's Heart.	Yalḳ. Ex. § 182.	Pan. iv. 11.	Babr. 95.
Two Pots.	Esth. R. on iii. 6 Dukes Rabb. Blumenlese 530	Pan. ii. 13, 14.	Avian ix. 11. Babr. 184.
Lion (Wolf) and Crane.	Gen. R. lxiv.	Javasakuna Jataka.	Phæd. i. 8. Babr. 94.
Lean Fox.	Eccl. R. to v. 14	Benfey § 19.	Babr. 86*c*.
Scorpion (Rat) and Frog.	Ned. 41*a*.	Anvari Suhaili 133.	Phæd. App. Burmann, 6. Babr. 182. Halm 298.
Man and Wood.	Ta'anit, 7*a*. Gen. R. v.	Raju, Ind. Fab. p. 47.	Phæd. App. Burm 5. Halm 123. Babr. 2.
Man and Two Wives.	B. Ḳ. 60*b*.	Pan. i. 602; ii. 552. Avadanas. ii. 138.	Phæd. ii. 2. Halm 56.
Fox and Lion.	R. Meir, in Rashi on Sanh 39*a*.	Pan. iii. 14.	Avian 24. Phæd. App. Burm. 30. Babr. 103. Plato, Alcib. i. 503.
Bird and Waves.	Esth. R. to iii. 6	Kaka Jataka 146.	
Strife of Members.	Deut. R. v.	Pan. ii. 360.	Livy I. 30.
Tongue and Members.	Midr. Teh. Ps. xxxix. 1.	Upanishads.	
Strong, Stronger, Strongest.	Gen. R. xxxviii; B. B. 10*a*.	Pan. iii. 12.	
Fox and Fishes.	Ber. 61*b*.	Baka Jataka.	
Reanimated Lion.	Lev. R. xxii.	Pan. v. 4. Sanjivaka Jataka.	
Man's Years.	Midr. Eccl. i. 2; Tan., Peḳude 3.		Babr. 74.
Shepherd and Young Wolf.	Yalḳ. Deut. 923.		Halm 374. Babr. lxii.
Crow (Serpent) and Pitcher.	'Ab. Zarah, 30*a*.		Avian xx.
Fir and Bramble.	Ex. R. 97*b*.		Avian xv.
Daw in Peacock's Feathers.	Esth. R. 83*b*.		Phæd. i. 3. Babr. 72.
Scorpion and Camel.	Yalḳ. Ps. § 764.		Avian xxiii.
Chaff, Straw, and Wheat.	Gen. R. lxxxiii. Midr. Teh. ii.		
Caged Bird.	Midr. Eccl. ii.		
Wolf and Two Hounds.	Sifre Num. 157.		
Wolf at the Well.	Esth. R. on v. 3.		
Cock and Bat.	Sanh. 98*b*.		
Fox as Singer.	Esth. R. to iii. 1.		

Of about thirty fables found in the Talmud and in midrashic literature, twelve resemble those that are common to both Greek and Indian fable; six are parallel to those found only in Indian fable (Fables of Kybises); and six others can be paralleled in Greek, but have not hitherto been traced to India.

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* For a different interpretation of the word, see **Fable**.

Talmudic, Indian, and Greek Fables.

Where similar fables exist in Greece, India, and in the Talmud, the Talmudic form approaches more nearly the Indian, whenever this differs from the Greek. Thus, the well-known fable of "The Wolf and the Crane" is told in India of a lion and a crane. When Joshua ben Hananiah told that fable to the Jews, to prevent their rebelling against Rome and once more putting their heads into the lion's jaws (Gen. R. lxiv.), he spoke of the lion and not of the wolf, showing that he was familiar with some form derived from India. The Talmudic fables are, therefore, of crucial importance in distinguishing between the later Æsop's Fables—derived directly from India—and the earlier ones, in which a direct Indian source is difficult to prove.

It is absolutely impossible for these fables to have been invented by the Talmudic sages, inasmuch as they were extant in Greece and India in their time; nevertheless there is, in the Bible, evidence of fable literature among the early Hebrews (see FABLE).

The Medieval Æsop.

Throughout the Middle Ages, Æsop's Fables were known mainly from the Latin prose versions of Phædrus, which were translated into Old French and other languages. A number of additional fables, however, are found among those of Marie de France (about 1200); and these show traces of Oriental origin. Here again Jewish literature helps to solve the problem of the sources of these new fables. There is extant a collection of one hundred and seven fables, with the Talmudic title "Mishle Shu'alim," compiled by one Berechiah ha-Naḳdan, containing fifty-three stories found in the work of Marie de France; of these, fifteen are peculiar to her and are not to be found in the classical Æsop. Hence, there can be no doubt that Berechiah derived these fables from the same source as Marie de France; and it has been suggested that this common source was an English translation by Alfred Anglicus of an Arabic version of the fables. He is known, from Roger Bacon's reference to him, to have translated from the Arabic. Marie de France declares that the source from which she derived her fables was an English version of Æsop made by King Alfred, which claim, being based on a mistake that could easily have arisen through confusion of the two Alfreds, is not tenable. Berechiah, as has been proved, lived in Oxford about 1190, and was known there as Benedictus le Puncteur. A further suggestion has been made that Alfred and Benedict worked together; Alfred producing the English version, from which Marie de France derived her fables, and Benedict, the Hebrew set. A careful collation of Benedict's fables with those of Marie de France should solve this problem in much the same manner as the Talmudic fables decided the question of the provenience of the classical ones (see BERECHIAH HA-NAḲDAN).

Berechiah's fables seem to have been the chief source from which the Jews of the Middle Ages derived their knowledge of Æsop's Fables; and versions of Berechiah's fables exist in Judæo-German (see ABRAHAM BEN MATTATHIAS and MOSES WALLICH).

The only version of Æsop in Hebrew was first published at Constantinople in 1516, together with the Midrash on the death of Moses; and from the title it appears to be derived from one of the French versions, since Æsop is there called Ysopet. The Syriac of Syntipas is found written in Hebrew characters, which fact gave rise to Landsberger's theory that the fable was invented by the Hebrews.

BIBLIOGRAPHY: Landsberger, *Die Fabeln des Sophos*, 1859; Back, in *Monatsschrift*, 1876-86; Hamburger, *R. B. T.* s.v. *Fabel*; Jacobs, *The Fables of Æsop*, 1889, i. 110-24, 168-78.

J.

AFANASYEV - CHUZHBINSKI, ALEXANDER STEPANOVICH: Christian Russian author and ethnographer (1817–75); he was an enlightened writer who did justice to the Jews. In his "Poyezdka v Yuzhnuyu Rossiyu" (2 vols., St. Petersburg, 1861–63) he gave a faithful picture of Jewish life in South Russia, and defended the Jews against the accusations of the prejudiced masses.

BIBLIOGRAPHY: *Sobranie Sochineni*, ed. H. Hoppe, vols. viii. and ix., St. Petersburg, 1893; *Entziklopedicheski Slovar*, vol. ii., St. Petersburg, 1893.

H. R.

AFENDOPOLO, CALEB B. ELIJAH B. JUDAH: Polyhistor, brother of Samuel ha-Ramati, ḥakam of the Karaite congregations in Constantinople and of Judah Bali, brother-in-law and disciple of Elijah Bashyatzi; born at Adrianople before 1430; lived some time at Belgrade, and died about 1499 at Constantinople. According to a notice found in a Paris manuscript, he supported himself by giving private instruction; but this is questioned by Steinschneider. A pupil of Mordecai Comtino at Adrianople, Afendopolo attained great proficiency in science, and, while lacking depth and originality of thought, distinguished himself by prolific literary production, for which his large library, that included rare manuscripts, partly bought, partly copied by himself, offered him rare opportunities. He continued "Adderet Eliyahu" (Elijah's Mantle), a work on Karaite law left unfinished in his charge by his teacher, Elijah Bashyatzi, in 1490. The wife of Bashyatzi, who was Afendopolo's sister, having died before her husband, Afendopolo no longer referred to Bashyatzi as his brother-in-law, but called him teacher. Afendopolo died before completing Bashyatzi's treatise.

His Writings.

Afendopolo's own works give a fair insight into the erudition of the Karaites. Fragments only of many of them have been brought to light by Gurland in his "Ginze Yisrael" (Lyck, 1865), and less exactly by A. Firkovitch. His writings are: (1) An introductory index to Aaron ben Elijah's "Eẓ ha-Ḥayyim" (1497), giving the contents of each chapter under the title, "Derek Eẓ ha-Ḥayyim," published by Delitzsch in his edition (1840) of this work. (2) A similar introductory index to Judah Hadassi's "Eshkol," under the title "Naḥal Eshkol" (Koslov, 1836). (3) "Gan ha-Melek" (Garden of the King), his principal work, finished in 1495, a diwan, or collection of poetical essays on love, medicine, and the active intellect. (4) "'Asarah Mamarot" (Ten Discourses), containing homilies on the Passover lesson (Ex. xii. 14); on the Song of Songs as read on the seventh Passover Day; on Psalm cxix, read, according to Karaite custom, on the seven Sabbaths between Passover and Pentecost; and on the Pentecost lesson dealing with the Sinaitic revelation. The introductory chapter, much of which is reproduced by Mordecai ben Nissim in his "Dod Mordecai," dwells on the origin of the Karaite schism and the main questions at issue between the Karaites and the Rabbinites (see especially Steinschneider, "Leyden Catalogue," pp. 127 *et seq.*). Afendopolo's view of Jesus given therein is remarkable for its impartial tone. He places him, it is true, a century before the common era, but adds:

> "He was, according to the opinion of the lovers of truth, a wise man, pious, righteous, God-fearing, and shunning evil. Neither did he ever teach any law of practise contrary to the written law. Only after his death, a quarrel arose between his followers and those who had opposed him because of his wisdom, which was rooted in the law and not in their rabbinical additions; and many of these disciples of his, sent forth in his name, introduced practises and teachings altogether foreign to him, removing thereby the corner-stone of the Law, though winning the multitudes. Thus the New Testament originated, which separated the Christians from the Jews."

(5) "Abner ben Ner" (1488), a series of Hebrew *makamas*, or short, rimed narratives, introducing Saul, David, and the queen of Sheba into the dialogue. (6) Under the same title, an allegory on the Song of Songs, the same being applied to the relation of God to Israel. (7) "Iggeret ha-Sheḥiṭah" (1497), a work on the rites used in slaughtering animals, in the form of letters addressed to his son-in-law, Jacob b. Judah; the same in condensed form written at Kramaria near Constantinople (1497). (8) "Seder 'Inyan Sheḥiṭah," a similar work in rime, is extant in manuscript (Firkovitch's MS. No. 569). (9) On the use of arrack (in which the passage Deut. xxxii. 38 is applied to the Moslems, and the Christian sacrifice is alluded to; see Steinschneider, "Leyden Catalogue," p. 233; "Polemische Literatur," p. 374). (10) "Iggeret ha-Kimah" (Letter on the Pleiades), treating of forbidden marriages, and directed against Joshua's work on the subject. (11) "Patshegen Ketab ha-Dat" (1496), on the Pentateuch lessons and the Hafṭarot and other Bible selections. (12) A rejoinder to Maimonides in defense of the Karaite calculation of the seven weeks (Steinschneider, "Hebr. Bibl." vii. 11). (13) A defense of Aaron ben Elijah's "Gan Eden" against Moses ben Jacob ha-Ashkenazi (Steinschneider, "Hebr. Bibl." xx. 122). (14) A commentary on the Hebrew translation of the arithmetic of Nicomachus of Gerasa (first or second century), made from the Arabic by Kalonymus ben Kalonymus in 1317. The manuscript is in the Berlin Royal Library (Steinschneider, in "Monatsschrift," xxxviii. 76). Afendopolo has attached to this commentary a sort of general encyclopedia of the sciences. He commences with an analysis of the eight books of Aristotle's "Logic." Practical science, as he calls it, deals with man himself, with the house (family), and the state. Speculative science comprises physics, geometry, and metaphysics. In the same manner he runs through the other sciences, giving their various subdivisions. The highest science is theology, which treats of the soul, of prophecy, and of eschatology. The course of instruction which Afendopolo lays down follows that of Plato; namely, logic, arithmetic, geometry, astronomy, music, the science of aspects (המבטים), metrology, physics, and metaphysics. After discussing future bliss, he deals with two other sciences—law, especially as regards the relation of faith to works, and controversy ("Ḥokmat ha-Debarim"). In the latter he cites freely from Batalyusi, without, however, giving his authority (Steinschneider, in "Monatsschrift," xl. 90 *et seq.*). (15) An astronomical treatise, largely made up of a commentary on the portion קדוש החודש of Aaron ben Elijah's "Gan Eden" (Neubauer, "Catalogue," No. 2054), under the title "Miklal Yofi." (16) "Iggeret ha-Maspeḳet," a work on astronomical terminology, and on the construction of sun-dials, improving upon the method of his teacher, Comtino, by adding the odd hours (Gurland, "Ginze Yisrael," iii. 18, 19). (17) "Tiḳḳun Keli Rob ha-Sha'ot" (1487), which was known also to Joseph del Medigo. Afendopolo also wrote some penitential hymns which are to be found in the Karaite Maḥzor (Neubauer, "Catalogue," No. 2369, 3; Zunz, "G. V." p. 425; idem, 2d ed., p. 440); but most of these hymns were taken from Rabbinite poets (see David Kahana in "Oẓar ha-Sifrut," vol. v., Cracow, 1896). Afendopolo had intended to translate the "Elements of Euclid," and to write commentaries on Jabir ibn Afiaḥ's "Kitab al-Ḥiyyah" (Compendium on Astronomy) and on Ptolemy's "Almagest."

BIBLIOGRAPHY: Fürst, *Gesch. d. Karäert.* ii. 301-316; Jost, *Gesch. d. Judenthums und seiner Sekten*, ii. 367; idem, *Gesch. d. Israeliten*, ix. appendix p. 96; Neubauer, *Aus der Petersburger Bibliothek*, chap. i.; Gurland, *Ginze Yisrael*, Lyck, 1865; Steinschneider, in Ersch and Gruber's *Encyklopädie*, xxvii.; idem, *Hebr. Uebers.* pp. 508, 519, 524, 544; *Monatsschrift*, xxxviii. 76; Neubauer, *Cat. Bodl. Hebr. MSS. Index*, col. 928.

K.—G.

AFFINITY. See MARRIAGE LAWS.

AFFRAS RACHMAELOVICH (called also **Aphraschus Rachmailowicz**): A Jewish merchant of Mohilev and Riga, who lived about the end of the sixteenth century. Affras figured prominently in Lithuania as an importer of miscellaneous merchandise, and in White Russia as a farmer of taxes and distillery royalties. The records of Brest-Litovsk, for March 3, 1583, show that nineteen wagon-loads of miscellaneous goods, including cloths, pepper, cinnamon, prunes, and Hungarian leather, coming from Lublin, were passed through the custom-house in the name of Affras Rachmaelovich of Mohilev ("Regesty i Nadpisi," p. 298).

According to Sazonov ("Matters of Jurisprudence," part vii. p. 464), on June 3, 1589, an appeal was made by Jan Loveika, city marshal and royal secretary, to the bailiff of Mohilev, in the name of Affras, farmer of taxes and distilleries of Mohilev, to impose a fine of forty copes (1 Lithuanian cope =3 rubles 22⅗ kopecks) on Lukian Pilka, for unlawfully dealing in liquors discovered in his possession, by Moshka Julevich, Affras's "servant," in company with the "city servants." Affras also appears among the first Jews on the records of Riga, Livonia, that were summoned with others, about 1595, before the court of burgraves, in a suit concerning some produce of the forest. The representative of Riga at the Polish court received special instructions on his account.

BIBLIOGRAPHY: Buchholz, *Gesch. der Juden in Riga*, 1899, p. 12; *Regesty i Nadpisi* (a collection of material for the history of the Jews in Russia), published by the Society for the Promotion of Education among the Jews of Russia, vol. i. (from the year 80 to 1670), Nos. 642, 672, 676, 678, St. Petersburg, 1899.

H. R.

AFGHANISTAN: Country of Asia, lying to the northwest of India. The Afghans themselves have a tradition that they are descendants of the lost Ten Tribes. They were carried away by Buktunasar (Nebuchadnezzar) to Hazarah, which they identify with the ARSARETH (R. V. Arzareth) of the Bible. In the "Tabaḳati-Nasiri," a native work, it is stated that at the time of the Shansabi dynasty there was a people called Bani Israel, who traded with neighboring countries; they had settled in the country of Ghor, southeast of Herat, and about the year 622 they were converted to Islam by a person called Kais or Kish (see TEN TRIBES). This throws no light, however, upon the source of the modern Jews of Afghanistan, said to number 40,000 in about sixty congregations, who are chiefly concentrated at Kabul (2,000 souls), Herat, Kandahar, Ghazni, and Balkh. The ruins of the synagogue at Kabul are said to date from the time of Nebuchadnezzar, but the present Afghan Jews speak Persian, and all their religious books and teachers come from Teheran or Muscat. They have in each of the above-mentioned five towns a special quarter called the Mahall-i-Yehudiyeh, which is closed at sunset and opened at dawn. They dress like the rest of the Afghans, except that they wear a black turban, said to be mourning for the fall of Jerusalem, but probably as a distinctive mark (see BADGE). Several of them are doctors. They are exempt from military service, but instead pay a *harbieah*, or war-tax. In 1880 Ayub Khan ordered the Jews of Herat to supply for a harbieah 300 laborers and 2000 tomans (equal to 10,000 Austrian florins), and this caused many to flee back to Persia. See BALKH, KABUL, KANDAHAR, GHAZNI, and HERAT.

BIBLIOGRAPHY: Bellew, *Races of Afghanistan*, 1880, p. 15; *Allg. Zeit. d. Jud.* 1878, p. 810, 1880, p. 271; Benjamin II., *Mas'e Yisrael*, chap. cxxv. 74-76 (only vague references); *Jew. Chron.* Oct. 4 and 11, 1878, Aug. 13, 1886.

J.

AFIA, AARON: A physician, philosopher, and mathematician of Salonica, who lived about 1540. He was the teacher of Daniel ben Peraḥyah, whom he assisted in the translation from the Spanish into Hebrew of Abraham Zacuto's "Almanac." He was also helpful to the preacher Moses Almosnino in his Hebrew translation of Juan Sacrobosco's "El Tratado de la Esphera" (Treatise on the Sphere). He wrote "Opiniones Sacadas de los mas Auténticos y Antiguos Philósophos que Sobre la Alma Escrivieron, y sus Definiciones" (Selected Opinions of the most Authentic and Ancient Philosophers on the Soul, and their Definitions), Venice, 1568.

BIBLIOGRAPHY: Steinschneider, *Hebr. Uebers.* p. 645; Kayserling, *Bibl. Esp.-Port. Jud.* pp. 8 *et seq.*

M. K.

AFIḲOMEN (אפיקומן): A piece broken off the cake of unleavened bread, *maẓẓah* (usually from the middle one of the three cakes called Cohen, Levi, and Israel), at the beginning of the SEDER service on Passover eve. It is secreted under the pillow of the head of the family, who presides at the *seder* table, and it is eaten at the conclusion of the meal. The word is of Greek derivation, according to some authorities from *ἐπὶ κῶμον*; that is, a call for the after-dinner pastime (*κῶμος*); others hold that it is from *ἐπικώμιον* (festal song). The Jewish form of it occurs in Mishnah Pes. x. 8, which says: "One should not break off the communion meal of the paschal lamb by starting another entertainment, called either *ἐπικώμιον* [festal song], or, according to others, *ἐπίκωμον* [an after-meal dessert or pastime]." This rule of making the paschal lamb the last thing to be partaken of in company was applied at a later time (see Rab and Samuel in Pes. 119*b*) to the Passover bread; and the piece eaten at the end of the meal received the name *Afiḳomen*.

In order to awaken the curiosity of the children the Afiḳomen was broken off the maẓẓah at the beginning of the seder; the custom arising perhaps from a misunderstanding of the passage in Pes. 109*a*, "They hasten [the eating of] the maẓẓah in order to keep the children awake," which may also be translated, "They snatch away the maẓẓah"; and so it became customary to allow the children to abstract the Afiḳomen from under the pillow of the master of the house, and to keep it until redeemed by him with presents.

Subsequently it became quite common among the Jews, by way of witticism, to say: "To eat much Afiḳomen is to live long"; and when a man died advanced in years it was said, "He ate too much Afiḳomen." A piece of the Afiḳomen used to be preserved in every house from year to year, and in Eastern countries it was supposed, when carried in a corner of the *arba' kanfot*, to guard against the evil eye.

BIBLIOGRAPHY: Jastrow, *Dict.* s. v.; L. Löw, *Lebensalter*, p. 318; Samuel Krauss, *Griechische und Lateinische Lehnwörter*, ii. 107.

K.

***AFRICA:** The Bible has no general name for Africa, any more than it has for Europe or Asia. The word "Ham," from the Hebrew root חמם (to be hot), which is applied in the later Psalms (lxxviii. 51; cv. 23, 27; cvi. 22) to Egypt, is the nearest approach to a general name, inasmuch as it applies directly to the hot southern countries (Book of Jubilees, viii.). Next in importance is the term "Cush," corresponding to the Greek *ἔθνος Κουσσαῖον*, the Cushite tribe, in Plutarch's "Lives" ("Alexander," lxxii.), and also occurring frequently in the works of other Greek writers in the form *Κοσσαῖοι* (Knobel, "Völkertafel der Genesis," p. 250, Giessen, 1850). The "Kossaioi" or the "Kissia Chora" of the ancients, it is true, are to be sought in Asia, but it is supposed that a migration of these peoples took place, and there are many philological, historical, and ethnological proofs of such an occurrence. Since two of the peoples mentioned as belonging to the sons of Ham (Gen. x. 6), Mizraim and Canaan, are perfectly well known, it is evident that the enumeration proceeds from south to north; and on this basis Cush must be the southernmost of the Hamitic peoples. The ancient Greeks and Romans regarded these peoples collectively as Ethiopians (Knobel, "Völkertafel der Genesis"), which goes far to prove that the terms "Cush" and "Ethiopia" are nearly equivalent. Both terms were used originally to designate various nations in Asia and Africa, but their use was afterward limited to the countries south of Egypt. Even in its closer application, the Hebrew term "Cush," as used in Gen. x., includes peoples outside of Africa. One, at least, of the descendants of Ham, Sheba (Gen. x. 7), must be identified with a nation in southwest Arabia (Dillmann, "Die Genesis," 5th ed., p. 181, Leipsic, 1886). A definitely bounded African continent, as known to-day, was not thought of by the Biblical writers. On the contrary, the territory on both sides of the Red Sea formed for them an ethnic unit, which was sharply distinguished from the rest of Africa.

Biblical Age.

After Ethiopia, Egypt and Libya are the two most important lands of Africa. The Hebrew name for Egypt is מצרים (compare the Phenician *Muẓra*, for which read *Musra* in Stephanus Byzantinus under the word *Αἴγυπτος*; Babylonian, *Muẓri*, *Miẓir*—(Schrader, "K.A.T.," 2d ed., p. 89; ancient Persian, *Mudraja*; Septuaginta, *Mestrem*; South Arabian, *Miẓr*; Arabic *Maẓr*). The Hebrew term has not been sufficiently explained, but it certainly shows a dual form which can best be interpreted as referring to the upper and lower districts. From a philological standpoint, however, the form may be differently explained, and the seeming sign of the dual may be regarded as a locative ending (Barth, "Nominalbildung in den Semitischen Sprachen," p. 319). The two names Cush and Mizraim, therefore, designate the entire eastern portion of the African continent known to antiquity. Several of the countries adjacent to Egypt are also found in the table of peoples as given in Genesis. "Phut" is mentioned as of equal rank with Egypt (Gen. x. 6; compare also Nahum, iii. 9; Jer. xlvi. 9; Ezek. xxvii. 10, xxx. 5, xxxviii. 5). The Septuagint, a recognized authority in Egyptian

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*The history of the Jews in the various subdivisions of the African continent is treated under separate headings. Here only a general survey of that history is presented.

Extent of Africa.

matters, Josephus, and Jerome, all interpret Phut as referring to Libya (Dillmann, "Die Genesis," p. 178), from which it may be assumed that the Biblical writers included in their perspective also that great expanse of territory west of Egypt called Libya, by which name ancient writers often designate the whole of Africa. Authors like Herodotus were unacquainted with any African countries to the west of Libya. Some, indeed, have endeavored to explain the Biblical Havilah as an African region; and Josephus ("Ant." i. 6, § 1) even identifies it with the land of the Gætuli, which view is also held by the medieval chronicler Jerahmeel ("Jew. Quart. Rev." xi. 675; Gaster, "Chronicles of Jerahmeel," 1899, p. 68). The land of the Gætuli is placed by the ancients on the borders of the Sahara (Sallust, "Bellum Jugurthinum," xix. 11); though it is hardly probable that writers who do not appear to have known even the western coast of North Africa should have been acquainted with an interior country south of ancient Numidia, now Algeria. The Old Testament takes no cognizance of the negro race, though Jer. xiii. 23 may be considered a passing reference to a dark-skinned people. Cush refers only to Ethiopia, and there exists no ground for assuming that the Biblical writers had a more extended knowledge of the African continent.

All other Biblical names that have been supposed to apply to individual parts of Africa belong to the realm of myth.

Other Biblical Identifications.

The term "Sofala" for the east coast of Africa is of the same origin as the Hebrew שפלה (*shefelah*), or coastland (Winer, "B. R." 3d ed., *s.v.* "Ophir"), but the assertion that the Biblical gold-producing Ophir is to be located in that region is utterly without foundation. This semifabulous land has been located with more justification in Mozambique and Zambesia. The statement that Tunis is the Biblical Tarshish is erroneous, and was long ago refuted by Abraham Zacuto ("Yuḥasin," p. 231*b*, London, 1857). Nevertheless, it is the serious opinion of Zacuto that Epher (Gen. xxv. 4) gave his name to the continent when, as Zacuto thinks, the children of Keturah migrated thither ("Yuḥasin," p. 233*b*). This is also the opinion of the Arabian Ibn Idris (Rapoport, "'Erek Millin," p. 184). Benjamin of Tudela, a noted traveler of the twelfth century, considered Tunis the same as Hanes (Isa. xxx. 4), and also identified the modern Damietta with the Biblical Caphtor. According to legend, the city Sabta (סבתא) was built by Shem, the son of Noah, and it is even related that Joab, the general of David, reached it ("Yuḥasin," p. 226*a*). Israel ben Joseph Benjamin, a traveler of more recent times, whose descriptions of various countries were written in French, German, and English, and translated into Hebrew by David Gordon ("Mas'e Yisrael" [Israel's Travels], p. 109, Lyck, 1859), relates the same legend, but does not mention the "Yuḥasin." In a geographical work by Abraham Farissol, "Iggeret Orḥot 'Olam" (Letter on the Ways of the World), fols. 18 and 30, even paradise is said to have been situated in the Mountains of the Moon, in Nubia (Zunz, "Geographische Literatur der Juden," in "Gesammelte Schriften," i. 179, Berlin, 1875).

Egypt.

Without doubt Egypt is, historically, the most important of the countries of Africa. Indeed, it was considered by the ancients as belonging rather to Asia than to Africa, and was, with Palestine, the classic land of Jewish history. For centuries an important historic connection existed between the land of the Israelites and the kingdom of the Pharaohs, a connection which the tablets discovered in 1887 at Tell el-Amarna have established beyond the possibility of doubt. When the national life of Israel in Palestine ceased, an important section of the people, carrying with them the prophet Jeremiah, wandered back to Egypt. Thus, for the second time, Egypt became the home of the Jewish race, and much of later Jewish history was made upon its soil. To what importance the Jews attained here can best be inferred from legends concerning them, originating in other countries. An Ethiopic apocryphal book contains a legend respecting Jeremiah which narrates that, in answer to a prayer of the prophet, the reptiles of the dry land and the crocodiles of the rivers were exterminated (R. Basset, "Les Apocryphes Éthiopiens," i. 25, Paris, 1893; and also "Chron. Paschale," ed. Dindorf, i. 293; Suidas, under the word 'Αργολαι). According to Jewish legend similar blessings descended upon Egypt at the advent in the land of the patriarch Jacob (Midrash Tanḥuma on Gen. lxvii. 10, quoted by Rashi). A native legend declares also that, previous to the arrival of Joseph, the son of Jacob, the present province of Fayum was covered by a great lake, which received its water from the Nile, but that Joseph drained it and turned it into a dry plain (Baḥr Yusufs; Ritter, "Erdkunde," part i., "Afrika," p. 804, Berlin, 1822).

Jewish Soldiers in Egypt.

In ancient times the Jews performed military service for the Egyptians; for, according to the letter of Aristeas, King Psammetichus, probably the second of the name, employed Jewish mercenaries in a war against the Ethiopians, and it is reported that these Hebrew soldiers distinguished themselves by their courage. Even more remarkable is the legend recounted by Josephus ("Ant." ii. 10, § 2), according to which Moses himself was an Egyptian general, and conducted a successful invasion of Ethiopia (Meroe?). The Hebrew Josephus (Josippon, i. chap. ii.), indeed, reports that Zepho, son of Eliphaz, son of Esau, who was brought to Egypt as a captive by the viceroy Joseph, escaped thence to Carthage, where he was appointed general by King Angias. The source of this legend is not known, but it recalls the Talmudic legend (Yer. Shab. vi. 36*c*), that the Girgashites went to Africa, a statement based upon the fact that Carthage was colonized by Phenicians; hence from Canaan. Again Jerome, in "Onomastica Sacra," ed. Lagarde, Göttingen, 1887, represents Gergesæus as establishing colonies (*colonum eiciens*), which story is undoubtedly based on the Talmudic legend. This recalls the inscription said by Procopius to have been found in Africa, which describes Joshua as a robber, because he conquered Canaan (see "Jew. Quart. Rev." iii. 354; Barker, "Supposed Inscription upon 'Joshua the Robber,'" illustrated from Jewish sources). These wide-spread legends are ample proof that the continent of Africa occupied an important place in the thoughts of Jews.

Ethiopia.

The next most important land of Africa, from the point of view of Jewish history, is Cush (Ethiopia), the influence of whose king, Tirhakah, upon the history of Israel in the days of King Hezekiah is plainly discernible. According to II Chron. xiv. 8 *et seq.*, the Ethiopian king Zerah invaded Judah and advanced as far as Mareshah; but the passage offers many historical difficulties. A war of the Ethiopian king Kyknos with the Syrians and the Children of the East is described in Yalḳuṭ (Ex. § 168, 52*d*) and in the Sefer ha-Yashar (on Ex. ii.), but the source of the legend is unknown. Ezekiel indicates Ethiopia as the border-land of Egypt, and designates

(xxix. 10, xxx. 6) Syene, the present Assouan, as the most southern city. This probably exhausts what the Biblical sources and the legends connected with the Bible contain on Africa.

Greek and Roman Age.

About the time that Greek and Roman culture began to influence the northern portion of Africa the Jews began to spread into these regions; indeed, they went even beyond the confines of the Roman empire. Egypt, according to the testimony of Philo, was inhabited, as far as the borders of Libya and Ethiopia, by Jews whose numbers were estimated at a million. The great mercantile city of Alexandria was the intellectual and commercial center of African Jewish life. Alexander the Great had conferred upon the Jews full rights of citizenship, and they guarded these rights jealously. In Cyrene also they were of importance; and their progress may be traced by the aid of inscriptions as far as Volubilis, in the extreme west of Mauretania (Schürer, "Gesch." 3d ed., iii. 19–26). Throughout the Grecian countries they formed themselves into separate political communities (*πολίτευμα*; see P. Prerdrizet, in "Revue Archéologique," 1899, xxxv. 45), while in the Latin districts they not only founded communities, but built synagogues, some of which were very beautiful. According to Jerome, the Jews dwelt in a continuous chain of settlements, from Mauretania eastward, throughout the province of Africa, and in Palestine, reaching as far as India ("Ep. 129 ad Dardanum," ed. Vallarsi, i. 966). If they were interrogated on Biblical matters they gave no answer ("Ep. 112 ad Augustinum," i. 744), probably in order to avoid being drawn into disputes with Christians. Jerome, it is true, claims they did not know any Hebrew. When Jerome's Bible translation, the Vulgate, was to be introduced among the African Christians, the Jews spread the report that the translation was false and thereby aroused strife among the Christian congregations (Jerome, *ibid.*, and S. Krauss in the "Magyar Zsidó Szemle," vii. 530, Budapest, 1890). But Judaism in these regions did not dissolve or merge into Christianity; on the contrary, it continued to maintain its independent existence. Only in Egypt, particularly in Alexandria, where the path to Christianity had been smoothed by Jewish Hellenism, undoubtedly great masses of Jews went over to Christianity; but even there they continued to exist until the beginning of the fifth century, when Bishop Cyril expelled them from that city, which had been their home for many centuries. They must have returned at the first favorable opportunity, for in 640 the calif Omar, the conqueror of Egypt, found 40,000 Jews in Alexandria.

Rabbinic Accounts.

Rabbinical sources show much familiarity with, and great interest in, this part of the world. The Biblical names of Hamitic peoples are explained in the Talmud and Midrash from the standpoint of Greco-Roman geography. According to the researches of Epstein ("Les Chamites de la Table Ethnographique," in "Rev. Ét. Juives," xxiv. 8; S. Krauss, "Die Biblische Völkertafel im Talmud, Midrasch, und Targum," in "Monatsschrift," xxxix. 56) the following African peoples are mentioned: Syenians, Indians (that is, African Indians), Sembritæ (south of Meroe), Libyans, Zingians (on the east coast of Africa), Mazakians (in Mauretania, mentioned in Sifre, Deut. 320 and in Yeb. 63*b*; in Ex. R. iii. 4 reference is made to a Mauretanian girl). A collective term for the dark-skinned Africans is Cushites, which often occurs in this literature. The terms "Barbar" and "Barbaria," which very frequently occur in connection with the term Cushites, do not indicate the Berbers or Barbary country of Africa, but the Scythian peoples of the north of Europe. The word "Barbaria," which occurs in Ptolemy and in Cosmas Indicopleustes in about the same sense as the modern Barbary, and which has come to the Arabs in the form "Barbara" (Yakut, i. 543), only appears in later Jewish literature in this sense, and is applied to the coast of Somaliland (see Tomaschek, under the word "Barbaria," in the "Realencyklopädie für Classische Alterthumswissenschaft"). On the other hand, the rabbinical term אפריקא, which has been wrongly explained as Phrygia, or Iberia in the Caucasus, means nothing else than the present Africa ("Monatsschrift," *ibid.*), and is intended to denote either the entire continent or the Roman province Africa. Thus, when the "sons of Africa" appear before Alexander the Great to accuse the Jews of the reconquest of Palestine (Sanh. 91*a*), and the Egyptians almost immediately present another charge against them, the reference can only be to the province of Africa, since the "sons of Africa" who demand the restoration of Canaan are, without doubt, the Girgashites, who had been compelled to emigrate to Africa (Yer. Sheb. vi, 36*c*.). Since the legend of this Girgashite emigration is intimately connected with the founding of Carthage, Africa is thus identified with it even more closely (Tamid, 32*b*, and the parallel passage, where מדינת אפריקי, "African land," is evidently the same as Carthage). The Septuagint (Isa. xxiii. 1), and Jerome (on Ezek. xxvii.), who, though a Christian, was taught by Jews, and very often the Aramaic Targum on the Prophets, identify the Biblical Tarshish with Carthage, which was the birthplace of a number of rabbis mentioned in the Talmud (compare above the identification with Tunis). Africa, in the broader sense, is clearly indicated where mention is made of the Ten Tribes having been driven into exile by the Assyrians and having journeyed into Africa (Mek., Bo, 17; Tosef., Shab. vii. 25; Deut. R. v. 14; and especially Sanh. 94*a*). Connected with this is the idea that the river Sambation is in Africa. The Arabs, who also know the legend of the Beni Musa ("Sons of Moses"), agree with the Jews in placing their land in Africa (compare Bacher, "Ag. Tan." i. 298; Epstein, "Eldad ha-Dani," p. 15). The probable basis of this legend must be sought in the actual existence of the Falashas in Africa. Rabbi Akiba, who traveled in Africa, on one occasion made use of an African word (Rapoport, in "Bikkure ha-'Ittim," iv. 70, 1823).

Meaning of "Africa."

Besides the north of Africa, the great region to the west of the Red Sea—the land of Ethiopia or Abyssinia (Habesh), together with its adjacent countries, inhabited from time immemorial by the tribe of the Falashas, who profess the Jewish faith—possesses a special interest for Judaism. The native legend narrates that the queen of Sheba (I Kings, x.) bore a son called Menelek to Solomon, and that Menelek was educated in Jerusalem and afterward introduced the Mosaic law into his own country. This, however, only makes intelligible the rapid dissemination of Christianity in Ethiopia. With this may be compared the conversion of the eunuch of the queen Candace in Acts, viii. 27. According to the royal annals of Abyssinia, a large part of the land was inhabited by Jews, even before the common era. This refers, in all probability, to the Falashas (Ritter, "Erdkunde," part i., "Afrika," p. 218, Berlin, 1822). The undeniable relationship of the Ethiopian language (Geez) to other Semitic dialects stamps the Ethiopians as a Semitic tribe, an assumption that is confirmed by their physical appearance. The nomadic Zalans, who live apart from the state church, also consider themselves Israelites (Flad, "Die Abyssinischen Juden," Basel, 1869; also the monograph of Metz in "Monatsschrift," 1879, xxviii.; and Epstein, "Eldad ha-Dani," Presburg, 1891).

Medieval Period.

The flourishing condition of North Africa brought about by Roman civilization did not last beyond the fourth century. The Vandal hordes conquered the province of Africa, and although as Arians they were well disposed toward the Jews, still the latter suffered greatly. When the Byzantines became masters of this region the little congregation of Borion, which claimed to trace its origin back to King Solomon, was forced by Justinian to accept baptism (Grätz, "Gesch. der Juden," v. 30). But the Byzantine dominion soon gave way to the Saracen; and the Jews were permitted to progress in peace. Under the influence of the vivifying Arabic culture the Jews awoke to a new life. The holy city of Kairwan, from which so many learned Jews have derived their names, is situated in Tunis (Ibn Ḥaukal, "Orient. Geogr." pp. 19, 20, quoted by Ritter, *l.c.*, p. 913), and is not identical with the ancient Cyrene, as Rapoport, the biographer of the North African scholars, asserts ("Bikkure ha-'Ittim," ed. 1826, p. 68; ed. 1831, p. 16).

The city of Kairwan, says the Spaniard Abraham ibn Daud, was the most strongly fortified place in the whole Ma'arab ("West"), as the Jews, following the example of the Arabic "Maghreb," called all North Africa, except Egypt. Natronai ben Ḥabibai, who was a candidate for the exilarchate in Babylon, was obliged to go into exile in this region in 773 (F. Lazarus, in Brüll's "Jahrbücher," x. 176). Others, however, hold that, in the last instance, under the term "Ma'arab," Palestine must be understood.

The Maghreb.

The community of Kairwan was under the jurisdiction of a leader, who bore the title of *rosh* (head). The other congregations of the Maghreb were probably organized in the same manner. In Kairwan Jewish learning flourished greatly. The "sages of Kairwan" are mentioned in the "Pardes" of Rashi; to them the rabbinical decisions of the Geonim Ẓemaḥ (concerning the adventures of the traveler Eldad ha-Dani), Sherira (regarding the succession of the Amoraim and the Geonim), and Hai were addressed. In the tenth century the naturalist and philosopher Isaac Israeli lived in Kairwan. Like Saadia Gaon, he was of Egyptian birth, being a native of the plains of Fayum, not far from the Libyan desert, where the Jews lived in the undisturbed pursuit of their religious practises. Saadia being considered a descendant of the house of David, the Egyptian Jews must, therefore, have belonged to the noble families of Israel. From the eighth to the tenth century the Maghreb was, after Babylonia, the most important country for the Jews. The great rabbinical school upon which the Geonim Jacob ben Nissim, Ḥushiel, and Hananeel conferred great glory was also situated in Kairwan. Hananeel (commentary on Ex. x. 14) is authority for the statement that, in answer to the prayer of Moses, the locusts were banished from Egypt, and that thenceforward the land remained free from that plague. Hananeel shows also some knowledge of Greek, a surprising fact, inasmuch as the Arabic tongue and Arabic culture were all-prevalent in those regions. Abraham Zacuto, who lived in Tunis during the sixteenth century, writes in the "Yuḥasin" (p. 212, ed. London), as does also the chronicler Joseph ben Zaddik Arevalo (quoted by Neubauer, "Mediæval Jewish Chronicles," i. 92, Oxford, 1887), that the rabbinical administration had its seat in Kairwan. The next important town of Morocco was Fez, from which the Karaite Moses Alfasi and the Talmudist Isaac Alfasi derived their names. The Karaite Moses Dari derived his name from another Moroccan city. In the Middle Ages an extensive intercourse existed between Spain and the northern coast of Africa lying directly opposite; the commerce was maintained mainly by Jews. Leo Africanus ("Africæ Descriptio," Zurich, 1559), himself of Jewish birth, reports that in North Africa the Jews were the only masons, locksmiths, goldsmiths, metal-founders, potters, silk-weavers, painters, and minters (Kayserling, "Zur Gesch. der Juden in Marocco aus Alter und Neuer Zeit," in "Monatsschrift," 1861, x. 401).

In the twelfth century, while the Almohades, who had come from North Africa, were devastating Spain, thousands of Spanish Jews were obliged to seek refuge in North Africa. In speaking of this persecution Abraham ibn Daud (ed. Neubauer, p. 77) says that Ibn Tumart had massacred all the Jews, from Zala, "the end of the world," to Almeria, in Spain. The same author (p. 80) mentions Tangier (טאנגה? Tangah) as the remotest settlement of Jews: compare the fragment, p. 190, "the congregation of Israel is scattered from the city of Zala in the extreme Maghreb [Zala in Tripoli, on the Greater Syrtis, is probably meant] up to Tangier [Tanja, so read with the variant, תנדות, Tandut, which must be read תנגא, Tanga] at the beginning of the Maghreb; also in the utmost end of Africa and in all Africa [this last clause is found only in London edition, p. 214*b*] and in Egypt." The lands of Asia and Europe then follow. Ibn Daud also calls the Maghreb "the land of the Philistines" (*ib.* p. 60).

Renaissance of Egypt.

The persecutions of the Almohades forced Moses Maimonides to leave Spain, and, after remaining for a short time in Fez, he took up his abode in Fostat, near Cairo, Egypt. Thus, through this great philosopher, the center of African Judaism became, for a time, transferred to Egypt. The office of *nagid* (in Arabic *raïs*), which made its holder the spiritual head of a large section of the Jews, remained for a long time in the family of Maimonides. It is only necessary to read the chronicle of Joseph Sambari (ed. Neubauer) to perceive that Egypt had become, as it were, a second holy land for Judaism. About 1170 Benjamin of Tudela traveled in Africa, and compiled some very exact data concerning Egypt. Compare Asher's edition, and also Lelewel ("Géographie du Moyen-Âge," vol. iv., Brussels, 1852). In connection with this, it is interesting to note that Benjamin knew of warlike Jews in Libya. The Jewish population of Cairo (New-Mizr) was composed of two elements—Palestinians (Syrians) and Babylonians (Irakians), who had separate synagogues—concerning which many legends were in circulation. The synagogue in Old Cairo (Fostat) was even more celebrated. An inscription on its wall announced that it had been erected thirty-eight years before the destruction of the Second Temple. According to Obadiah Bertinoro, who saw it, this was legible in the sixteenth century ("Jahrbuch für die Gesch. der Juden," iii. 246, Leipsic, 1863). The Arabic writers Abdallatif and Makrizi also mention it. See the note of Munk on "Benjamin of Tudela," ed. Asher, ii. 200. Judah Alḥarizi ("Taḥkemoni," chap. 46) came across a large congregation of Maghrebis in Cairo. Karaites also existed in Egypt in great numbers, and periodically stood higher in the esteem of the government than the Rabbinites. Concerning the Egyptian

Samaritans see the data of Heidenheim in the "Vierteljahrsschrift für Deutsche und Englische Theologische Forschung und Kritik," iii. 354–356 (1867), and N. Brüll in "Jahrbücher," vii. 43–45 (1885). Cazès treats of Jewish antiquities in Tripoli in the "Rev. Ét. Juives" 1890, xx. 78–87. The list of town names in Morocco and Algeria, given for halakic purposes ("Rev. Ét. Juives," v. 249), is of geographical importance.

The Barbary States.

In the Middle Ages only the northern part of Africa is of importance, for general as well as for Jewish history; but the adventurer Eldad ha-Dani attracted general attention in the ninth century by his romantic tales and thereby aroused interest in the Jews of unknown regions of Africa. Fleeing from the massacres in Spain in 1391 and seeking refuge in Africa, the Jews added materially to the population of the Barbary states. The cities of Algiers, Bougie, Constantine, Miliana, Oran, Tenez, Tlemçen and others were settled by exiled Jews and Maranos, and they became communities of importance by virtue of the intelligence peculiar to the Spanish Jews. Algiers sheltered such rabbinical authorities as Isaac ben Sheshet and Simeon ben Ẓemaḥ Duran. A century later, at the time of the great expulsion of the Jews from Spain and Portugal, the same process was repeated, but on a greater scale and under much sadder conditions. It was on the northern coast of Africa that the heartrending incidents took place which are described with such horrible vividness in "Shebeṭ Yehudah" and other chronicles. Hunger, pestilence, and the sword carried off the unhappy refugees by hundreds; those who escaped death were sold into slavery or were forced to renounce their faith. Since that time the descendants of these refugees have lived in the Barbary states, especially in Morocco, in continual misery. Only in Egypt did the Jews retain a position of some importance. In 1517 Egypt came under Turkish rule; and, as in the rest of Turkey, Jewish names came to the fore, mainly of Spanish scholars and diplomats. Under the viceroy Aḥmed Shaitan the Jews were greatly oppressed, but were saved in an almost miraculous manner. In the sixteenth century David Reubeni told a wonderful tale of a Jewish kingdom, by which he probably meant that of the Falashas. The Jews in the Maghreb were just as eager to listen to fantastic Messianic announcements as their brethren in other lands; they also loved to dwell in Jerusalem. In 1521 an anonymous Italian pilgrim reported that all classes of Jews were to be found in Jerusalem, there being among them Mostarbino, or Moriscos, and Maghrebim from the Barbary states "Shibḥe Yerushalaim," p. 21). Jews took a prominent part in the Portuguese conquests and discoveries in and around Africa. The Jews of Saffee and Arzilla also distinguished themselves by their bravery (Kayserling, "Theilnahme der Juden an den Portugiesischen Entdeckungen" in "Jahrb. für die Gesch. der Juden," iii.; also Kayserling, "Geschichte der Juden in Portugal," x. 157–166).

The Modern Period.

The number of Jews in Egypt greatly decreased in modern times, but recent events have again attracted them to the land which first saw them emerge as a nation. The census of 1897 enumerated 25,200, of whom fully one half were foreigners; the Fayum only contained nine. There have been indeed remarkable fluctuations in the Jewish population of Egypt. Meshullam Volterra, about 1490, found in Alexandria only sixty Jewish families (Luncz, "Jerusalem Jahrbuch," 1881, i. 176), yet the Jews there remembered the time when 4,000 families had dwelt within the city. Meshullam found neither Samaritans nor Karaites there. Jacob Safir ("Eben Sappir," Lyck, 1866) found no Jews in Upper Egypt or the Fayum, but 30,000 were reported to be in Syene (Assouan). South of Egypt, in Abyssinia, live the Falashas with a population variously estimated between 80,000 and 200,000 souls. The Jewish population of Morocco is estimated at about 100,000, according to Nossig ("Materialien zur Statistik des Jüdischen Stammes," p. 105, Vienna, 1887), who bases his figures upon the statistical reports of the Alliance Israélite Universelle in Paris and the data of Gerhard Rohlfs. Benjamin Gordon, however, gives their number as 200,000. The Jewish tax furnishes a profitable source of revenue for the government. Here the Jews are subject to the most degrading laws, to oppression and insult by both government and people, and they have even been murdered with impunity. The Alliance in Paris and the Anglo-Jewish Association in London do their utmost to protect them, but, unfortunately, with little success. These institutions also maintain excellent schools in all north Africa, as well as throughout the Orient. The Jews of Morocco and Algeria are of the true Oriental-Jewish type. Fair hair and blue eyes are never found among them. In Algeria, which has been under French rule since 1830, there were, in 1891, about 50,000 Jews. Both in Algeria and Morocco the Jews affect a peculiar pronunciation of the Hebrew (J. J. L. Bargès, "Tlemçen," Paris, 1859). All travelers, both of earlier and later time, remark upon their peculiar ritual (see Zunz, "Ritus"). Tunis, which is a French protectorate, contains about 45,000 Jews. Here the Italian and Spanish Jews, though much fewer than the natives, possess great influence, even greater than those in Egypt or Morocco. In the vicinity of Zaghwan, in Testur and Beni Zit, the Jews live in the mountains as nomads. In Tripoli (including Fezzan and Barka), which is under Turkish rule, they number about 6,000, of whom 3,000 live in Tripoli proper. In the Sahara there are about 8,000 Jews, whose settlements reach as far as Timbuctoo. Mordecai Abu Sercur, who traveled through Morocco, mentions a warlike tribe in the Sahara, the Daggatouns, who claim to be of Jewish origin (see his book, "Les Daggatouns, Tribu d'Origine Juive Demeurant dans le Désert de Sahara," translated from Hebrew into French by I. Loeb, Paris, 1881. English translation by Henry S. Morais, Philadelphia, 1881). According to the "Yuḥasin," 215*a*, the Jews of Ouargla were Karaites. Jews live also among the Kabyles (Benjamin Gordon, *l.c.*, pp. 117, 119, 120). In South Africa Jews live in Cape Colony, Natal, and in the former Boer republics. They enjoy great prosperity, and have formed congregations after the English model. Their number is probably about 20,000. In 1879 a report was circulated that French explorers had discovered Satikinga, an island near the coast of Africa, exclusively populated by Jews. S. Kr.

Loeb, in the article "Juifs" in "Dictionnaire Universel de Géographie" of Vivien Saint-Martin, p. 28 of the reprint, Paris, 1884, gives the following numbers for Jews in Africa: Egypt, 8,000; Abyssinia (Falashas), 200,000; Tripoli, 60,000; Tunis, 55,000; Algeria and Sahara, 43,500; Morocco, 100,000; Cape Colony, 1,500; total, 468,000. Of these, the estimate for the Falashas is probably double the reality, while the numbers at the Cape have been largely increased —probably to 25,000. J.

AFRICANUS, SEXTUS JULIUS. See Julius, Sextus, Africanus.

AGA, BENJAMIN: Leader of the Karaites of the Crimea, who died in 1824. He was the royal treasurer of Selim Ghyrey Khan, the last Tatar ruler of the Crimea, and therefore is called in Karaite literature Ha-Neeman ("the Trusted")—an appellation bestowed also upon his father Samuel, who died in 1770, and who probably held the same office under former khans. When Ghyrey Khan fled for his life from his rebellious subjects, and sought succor from his protectress Catherine II. in St. Petersburg, Aga followed him, hoping to collect the large sums of money that he had advanced to the fugitive. In 1795, after the Crimea had been under Russian rule for over a decade, Benjamin Aga, Solomon ben Nahamu Bobowitz, and the astronomer Isaac of Kalea, the son-in-law of Jacob Aga, who was the elder brother of Benjamin Aga, went to St. Petersburg as a delegation from the Crimean Karaites, to petition the empress to release their sect from the double rate of taxation which all the Jews then had to pay. Through the intervention of the notorious Count Zoubov (who was one of the assassins of Emperor Paul in 1801), the delegation obtained from the empress the exemption from the obnoxious "Jewish" taxes, some land grants, and other privileges which had not been asked for. This established an important precedent for exempting the Karaites from subsequent antijewish legislation. The extraordinary success of the mission served to arouse great enthusiasm among the Karaites, and Aga and his fellow delegates were received with great honor on their return. A large monolith, fashioned out of marble, with fitting inscription, was erected in the court of the synagogue at Guzlowo (Eupatoria or Koslov), to commemorate an event so important in the history of the Karaites of Russia.

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P. Wi.

AGABUS: A Jew of Jerusalem; one of the prophets who, after the dispersion of the early followers of Jesus, came to the city of Antioch (Acts, xi. 19–28, xxi. 10). He represents some of the spiritual forces that helped to shape the new faith. "By the power of the Spirit he predicted the great famine which afterward visited Judea under Claudius" between the years 44 and 48. This was the famine in which Queen Helena of Adiabene proved a great benefactress of the Jews (see Josephus, "Ant." xx. 2, § 5), and in which Barnabas and Paul were sent from Antioch with contributions for the relief of the Christians in Jerusalem. On another occasion Agabus had come from Judea to Cæsarea into the house of Philip, the preacher of the new tidings, whose four virgin daughters were prophetesses. There he took the girdle of Paul, and, having bound his own hands and feet therewith, said: "Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles" (Acts, xxi. 8–11). Paul insisted upon going, in spite of all entreaties, and met with the fate predicted. Prophesying—which by Pharisaic Judaism had been regarded as suspended (see I Macc. iv. 46, xiv. 41; Ezra, ii. 63; Neh. vii. 65; Ps. lxxiv. 9)—was a conspicuous phenomenon among the early Christians (see Matt. xxi. 26; I Cor. xii. 10, 28; "Didache," x. xi. etc.), but was not unknown to those circles of the Jewish people who believed in the working of the Holy Spirit (see Book of Wisdom, vii. 27, and Josephus, "Ant." xiii. 12, § 1; xiv. 16, § 2; xvii. 13, § 3, 4; "B. J." i. 3, § 5).

K.

AGAG.—Biblical Data: King of the Amalekites, taken by King Saul after a successful expedition against him (I Sam. xv.). His life was spared by Saul; but the prophet Samuel, who regarded this clemency as a defiance of the will of YHWH, put him to death at Gilgal as a sacrifice similar to that sometimes performed by the early Arabs after a successful combat (W. Robertson Smith, "Religion of the Semites," 2d ed., p. 491). In Num. xxiv. 7 Balaam refers to Agag in a way that gives probability to the conjecture that the name was a standing title of the kings of Amalek.

J. F. McC.

——**In Rabbinical Literature:** The rabbis taught that the Jews took vengeance on Agag for the cruelties they had undergone at the hands of the Amalekites, who, to mock at the Jews, their God, and the rite of circumcision, mutilated every Jew that fell into their power (see Amalek); Samuel, they say, treated Agag in the same way. According to some authorities, the death of Agag, described in the Bible by the unusual word *wa-yeshassef* ("hewed in pieces," I Sam. xv. 33), was brought about in a much more cruel way than the word denotes. Others think that the only unusual thing in the execution of Agag consisted in the fact that it was not carried out strictly in accordance with the provisions of the Jewish law, requiring witnesses to prove the crime; nor had he been specifically "warned" as the law required. But, Agag being a heathen, Samuel convicted him according to the heathen law, which demanded only evidence of the crime for condemnation (Pesiḳ. iii. 25*b*, Pesiḳ. R. xii. xiii. and the parallel passages quoted by Buber in Pesiḳ.). The execution of Agag, however, occurred in one respect too late, for had he been killed one day sooner—that is, immediately upon his capture by Saul—the great peril which the Jews had to undergo at the hands of Haman would have been averted, for Agag thereby became a progenitor of Haman (Meg. 13*a*, Targ. Sheni to Esth. iv. 13).

L. G.

AGAI, ADOLF: Physician and journalist; born March 31, 1836, at Jankovacz, Hungary. His father, Joseph Rosenzweig, at the age of thirteen, emigrated from Galicia to Hungary, where he studied medicine, became a physician, and wrote a book on asphyxia, which was ultimately published with the financial aid of the Hungarian secretary of state, Gábor Klauzal. He translated Hungarian classics into Hebrew. His son Adolf, who later adopted a Hungarian name and called himself Agai (Ag= German *Zweig*) was educated at Budapest and Vienna, and afterward traveled extensively in Europe, Asia, and Africa. His first literary production—a novel entitled "Antoinette"—was published in the columns of the "Hölgyfutár" in 1854. For this journal and for the "Vasárnapi Újság" he wrote letters from Vienna (1854–81), and occasionally contributed to the "Wanderer," "Gartenlaube," and "Fliegende Blätter." In 1865, under the pseudonym "Porzó," he wrote a series of spirited feuilletons, remarkable for their pathos and humor. From 1870 to 1879 he edited the "Nagyvilág," and in 1871 founded a comic weekly, "Borsszem Jankó," of which he was editor in 1900. The humorous characters he created are well known in Hungary, especially "Seifensteiner Salamon," a type of witty Jew. In 1871 Agai undertook the editorship of the "Kis Lap," which he had founded for the youth of his country. In that journal he writes under the pseudonym "Forgó Bácsi." His annual calendars, published under the names of the various humorous characters in his "Borsszem Jankó," are widely read. Agai is a successful lecturer, and has translated German and French books into Hungarian. He is a member of the Kisfaludy Society and also of the Hungarian-Jewish Literary Society.

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M. W.

AGAPE (plural **AGAPÆ**—"Love-feasts"): The name given to the communion meals of the early Christians, at which the rich and the poor, the master and the slave, sat together at one table, merging all distinctions of rank in fraternal union and fellowship. A good description of the Agape is given in Tertullian, "Apologeticus," xxxix. It began and closed with thanksgiving and song (see Grace at Meals), but had no specific religious character, nor any reference to the Last Supper of Jesus; at least not during the first century, as is seen from the "Didache," ix. x. (see "Didache," and compare I Cor. xi. 20; Jude, 12, where the term ἀγάπαι, "love-feasts," first appears). The poor and the widows and orphans were the chief partakers of the Agape (Apost. Const. ii. 28). All these worthy recipients from the common dish (called *tamḥuy* in the Mishnah Peah, viii. 7) were regarded as "an altar to God" (Apost. Const. ii. 26, iv. 3). In rabbinical literature reference is made to a similar feast, where "the table spread by the rich in front of their doors for the support of the poor is likened to an altar which atones for the sins of the rich" (Targ. Yer. Ex. xl. 6). Every table at which portions were reserved for the poor is called "the table that is before the Lord" (Ezek. xli. 22; Ber. 55*a*; compare Ab. iii. 6): hence the term, "the Lord's supper" (I Cor. xi. 20), which originally did not refer to Jesus. Some of the saints in Babylon kept up the ancient custom of opening the door before breaking bread and crying forth: "Let all who are hungry come and partake of my meal" (R. Huna in Ta'anit, 20*b*). The provision made by the charity treasury for the needy was called Ḳorban (Midr. Zuṭṭa; see Midr. Shir ha-Shirim, ed. Buber, 23). By referring to this "atoning altar of charity" Joḥanan b. Zakkai consoled his pupil Joshua b. Hananiah, who mourned over the destruction of the Temple, citing Hosea, vi. 6, "For I desired mercy, and not sacrifice," and pointed to the example of Daniel, who "worshiped the Lord" in exile, no longer by sacrifices of blood, but by providing for the poor (Ab. R. N. iv. 4).

Bibliography: Herzog, *Realencyklopädie für Protestantische Theologie*, s. v.; Smith, *Dictionary of Christian Antiquities*, s.v.; Spitta, *Zur Geschichte und Litteratur des Urchristentums*, pp. 262 *et seq.*

K.

AGATE.—Biblical Data: A precious stone, mentioned four times in the Authorized Version of the Bible—twice as the translation of *kadkod* (Isa. liv. 12, Ezek. xxvii. 16), and twice of *shebo* (Ex. xxviii. 19, xxxix. 12). The Agate derives its name from the place where it was first found—the banks of the river Achates in Sicily; but it is not confined to that locality, being met with in many parts of the world. It occurs near the ancient Chalcedon, in Asia Minor (whence the name "chalcedony"), as the white Agate. The sard (brown), carnelian (red), onyx (white and black), and sardonyx (white and red) are other varieties of the same mineral. Delitzsch, "Hebrew Language," 36, connects shebo with the Assyrian *shubu* ("the shining").

G. B. L.

——**In Rabbinical Literature:** According to Samuel bar Naḥmani (B. B. 75*a*), two angels, Gabriel and Michael, discussed in heaven the meaning of kadkod (Agate), occurring in Isa. liv. 12: "And I will make thy windows of agates [כדכד]." One maintained that this precious stone is identical with beryl, while the other thought it to be a jasper. Whereupon God intervened with a paronomasia, saying: "Kadkod will contain both [ליהוי כדין וכדין]." According to others, the discussion took place between the Palestinian amoraim Judah and Ezekiel, sons of R. Ḥiyya; see also Pesik. R. xxiii., and Midr. Teh. lxxxvii.

M. B.

AGDE: A town in the department of Hérault, France, two miles from the Mediterranean Sea and thirty miles from Montpellier. Probably there was a Jewish community here some time before the sixth century; for the Council of Agde, which assembled in the city in 506, prohibited both Christian ecclesiastics and laymen from eating with the Jews or inviting them to their houses. This prohibition, which was only a repetition of that promulgated by the Council of Vannes in 465, proves that the Jews had been on good terms with their Christian neighbors. Agde was the center of great maritime commerce, and the Jews took an important part in the commercial activity of southern France. When William III., seigneur of Montpellier, concluded a treaty of commerce with the bishop and the viscount of Agde in 1195, he stipulated that all merchants of the city, whether Christians, Saracens, or Jews, should be upon a footing of equality. Except those who had been under the protection of the bishop for some time, the Jews of Agde, in the year 1278, were compelled to pay their taxes directly to the royal treasury. Those under the bishop's care continued to pay their taxes to the Church. The number of Jews in Agde can not have been large, as they possessed no cemetery there and had to bury their dead in Béziers, three miles away.

Bibliography: Aaron ha-Kohen, *Orḥot-Ḥayyim*, i. 86*b*; Saige, *Juifs de Languedoc*, pp. 39, 309; Gross, *Gallia Judaica*, pp. 21, 22.

M. S.

AGE, OLD: Various terms are used in the Bible to designate the declining years of life. The most frequent is *zaḳen* (old, and old man). This term is applied first to Abraham and thereafter to other Biblical worthies, as Isaac, Jacob, Joshua, Eli, Samuel, and David. In a number of instances the term is defined by the additional expression "advanced in years." This term zaḳen is connected with the word *zaḳan* (beard), the gray beard being the most striking sign of age. From zaḳen are obtained the derivatives *ziḳnah* and *ziḳunim*, meaning "old age." We find also the following expressions: *sebah* (old age), *yashish* (an old man), *seba' yamim* (satiated with years), *melo yamim* (full of years), *kabbir yamim* (rich in years). Of the two terms most commonly used for Old Age, sebah designated a greater age than ziḳnah. In the Mishnah Ab. v. 21, where the ages of man are enumerated, the age of sixty is called ziḳnah, while that of seventy is called sebah. In the Bible itself (Ps. xc.) we find but one definite statement of the limit of life: "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow" (Ps. xc. 10). In the Talmud we find a similar statement: "If one dies at eighty, he has reached old age" (M. Ḳ. 28*a*, B. B. 75*a*).

The physical ills attendant upon Old Age were fully appreciated by the Biblical and Talmudical sages. The author of Ecclesiastes in his celebrated dirge indicates the failing powers of age (Eccl. xii. 1–7); and the Psalmist makes pathetic reference to the infirmity of his declining years (Ps. lxxi. 9–18). In the Mishnah the greater inability of the aged to acquire learning is set forth by the following simile: "When the old receive instruction it is like writing a palimpsest" (Ab. iv. 20); and in a passage of the

Talmud, in which youth is compared with Old Age, there is the somewhat enigmatic statement, "Two are better than three" (Shab. 152*a*)—an expression strangely similar to the so-called "riddle of the Sphinx."

The fact that Abraham is the first person mentioned in the Bible as aged gave rise to the following Haggadah: "Until Abraham's time the young and the old were not distinguishable from each other; consequently, young people would jest with Abraham, taking him for their companion, whereas the old addressed Isaac in a manner becoming a man of years. This induced Abraham to pray to God for an outward token of dignity and honor for those advanced in years; and the Lord, granting his wish, said, 'Thou shalt be the first upon whose head the silver crown of old age shall rest'" (Tan., Ḥayye Sarah, ed. Buber, 4–5; Gen. R. lxv.; B. M. 87*a*; Sanh. 107*b*).

Old Age implies a state of inactivity; hence its helplessness entailed upon the young the duty of providing for the support and comfort of the old (Ruth, iv. 15). The Essene brotherhoods, especially, made it their object "to honor the old and provide for them; just as lawful children honored and provided for their parents, so they offered the aged all possible comfort by personal care and wise forethought" (Philo, ed. Mangey, ii. 459). During the Middle Ages the aged who lacked support found shelter in houses established by the Jewish community, called *heḳdesh* (see HEḲDESH and BENEVOLENT INSTITUTIONS).

Respect for Old Age.

Most marked are the teachings of Biblical and Talmudical ethics in regard to the respect due to Old Age. Age as such is regarded as venerable and deserving of consideration from the young. In Lev. xix. 32 the attitude of the young toward the old is expressed in no uncertain tone: "Thou shalt rise up before the hoary head, and honor the face of the old man." The respect entertained for Old Age is indicated in a number of expressions in Biblical and rabbinical literature, such as the following: "The hoary head is a crown of glory, if it shall be found in the way of righteousness" (Prov. xvi. 31); "Despise not thy mother when she is old" (Prov. xxiii. 22); "The beauty of old men is the gray head" (Prov. xx. 29). When Elihu is introduced as one of the speakers in the Book of Job, we read that "Elihu had waited till Job had spoken because they were elder than he" (Job, xxxii. 4). The Talmud also has numerous expressions of a similar tenor. Of Rabbi Meir it is told that he arose whenever he saw even an ignorant old man; for, said he, "the very fact that he has grown old must be due to some merit" (Yer. Bik. iii. 65*c*). Rabbi Johanan always arose before an aged heathen, because, as he said, of the sufferings the heathen must have endured in the course of a long life (Ḳid. 33*a*). "Respect even the old man who has lost his learning" is found in the Talmud; "for there were placed in the ark of the covenant not only the two perfect tablets of the Law, but also the fragments of the tablets that Moses shattered when he saw the people dancing before the golden calf" (Ber. 8*b*).

Age Synonymous with Wisdom.

In several passages of the Bible (Deut. xxviii. 50; Isa. iii. 5, xlvii. 6; Lam. v. 12) disrespect for the aged is considered as one of the marks of evil times; and in the Talmud it is stated that a sign of the troubled days preceding the coming of the Messiah will be the lack of respect and courtesy shown by the young toward their elders (Soṭah, 49*b*). The reason for the respect shown to Old Age lay chiefly in the circumstance that advanced years were supposed to bring experience and wisdom. The old man, having passed through the trials of life, was looked upon as a source of counsel, and as being filled with the spirit of discretion and knowledge (Job, xii. 12; xv. 10). Hence, the term zaḳen came to be used for wise man (counselor), and also for elder in the sense of ruler. Expressive of this is the definition of zaḳen which we find in the Talmud, "The zaḳen is he who has acquired wisdom" (Ḳid. 32*b*). Compare the pun in Sifra, Ḳedoshim, vii. 12 אין זקן אלא זה שקנה חכמה—which is obviously the older form. Another indication of it is the story told by Eleazar ben Azariah, who, having been elected president of the Sanhedrin at the age of eighteen, was considered too young. But a wondrous thing happened: his beard turned white, so that he had the appearance of an old man ("Lo! I am like a man of seventy"—Ber. 28*a*). In accordance with this thought, there is a strain running throughout the literature of the Jews, indicating that the experience of years is the best guide for deciding vexed questions. After the death of Solomon, his son Rehoboam, by disregarding the advice of the elders and following the counsel of young men, brought about the division of the kingdom (I Kings, xii. 13, 14). A similar incident is recorded in the Talmud. In the days of Hadrian, when the enthusiastic young men advised the rebuilding of the Temple of Jerusalem, some wise men reminded the people of the event that occurred in Rehoboam's time, and said, "If young people advise you to build the Temple, and old men say destroy it, give ear to the latter: for the building of the young is destruction; and the tearing down of the old is construction" (Tosef., 'Ab. Zarah i. 19). The classic passage on Old Age in the Book of Ecclesiasticus (Sirach, xxv. 4–6) lays stress upon the insight that comes with years: "How beautiful a thing is judgment for gray hairs, and for elders to know counsel! How beautiful is the wisdom of old men, and thought and counsel to men that are in honor. Much experience is the crown of old men; and their glorying is the fear of the Lord." Hence, "He who learns from the old is like one who eats ripe grapes and drinks old wine" (Ab. iv. 20).

Of the wise who have begun to acquire learning in early youth and continued to devote themselves to study after they have grown old, it is said, "The older scholars grow, the greater their wisdom becomes" (Shab. 152*a*). But there are statements in the Bible and the Talmud to the effect that mere length of years offers no claim to reverence (Job, xxxii. 6–9). The Psalmist exclaims, "I understand more than the aged, because I have kept thy precepts" (Ps. cxix. 100); and the Preacher declares, "Better is a poor and wise child than an old and foolish king" (Eccl. iv. 13). More emphatic is the author of the Book of Wisdom when he says: "Honorable old age is not that which standeth in length of time, nor is its measure given by number of years: but understanding is gray hairs unto men, and an unspotted life is ripe old age" (iv. 8, 9). Similarly, Rabbi Judah ha-Nasi advised, "Look not upon the vessel, but at what is in it, for there are new vessels full of old wine, and there are old vessels which do not contain even new wine" (Ab. iv. 207). In the Midrash, too, it is well said, "There is an old age without the glory of long life; and there is long life without the ornament of age: perfect is that old age which hath both" (Gen. R. lxix.). D. P.

AGEDA, ALLEGED CONFERENCE OF: In an English pamphlet, entitled "A Narrative of the Proceedings of a Great Council of Jews Assembled on the Plain of Ageda in Hungary, about Thirty

Leagues from Buda, to Examine the Scriptures Concerning Christ, on the Twelfth of October, 1650," London, 1655, a certain Samuel Brett gives a full report of a fictitious Jewish conference, said to have been held at Ageda, Hungary, in October, 1650. It was attended by three hundred rabbis and three thousand persons, who had come together from all parts of the world to consider their attitude toward Christianity. Only those Jews were admitted, he states, who understood Hebrew and were able to trace their pedigree to the Twelve Tribes. Six Catholic friars, specially delegated by the pope, were also present. The discussion, carried on in pure Hebrew, lasted for eight days. The doctrines of the Church, as expounded by the Roman friars, were rejected as idolatrous; and the Jews fell back to their former position. Some of them, however, expressed a favorable opinion of Protestantism, and especially of the London clergy.

This report found its way to Germany and Hungary, where it was variously reproduced ("Sulamith," II. i. 233–243; "Allg. Zeit. d. Jud." 1838; Fényes, "Magyaroszágnak Sat. Mostani Állapotja," iii. 27, and in many geographical and historical works; compare Leopold Löw, "Gesammelte Schriften," iv. 419). It is still found here and there in pamphlets of the Jewish missions in England, Germany, and Austria.

However, on critical examination, the story shows all the marks of a fictitious creation. There is no place in all Hungary known as Ageda; the requirement of a pedigree was foreign to Jews of that period; and the statement that the discussions were carried on in Hebrew is also very suspicious. Furthermore, an event of such magnitude would have created the deepest commotion in Israel, and would have given rise to heated polemics and much writing of responsa; whereas there is not the slightest evidence in Jewish literature to corroborate Brett's account. Manasseh ben Israel in his "Vindiciæ Judæorum" speaks of "the fabulous narrative" of the proceedings of this council.

It is probable that Brett wrote his apocryphal account with a twofold purpose: (1) to demonstrate the incapacity of Catholicism to fulfil its mission; and (2) to spur English Christendom to financial contributions for the Jewish missions.

BIBLIOGRAPHY: *Sulamith*, II. i.233–243; *Allg. Zeit. d. Jud.* 1838; Löw, *Gesammelte Schriften*, iv. 418 *et seq.*; Selig Cassel, *Ueber die Rabbinerversammlung des Jahres 1650*, Berlin, 1845.

M. B.

AGEN: A town in the department of Lot-et-Garonne, France, on the banks of the Garonne, southeast of Bordeaux. Some Jews settled here in the beginning of the twelfth century. The records show that the Jews of Agen were the first victims of the persecutions by the fanatical "Shepherds" (PASTOUREAUX), a body of wandering friars, who, headed by a Hungarian monk, under the pretense of delivering Saint Louis, the king of France, then a prisoner in the hands of Saracens, committed barbarous ravages before they could be suppressed. From Agen, the bloody persecutions spread through more than 120 communities in Guienne and Gascony. The unfortunate Jews sent delegates to the king of France imploring his protection. That Jews were still in Agen and its environs in 1250 is proved by the fact that the seneschal there was ordered to find all prohibited Hebrew books, and that the Dominicans, who aided the authorities, threatened with excommunication all Christians who hid these books, or sympathized with the Jews.

There was a hamlet, also inhabited by Jews, called Agenais, near Agen.

BIBLIOGRAPHY: *Shebet Yehudah*, ed. Wiener, p. 4; *Shalshelet ha-Ḳabbalah*, ed. Amsterdam, p. 91; H. Gross, *Gallia Judaica*, p. 44.

M. S.

AGENCY, LAW OF: The Law of Agency deals with the status of a person (known as the agent) acting by direction of another (the principal), and thereby legally binding the principal in his connection with a third person. The person who binds a principal in this manner is his agent, known in Jewish law as *sheluaḥ* or *sheliaḥ* (one that is sent): the relation of the former to the latter is known as agency (*sheliḥut*). The general principle is enunciated thus: A man's agent is like himself (Ḳid. 41*b*).

Appointment.

1. Under the Jewish law an agent may be appointed without the formality of writing, that is, by spoken words; and witnesses are not needed to give effect to these words, except to prove, in case of dispute, that authority had been given, and the extent of such authority. The standard authorities draw this conclusion from the remark in Ḳiddushin, 65*b*, that witnesses are needed only to meet denials.

A woman as well as a man, and even a married woman, or the "Canaanite bondman" or bondwoman of an Israelite, may be an agent and bind the principal, *sholeaḥ* (sender), or *ba'al ha-bayit* (master of the house). A deaf-mute, a person of unsound mind, or an infant (a boy under thirteen or a girl under twelve years of age) can not be an agent, being deemed deficient in reason (based on Mishnah B. Ḳ. vi. 4); but such a one may act as messenger to carry money or goods to the party in interest by his express consent. In no case is a Gentile recognized as the agent of an Israelite, either to bind him or to acquire anything for his benefit; and a bondman, not subject to the marriage laws, cannot qualify as the agent of a married woman to accept a bill of divorce for her (Ḳid. 41*b*, Giṭ. 23*b*).

An infant in the legal sense can not appoint an agent, even for acts for which he would be competent in person: thus, an infant wife can not depute one to receive her bill of divorce (Giṭ. vi. 3).

A paid agent—that is, a factor or broker (*sirsur*)—does not differ from the unpaid agent in the relations which he can establish between his principal and a third person.

One who wishes to authorize another to bring an action for him to recover money, land, or goods must make out a writing known as הרשאה (letter of attorney), which in form is a transfer of the claim or of the thing to be sued for. It must contain such words as: "Go to law, win, and get for thyself" (B. Ḳ. 70*a*); otherwise the defendant need not recognize the attorney as a proper party to the litigation. The Talmud refers to these letters of attorney only in cases where the return of a deposit is to be demanded.

Maimonides ("Hilkot Sheluḥin," iii. 2, based on B. Ḳ. 70*a*) holds that the transfer of an aliquot part of the claim is enough to give to the attorney a standing in court; for a part owner may sue on behalf of himself and companions. This view is accepted by later casuists.

An agent may appoint a subagent (Ḳid. 41*a*); but under the Roman, as well as under the English-American law, he can do so only by special authorization. Probably this would also have been the ruling under the rabbinic law; but both the Talmud and the standard authorities are silent as to the conditions allowing the appointment of a subagent.

For the conditions under which substitutes are allowed for delivery of bills of divorce, see Divorce.

Revocation.

2. The powers of an agent may be revoked at any time, and whatever he does after revocation is not binding upon the principal. However, the revocation takes effect only from the time that it is brought home either to the agent or to the person with whom he deals (compare rules in Mishnah Giṭ. iv. 1, with reference to the recalling of a bill of divorce from the hands of the messenger sent to deliver it). But when a deed of manumission is handed to an agent for delivery to the bondman, it can not be recalled; for a person may be benefited in his absence: hence, the mere delivery to the agent gives the bondman his freedom (*ib.* i. 6). As in the Roman and in the English-American law, the death of the principal ends at once all the powers of the agent, and the heirs are in no wise bound by what he does thereafter, nor can they benefit by his acts—such as taking possession of land or chattels—unless they adopt him as their agent (*ib.*; and see Giṭ. 13*a et seq.*). But a request to an agent to make a gift of money to a person named is not revoked by death, it being carried out as the wish of a dying man; while a manumission under like circumstances could only take effect by delivery of the deed. The authority of a subagent is not terminated by the death of the intermediate, but only by the decease of the principal. The power of an attorney holding a *harshaah* to carry on an action does not lapse by the death of the principal; as he is, in form at least, an assignee and acts in his own right.

3. It is a general principle that the agent who acts outside or beyond the power given to him "does not effect anything"; in other words, his acts are void, and neither bind nor benefit his principal.

Extent of Powers.

In construing the powers of an agent—especially those of one who is employed to buy or sell for his principal—the first rule is that the principal is supposed to have his own profit in view when he appoints an agent, and that he says to him in effect, "I sent thee out to gain, not to lose" (Ket. 99*b et passim*). When the agent exceeds his authority, his act is void; but this occurs only when he discloses the agency. As it is presumed that the agent is not to act so as to cause a loss to his principal, a transaction negotiated by an agent may be set aside if the other party to it be guilty of "overreaching," even though to an amount less than one-sixth of the value, which is the limit allowed between parties dealing with each other in person, and though the purchase or sale be of land or of a bond, to which the law on overreaching does not apply. But the principal is protected in this way only when those dealing with the agent are apprised of his character. When one is entrusted with his principal's money or goods, and deals with them as with his own without disclosing his principal, the person dealing with him has the same rights as if he dealt with the principal; and if the agent exceeds his authority, or disregards the implied limitation not to involve his principal in losses, the latter must look to the agent alone for redress (Maimonides, "Yad ha-Ḥazaḳah, Hilkot Sheluḥin," ii. 4).

Any one appointing an agent may confer upon him wider powers, agreeing beforehand to any transactions into which he may enter; in this case the principal is bound by all the bargains which the agent may make, whether good or bad (*ib.* i. 3).

Among later casuists the opinion gained ground that one who has dealt with an agent may, in a dispute with the principal, claim that he has given to the agent this wider authority; and the principal will have to bring witnesses to the contrary, if he wishes to be relieved of the agent's bad bargain ("Ḥoshen Mishpaṭ," §§ 182–184).

Duty of Agent to Principal.

4. No distinction seems to be made between paid and unpaid agents in their duty of protecting faithfully the interests of the principal. Thus, when an agent is entrusted with money to purchase land, it is understood that such a purchase must be accompanied by the usual warranty of title (*aḥarayut*); if he buys without a warranty deed, his principal, if he desires to keep the land, may insist on the agent's first taking it in his own name and then conveying it with his own warranty (Maimonides, *l.c.* i. 3, derived from B. B. 169*b*).

In cases where an agent is sent out to buy an article of known fixed price, and the seller supplies him with a greater quantity, the excess is divided between principal and agent; where the price is not fixed, the whole excess goes to the principal. If an agent is entrusted with money to buy certain goods and he buys them for himself, he must surrender them; but when ordered to buy land and goods, if he puts his principal's money aside, and buys with his own money, he is considered a swindler, but no redress can be obtained. Such an act may even be blameless if the seller happens to dislike the principal, and is unwilling to sell to him, but is willing to deal with the agent. If an agent sent out to buy wheat buys barley, or vice versa, the principal may claim the profit if there be any, but he is permitted to throw the loss on the agent. A factor who has bought goods for his principal and stores them carelessly, so that they are injured by dampness, etc., is liable for the resultant loss ("Ḥoshen Mishpaṭ," *l.c.*).

Non-Commercial Agencies.

5. A man may betroth a woman to himself in person or by proxy through an agent; a woman may be betrothed in person or through her agent (who accepts the coin or ring or anything of value under authority from her); a father can betroth his daughter while she is a girl (between twelve and twelve and a half), either himself or through his agent (Mishnah Ḳid. ii. 1).

The messenger through whom a bill of divorce is sent by the husband for delivery to the wife, or who is sent by the wife to bring or to accept it, can not properly be called an agent; but agency enters into the law of divorce very broadly in the chapters of the Talmud in Giṭṭin. For agency in divorce, see Divorce. Betrothals of either party through an agent ceased long ago among Jews.

For the relation of an agent toward his principal in cases of taking possession, see Alienation.

Bibliography: L. M. Simmons in *Jew. Quart. Rev.*

L. N. D.

AGES OF MAN IN JEWISH LITERATURE, THE SEVEN: The Biblical allusions to the various stages of human life (Jer. vi. 11, li. 22; Ps. cxlviii. 12) and the metaphors in Holy Writ concerning man in all his phases are brought together in Löw's "Die Lebensalter," pp. 12–20 (see Age, Youth). In the Talmud, the idea of "ages of men" is expressed by the word פרק (literally "to break"; compare especially Obad., 14). To the rabbis, a threefold division of human life, viz., boyhood, youth, and old age, seemed more acceptable than any other. In the earlier Midrashim five periods are mentioned: יונקים, בחורים, קטנים, נערים, זקנים (Tan. to Ex., ed. Stettin, p. 180). In the same work (introduction to Haazinu; Pesiḳ. R. xx.; Löw, "Lebensalter,"

p. 24) human life is symbolically compared to the twelve signs of the zodiac (English translation in "Jewish Chronicle," Nov. 23, 1894, p. 11). The computation of fifteen years for each age, to be found in the addition to Abot, v. 21 (Taylor, "Sayings of the Fathers," Eng. ed., pp. 97, 98, Cambridge, 1897), and attributed to Ben Bag Bag, or Samuel ha-Ḳatan (*ibid.* p. 22), became very popular among Jews because of the educational hints thrown out in the saying, which was paraphrased in verse by Solomon ben Isaac Levi, in his commentary called "Leb Abot" (The Heart of the Fathers), published in Salonica, 1565. Abraham ibn Ezra's poem, entitled בן ארמה יזכור במולדתו וכו ("Mortal Man Should e'er be Mindful of his Origin," etc.), has often been published (see, for instance, Abravanel, "Naḥlat Abot," p. 189*b*, Venice, 1567; "Midrash Shemuel" of Samuel Ucedo, Frankfort-on-the-Main ed., p. 56*a*; the poems of Ibn Ezra, ed. Aḥiasaf, Warsaw, 1893; Taylor, "Sayings of the Fathers," p. 22; compare Steinschneider in "Z. D. M. G.," 1850, iv. 164, n. 77). A German version of the poem which is incorporated in the Sephardic liturgy is given in Löw's book, pp. 38, 39; and another in Letteris, "Andachtsbuch," etc., pp. 149, 150, Prague, 1869. Other poetic selections by Spanish Jewish poets, ancient and modern, on the various stages of human life, are reproduced in Löw, *l.c.*, pp. 37–41.

The division into seven ages appears to have been originally Greek, and is attributed to Solon (flourished about 638–558 B.C.), who, according to Philo ("De Mundi Opificio," ed. Mangey, i. 25, 26), speaks of ten ages of seven years each. The seven ages are first met with in Hippocrates (died about 357 B.C.), and are also given by Philo, whose divisions are infancy, childhood, boyhood, youth, manhood, middle age, and old age.

Reference to the seven periods are quite frequent in the Midrash. There are some data which Löw has omitted to mention. The Midrash Tadsheh enumerates a number of things divisible into seven parts, such as festivals, stars, portions of the human anatomy, etc. Among others are the following: ז״ קומות: ילד, נער, רובה, עלם, איש, שב, זקן, which are the equivalents of the designations in Hippocrates (see Jellinck, "B. H." iii. 168, Leipsic, 1855; Egers, in "Hebr. Bibl." xvi. 17). A satirical subdivision into heptads may be found in Eccl. R. to i. 2:

> "The Seven Vanities of which the Preacher speaks correspond to the seven eons of man. The child of a year is like a king, put in a coach and adored by all; at two or three he is like a swine dabbling in filth; at ten he bounds like a kid; at twenty he is like a horse neighing and spirited, and desires a wife; when he has married a wife, behold! he is like an ass; when children are born to him, he is shameless as a dog in procuring the means of sustenance; when he has grown old he is like an ape—that is, if he is an *am ha-areẓ* [ignoramus]—but a learned man like David is a king, though old (I. Kings, i. 1)."

The same tradition is quoted in the unpublished Midrash ha-Gadol to Gen. ii. 1 with some peculiar variations. Parallels from folk-lore, especially on the zoological metaphors, are given by Löw ("Lebensalter," pp. 23, 24, 371, notes 40, 41) and by Egers ("Hebr. Bibl." xvi. 17). Renderings of the above in German are to be found in Wünsche, "Der Midrasch Kohelet," p. 3 (Leipsic, 1880). Löw (*l.c.*, pp. 22, 23) and J. Dessauer, "Spruchlexikon des Talmud und Midrasch," pp. 125, 126, No. 948 (Budapest, 1876), give paraphrases of the tradition in verse (for English translations, see Taylor, "Sayings of the Fathers," p. 111; Hyman Hurwitz, "Hebrew Tales," American ed., 1847, pp. 75, 76; W. A. Clouston, "Flowers from a Persian Garden," pp. 257–259 (London, 1890), with parallels; compare also Schechter, "Studies in Judaism," 1896, pp. 295, 299, 300). There is also an interesting elaboration of the legend of the Seven Ages of Man in an old Midrash on the "Formation of the Child" (Yeẓirat ha-Welad), published in Wagenseil's Latin edition of the treatise Soṭah, pp. 71–79 (Altdorf, 1674); in Makir's "Abḳat Rokel," pp. 23*a*, 24*b* (Amsterdam, ed. 1696), and in Jellinek's "B. H." i. 154, 155 (Leipsic, 1853), where Plato's doctrine of preexistence is indicated. This version of the story is given in Yalḳ. to Eccl. i. 2 (ed. Warsaw, 1877), p. 1080, § 966, from Midr. Zuṭta, ed. Buber, p. 84, where it is ascribed to Judah bar Simon, who, in turn, transmits it in the name of Joshua ben Levi.

The fullest and most striking parallel to Shakespeare's "Seven Ages" (on which a special monograph was written by Dr. John Evans, entitled "Shakespeare's Seven Ages of Man, or the Progress of Human Life," London, 1834) is to be found in the Midrash Tanḥuma. The following is a translation:

> "For now, seven worlds follow one another in rapid succession. In the first, the child may be compared to a king: all greet it and long to catch a glimpse of it; they embrace and kiss it, it being but one year old. In the second stage, when about two years old, it may be compared to the unclean animal which wallows in the mire. In the third period, it resembles a kid of the goats, which capers hither and thither in the presence of its mother—an object of delight and joy to its parents, making glad the hearts of all who look upon it. [This period would include the age at which it begins to walk alone along the public way, and extends to the years of maturity at the age of eighteen.] And now, in the fourth stage, he may be likened to a spirited steed, running in the race and confiding in the strength of youth. But there comes the fifth stage, in which he becomes as the saddled ass, when, at the age of forty, he is bowed down by the weight of wife and children, having to travel backward and forward in order to bring home sustenance for the members of his household. And how much keener this contest becomes in the sixth period of life, when, like a whining hound, the breadwinner of the family in shamelessness races and tears about, snatching from one in order to give to another. And, lastly, there arrives the seventh stage of man's existence, in which, ape-like, his countenance changes, and childlike, he asketh for everything, eating and drinking and playing as a child: and there he sits, even his children and his household mocking at him, disregarding him and loathing him; and when he utters a word, he hears such expressions as 'Let him alone, for he is old and childish.' This is the period in which his sleep is so light, that the flutter of a bird's wing would rouse him from his slumber; and this period extends to the time in which his hour of departure from this world is fixed, at which the selfsame angel comes to him and asks him, 'Dost thou recognize me?' to which he replies, 'Indeed, I do: but wherefore dost thou come to me just this day?' 'In order to take thee out of this world,' says the angel, 'for thy time has come to depart hence.' Immediately he commences to weep; and his cry pierces the world from one end to the other: addressing the angel, he exclaims, 'Hast thou not already caused me to quit two worlds, to enter this world?' to which the angel finally replies: 'And have I not already told thee, that against thy will thou art created—against thy will thou art born, against thy will thou livest, and against thy will thou must render account for thy actions before the Supreme King of Kings, blessed be He?'" (Ab. R. N. p. 22).

The first Jewish author who mentions the classification of Hippocrates is Solomon ha-Levi of Salonica, whose views may be found in a sermon delivered by him on the Feast of Tabernacles in 1574. He identifies the seven stages of Hippocrates with the seven names of the evil inclination ("Yeẓer ha-ra'") spoken of in the Talmud (see his "Dibre Shelomoh" (The Words of Solomon), pp. 161*c*, 297*d*; Löw, *l.c.*, pp. 31, 32, 36). The physician Tobias Cohen (1652–1729) was also familiar with the division into heptads. "The life of man," he says, "according to the opinion of the physicians, is divisible into seven chapters, as follows: infancy, childhood, puberty, youth, prime, old age, and very old age" (see Löw, *l.c.*, pp. 36, 372, notes 82, 83). His views differ from those of Philo. Löw, *l.c.*, gives a German translation of Cohen's own ideas on the subject; despite his learning and culture, he seemed to be influenced by the symbolism of numbers (see his "Ma'aseh Tobiah," p. 73*a*). About other divisions of human life by Jewish authors in the Middle Ages and in modern times see the résumé in Löw, *l.c.* pp. 26–41. Poetic contributions to this subject from the pen of Samuel ha-Nagid, Abraham ibn Ezra, and other poets of the Spanish school are especially interesting. See also Seven.

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G. A. K.

AGGADA, THE. See Haggadah, The.

AGGADISTS. See Haggadists.

AGGEI, THE PROUD KING: The original idea of the legend concerning the Proud King Aggei, which appears in various forms in folk-lore, is found also in the Talmud, the Midrashim, and the Targum. The Russian version, as rendered by Garshin, reads as follows:

> "The wealthy and mighty czar Aggei, ruler of a great country, grew proud and haughty. One day, hearing the priest read from the Holy Scriptures that the rich may become poor and the poor rich, he became angry. Was it possible that he, Aggei, could ever become poor, and some beggar become rich in his stead? He ordered the priest to be imprisoned and the leaves containing the words he had expounded to be torn from the book. God thereupon resolved to humiliate Aggei for his arrogance. On one occasion, when hunting with his servants, he started a beautiful deer, which he pursued into a lonely place, far away from his retainers. When the deer took to the river, Aggei swam after it and followed it into a forest. The creature was an angel that had taken the form of a deer. Later, by the Lord's command, it assumed the appearance of Aggei, joined the hunters, and rode home with them. No one suspected that he was not the real czar, though all were surprised at the change in his behavior; for he became serious and meted out justice on every hand.
>
> "The real Aggei, naked, hungry, and exhausted, met a shepherd, to whom he declared himself as the sovereign. The shepherd considered him an impostor and gave him a thrashing; but later, deciding that Aggei was insane, he threw a sheepskin about him to cover his nakedness. When Aggei returned to the city he went to the palace, but the guard drove him away. He then had to work as a common laborer. Convinced that a bold and impudent impostor had usurped his place, Aggei repaired to the church and, when the new ruler passed by, looked into his face and immediately recognized the angel of the Lord. Filled with horror and fear, he left the city, and soon became convinced that God had punished him for his haughtiness. In his humiliation he confessed his sins and prayed to God for mercy and strength. At the end of three years the new sovereign issued an order commanding all the beggars and the poor throughout the country to attend a grand reception and feast in his palace. Among them was a group of blind men, with Aggei as their leader. When the angel passed round, he asked Aggei: 'Are you also a beggar?' Aggei replied that he was but the servant of the beggars. The angel then told him that his punishment was at an end and that he might take the ruler's mantle, the sword, and the scepter again, and rule the people wisely and mildly. But Aggei did not wish to rule again; and he went away to lead the blind."

This legend is based upon the haggadic tales of Solomon (Sanh. 95*a*; Cant. R. to i. 10; Targ. Eccl. i. 12; Midr. Tan., Waera; Yer. Sanh. ii. 20; Giṭ. 68*b*; see especially the old Russian legend of the "Czar Solomon and Kitovras" (that is, Asmodeus), which is to be found in the collection of legends on Biblical topics under the title "Paleya" (1477 and 1494), which are almost exactly the same in contents as the Talmudic Haggadah of "King Solomon and Asmodeus"). S. Beilin is of opinion that the Russians received the Talmudic legend in a Russian rendering from South Russian Jews in very early times ("Skazanie o Gordom Aggeye" (Tale of the Proud Aggei) in "Voskhod," November, 1899). Israel Lévi in his article, "L'Orgueil de Salomon" ("Rev. Ét. Juives," xvii. 58 *et seq.*), also tries to prove that the legend is not of Indian, but of Jewish, origin; while M. Vesselovski, in "Neue Beiträge zur Geschichte der Salomonsage" ("Archiv für Slavische Philologie," 1882, pp. 393–411), is of the opinion that traces of the Indian legend (from the "Vikramacharitra") are to be found in the Talmudic tale of "Solomon and Asmodeus."

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H. R.

AGLA: A cabalistic sign used as a talisman. It is a combination of the initial letters of "*Attah Gibbor Le'olam Adonai*," the first four words of the second benediction of Shemoneh 'Esreh (see Moses Botarel, commentary on "Sefer Yeẓirah," i. 2, and Ḥayyim Vital, "Peri 'Eẓ Ḥayyim, Sha'ar 'Amidah," 18, and Meir ibn Gabbai on "Shemoneh 'Esreh"). To the letters Yod, He, the numerical value of which equals fifteen, Isaac Luria added the numerical value of letters making twenty, which, when added to the fifteen, thus, $15+20=35$, is equivalent to the sum total of the letters in Agla, that is, $1+3+30+1=35$. Other cabalists identify the name with that of the thirty-five angelic princes of the Torah. Güdemann ("Gesch. der Erziehung der Juden in Italien," p. 336) calls attention to the singular fact that the four letters A G L A inscribed upon wooden dishes, together with Christian crosses, were used as a talisman against fire, the letters being said to signify: *Allmächtiger Gott, Lösche Aus* ("Almighty God, extinguish the flames"). J. L. S.—K.

AGNATES (Latin, *Agnati*, *Adgnati*): In Roman law, kindred on the paternal side only: the word is used in contradistinction to *cognati*, kindred on the mother's as well as on the father's side.

In Jewish law, the right of inheritance, based on the written law (Num. xxvii. 8–11), recognized among ascending and collateral kindred the Agnates only. The text reads:

> "If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter. And if he have no daughter, then ye shall give his inheritance unto his brethren. And if he have no brethren, then ye shall give his inheritance unto his father's brethren. And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the Lord commanded Moses."

The traditional construction of this law is found in the Mishnah (B. B. viii. 2). The order of succession is as follows:

> "'If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter' [Num. xxvii. 8]; a son comes before the daughter, and all the descendants of the son come before the daughter. The daughter comes before her uncles; and all the descendants of the daughter come before her uncles. The brothers come before the father's brothers; and the descendants of the brothers come before the father's brothers. The general rule is this: Whoever is preferred in the order of succession, his descendants are also preferred; and the father precedes any of his descendants."

It will be seen that in default of issue the inheritance ascends to the father of the deceased. The Mosaic law does not provide for such a case; perhaps because the text deals with the original division of the Holy Land, the soil of which is supposed to be inalienable, so that no one can well have an inheritable estate in land until after his father's death. But during the second commonwealth the law of the Jubilee could no longer be carried out. Thus, it would often happen that the estate of a childless person would go to his surviving father, as it did by the Roman law also; and this in preference to brothers and sisters and their descendants. Neither the Hebrews nor the Romans shared in the strange notion of the common law of England, that land must in no case "ascend."

Children's Share.

Both Bible and Mishnah treat the daughter only in the singular; but if there were several daughters they divided equally. So did the several sons, aside from the double share of the first-born, which, however, attached only to an inheritance from the father (in which his eldest son, irrespective of the situation of the mother, had a double share—Deut. xxi. 15–17), and not to succession from the mother or brother. Under the words of Scripture, "of all that he hath" (literally, "all that is found with him"), it is held that the double share is allowed only of such estate as the father is possessed of at the time of his death. Hence, if the father's brother dies after him, the first son does not receive a double share of the estate which comes to the sons from this source through the father. And this notion is carried so far that even a loan or other demand owing to the father at the time of death, when collected, is divisible equally; and the eldest son must also recompense his brothers in money for the fruits or corn ears that have grown from buds and stalks since the father's death.

When a first-born son has died before his father, his own children take the double share in the grandfather's estate. Thus, when *A* has two sons, *B* and *C*, who die before him, and *A* dies, *B's* daughter (if he has no son) receives two thirds of *A's* estate, and *C's* children one third (B. B. viii. 4, and Gem. *ibid.* 122*b et seq.*; "Ḥoshen ha-Mishpaṭ," § 278); and generally speaking, under the principle of representation, remote descendants of the decedent, or of a common ancestor, always take by families (*per stirpes*) and never by heads (*per capita*).

Sisters come after brothers and their descendants. Although they are not named in the Bible, the Mishnah takes account of them (B. B. viii. 1): "A man inherits from his mother, and the husband from the wife, and the children of sisters inherit, but do not transmit"; and with these words it excludes the cognates, that is, the kindred on the mother's side.

The right of the surviving husband to inherit the estate of his wife is not derived from Scripture. The Talmud (B. B. 111*b*) points only to an obscure hint in Num. xxvii. 11 to support the customary law of inheritance to this extent; but the wife never inherits from the husband.

Illegitimate Children.

Illegitimates inherit, transmit, or, as links in the line of descent, pass a succession, in the same manner as those born in wedlock; even a *mamzer* (child begotten in incest or adultery) has the same standing as a legitimate child. From this rule are excepted children that are the fruits of intercourse with a "Canaanite" bondwoman or with a Gentile; because such children are reckoned after the mother, not after the father (compare Deut. vii. 4). This full kinship of illegitimates (subject only to this exception) with the father and his Agnates is recognized not only for the purpose of succession, but for all purposes; thus the law of the levirate applies to a natural brother. In fact, the Mishnah lays down the rule of equality under the very head of the levirate (Yeb. ii. 5): "He who is a brother to somebody *from any source* puts his brother's wife under the duty of the levirate, and is a brother for every purpose, except when one brother comes from a bondwoman, or from a Gentile mother; when one is a son from any source, he frees his father's wife from the levirate, and is guilty of a deadly sin in striking or cursing the father, and is his son for all purposes, etc." (see also Maimonides, "Naḥalot," i. 7). The only difficulty resting on an heir, related through an illegitimate birth, is how to prove his kinship. Here the law deems recognition by the ancestor who transmits the inheritance sufficient; and the father's word is believed when he says "N. N. is my son" (B. B. viii. 6, see Maimonides, *l.c.*, iv. 1–8).

An Israelite who becomes an apostate does not lose his standing as an agnate thereby, neither do his children who are born of an Israelite mother.

Gentiles and Proselytes.

Should the estate of a deceased Gentile fall under the jurisdiction of a Jewish court, it must be given to his Gentile kinsmen according to the rules of the Mosaic law. Though the sages held the chastity of the heathen in such low repute as not to recognize the kinship between heathens and converts, the reputed kinship between one heathen and another is deemed sufficient to determine the right of succession.

Every full-blooded Israelite is supposed to have agnatic heirs; for, if need be, the common ancestor would be found in the head of his tribe. But a proselyte dying without issue born while he was a Jew has no heirs, as the marriage of Gentiles is not recognized as a basis of heirship, and the estate of a proselyte in such cases has no owner (see Mishnah B. Ḳ. iv. 7, and elsewhere).

The preference of sons over daughters is greatly moderated and often reversed by the right of the latter to maintenance, based on the marriage contract, or *ketubah*. R. Moses Isserles, in his notes to the "Ḥoshen ha-Mishpaṭ" (§ 276, 4) points out that a person born out of wedlock, whose father is unknown, stands on the same footing as a proselyte. If such a person acquires property and dies without issue, he has no heirs, and his estate belongs to the first occupant. In short, there is no heir by the mother's side either in the case of legitimate or of illegitimate children.

Right of Hotchpot.

The right of hotchpot (*collatio*), by which advances made by the father in his lifetime to his children are reckoned as belonging to the estate, so as to equalize the shares of the children after his death, is known both to Roman and to English-American law, but was not recognized (Mishnah B. B. viii. 7, 8) either in sharing the inheritance or in providing maintenance for the daughters. The same rule for the inheritance of lands applies to goods, effects, or slaves; and, as under the Roman law, the whole estate is treated as one aggregate.

Relationship is spoken of in the Mishnah as an objection against acting as judges—in criminal cases as in civil disputes—or as witnesses (Sanh. iii. 3, 4); but here Agnates are not the only kindred to whom the opposite party may object. In fact, affinity is ground enough.

> "These are relations [for this purpose]: His [a person's] father, his brother, his father's brother, his mother's brother, his sister's husband, his paternal or maternal aunt's husband, his stepfather, his father-in-law, and his brother-in-law (by the wife), with their sons and sons-in-law, and his stepson."

This is the tradition according to R. Akiba; but the older tradition (first Mishnah) was as follows:

> "His father's brother and his father's brother's son and whoever is capable of inheriting, or who is at the time connected by marriage with a woman nearest in descent."

This earlier view seems to have confined the objection to Agnates, and to have proceeded on the ground that the nearest agnate was interested in the property or demand in dispute, and was therefore unfit to act as judge, or to give impartial testimony.

L. N. D

AGNOSTICISM: A term invented by Prof. Thomas H. Huxley in 1869, expressive of opposition to the claims of the Christian gnostic as "the one who knows all about God" (see Huxley in the "Nineteenth Century," February, 1889), in adaptation of the descriptive adjective found in St. Paul's mention of the altar "to the unknown God" (Acts, xvii. 23). The word agnostic with its derivative has passed into recent literature as the designation in the main of the theories of two groups of thinkers. In its original implication, corresponding to the position of its inventor, the term agnostic represented a state of suspended judgment with regard both to theism and atheism. On the ground that existing evidence does not justify either the affirmation or the denial of the being of God, God is held to be unknown. However, the word has assumed a secondary meaning. It has come to denote the theory that God is not only now unknown, but is forever unknowable, on the assumption that the nature of human knowledge is such as to preclude knowledge of ultimate things. In the former sense the agnostic position makes a reaction against the dogmatism of both the Church and of atheistic materialism. Each presumed to possess ultimate knowledge. A protest against the arrogant gnosis of these, Agnosticism represents a wholesome phase of modern thought. It is expressive of the recognized need of modesty and a higher degree of reverence. The dogmatism of the Church was neither modest nor reverent; and these, its failings, marred also the attitude of its antipode, insistent materialism.

Name and Meaning.

Man's Knowledge of God.

Agnosticism versus Atheism.

Not content to teach that God is, the Church proceeded to catalogue what He is. In claiming for itself this knowledge, it ignored the limitations of human thought. It confounded analogy with identity. The Church failed, furthermore, in self-consistency. It appealed to revelation, and thus conceded the position of those who insist upon the inability of human reason to arrive at a comprehensive knowledge of God. On the other hand, it assumed that the human mind, lacking the insight to attain unto the knowledge of God, may yet understand and interpret revelation, and proceeded to develop, from data beyond cognition, a theory of the Godhead and of God's relations to the world and every individual therein. This contradiction proved to be the vulnerable point which atheism was not slow to attack, but atheism in turn fell into the error of its antagonist. Refusing to acknowledge reality beyond the visible, tangible, and sensuous world, it contradicted itself in building up a theory of the universe which transcended the data of immediate experience. Its denials were as dogmatic as were the affirmations of Church theism. Agnosticism, in proclaiming a truce to the verbalism of both contestants, came upon the world of thought as a refreshing breeze after a hot and stifling sirocco. As such a protest and reaction, it helped to clarify the atmosphere and contributed to the reexamination of the foundations of belief. It emphasized the necessity of clearer statements of the basic propositions at issue. But it could be only preliminary. The metaphysical interest in man is too strong to resign itself to inactivity, and the passion for unity and harmony is too insistently interwoven in the very constitution of the human soul to respect the lines drawn by this Agnosticism of "suspended judgment" in expectancy of further and fuller evidence.

Development of Agnosticism.

In its own development Agnosticism had to progress beyond its first positions. Enunciating the doctrine that God is not only unknown, but forever unknowable, the later agnostic theories recur to the metaphysical epistemology of Kant and Comte, as modified in the synthetic philosophy of Herbert Spencer. Fundamental to this phase of Agnosticism is the thesis that knowledge is confined to phenomena—that the nature of ultimate things lies beyond the reach of human thought. The radical defect of this contention has often been pointed out. If it were true that our knowledge is limited to the phenomenal, by no possibility could we ever become aware of the limitation. To affirm that things-in-themselves exist, but that man can not know them, implies the contradiction of one half of the proposition in the other. If we can not know things-in-themselves, how do we know that they exist? If we know that they exist, then they are not unknowable. The knowledge that they are includes in a certain degree also the knowledge of what they are. The argument which proves that we can not know what things are in themselves tells against the knowledge that they are.

In the Kantian system the principle of causation is relied upon to prove the existence of the things in themselves. But, if our knowledge is confined within the realm of phenomena, this principle, of necessity, will apply only to phenomenal existence. We can not take one step farther by the aid of this crutch. In knowing the limits, we have passed beyond them. This new Agnosticism controverts the position of the sensationists. It concedes that sensations must have a cause beyond themselves. Our knowledge of the outer world is regarded as an inference, depending on an act of abstract thinking. It is then conceded that we know more than the immediate data of experience, for sensations are the only states of experience. Yet we assume, on the principle of causation, the existence of a world beyond and antecedent to our sensations. In truth, the knowledge of sensations is not more direct than that of objects.

Consciousness and Knowledge.

To know consists not in the act of immediate experience, but is a composite operation in which comparison and memory—that is to say, the conscious revivifying of experiences which have passed away and are no more—play considerable part. Self-consciousness as the basis of thought thus transcends the actual as clearly as does the inference of things beyond the phenomenal. But this world, to which our sensations, as interpreted by consciousness, point, and the knowledge of which, though beyond experience, is ours, we interpret by the data of our own consciousness. We project into the beyond our own personality. Our personal experience now, as Kant himself has pointed out, is in a certain sense out of and above time, since the conscious unity which is present in it all, and without which it could not exist, is no member of the temporal series, but is that which makes the very conception of time possible. Our own self thus asserts itself as free from the limitations of time, and, therefore, it is not proved that the reality underlying the All must, of necessity, be quite unlike what we know as human life. What we know of self we may not deny to the absolute.

The fear of falling into ANTHROPOMORPHISM AND ANTHROPOPATHISM is the fatal obsession of Agnosticism; but we think as men, and can not think otherwise. Mythopoetic construction is inherent in all mental synthesis. Science can not spare the privilege or resist the inclination. Any system of interpreting nature to man must resort to the picture language, which alone evokes response from the human mind. Confusion in the use of the term knowledge has lent a semblance of cogency to the contentions of Agnosticism. What we know, we know as human beings: that is to say, in its relations to our conscious self. Sensations, the immediate material of our consciousness, we know in no manner different from the way in which we know the unities beyond and underneath these sensations. In their relations to us we know the things-in-themselves, the existence of which need not be established for us by a process of thought, but the knowledge of which is an original datum, which is presupposed in every act of thinking. Our own personal identity and self-consciousness are of things-in-themselves. As we know ourselves, we know them. The knowledge of our Ego, which is the consciousness of our unity, leads to the knowledge of the ultimate unity underlying all that is. While we may never know what God is in Himself, we do know what He is for us. As we are a part of the All, that which we are must also be in some degree of the essence and nature of the All. The All can not be less than we, a part thereof.

Knowledge of God and the World.

Jewish Views.

Judaism has little to learn, and still less to fear, from modern Agnosticism. Conceiving of man as created in the image of God, it bases its God-knowledge on the self-knowledge of man. By looking into himself, man learns to know his God; and it is in terms of this self-cognition that Judaism expresses its God-consciousness. The early Biblical writings are naively anthropomorphic and anthropopathic. The philosophers of Judaism, beginning with Philo, prefer to hypostasize divine manifestations and powers, such as wisdom, grace, justice, prescience, to descriptions of His entity in human terms. This tendency finds expression in the nomenclature which borrows designations of space and locality to connote the Deity. "Being," "He who is," seem to suffice to name Him adequately. Beyond this ascription of Being, the pious disinclination to associate with Him other and less comprehensive connotations would not venture. The ḥazan who exhausted a rich vocabulary of attributive description in his zeal to magnify God was censured for his presumption (Bab. Ber. 33*b*). "The Name" is the favorite synonym for God.

Fundamental to the theology of most of the philosophic writers among the Jews is the thesis that, while we may predicate existence of God, we can not attain unto the knowledge of His quality (Maimonides, "Moreh," i. 58). Joseph Albo reports the answer given by a "wise man" to the query, whether he knew the *what* of the Godhead: "Did I possess this knowledge, I myself would be God" ("'Iḳḳarim," ii. 30). The controversy concerning the ascription of attributes to the Deity was fanned into a high blaze in consequence of dogmatic disputes in the camp of Mohammedan theologians. Saadia devotes a series of chapters ("Emunot we-De‘ot," ii. 4–9) to the discussion of the problem, and comes to the conclusion that attributes, in the strict sense of the word, can not be predicated of God. Those found in the Bible may be divided into such as indicate essence and such as connote action; the former are comprehended in God's unity and are a mere accommodation to the necessities of language, while those of activity are mere designations of God's power in nature and history.

Qualification by Negation.

Saadia was succeeded by a long series of thinkers, who contend that the attributes have in reality only a negative implication. They exclude their contraries, but do not affirm of God a positive reality, not included before in His Being. Maimonides, in his "Moreh Nebukim" (i. 50–60), on the whole is inclined to accept this theory. To attribute qualities to God would amount to limiting Him, and thus would degrade His Being. The attributes life, power, knowledge, and will constitute only a seeming exception. But while in man life and knowledge, thought and power are separate and divided, in God, the One and Indivisible, they are one. God's thought is not of the order of human thought. It is spontaneous. Why, then, adds Maimonides, in view of the essential difference of implication in the terms, use them in connection with God? From the very beginning, he adds, Jews had a dread of pronouncing the name of the Deity. The priests alone at certain times and in holy places could presume to utter the Ineffable Appellation. Others had to paraphrase it. Adonai and Elohim designate God as cognized from His works. Still Maimonides' thesis has also its positive side. The more we know what God is not, the nearer, says he, we draw by this road of negation to the perception of what is involved in the concept of the Deity as the One and Indivisible Unity.

Modern Jewish Views.

In all essentials, modern Judaism shares the position of Maimonides. It regards all attempts at descriptive connotations of the Godhead as anthropomorphic makeshifts to find words for a thought which in reality is beyond the power of human tongue adequately to convey. God is. In Himself, He is unknowable. In so far as He is in relation to our own self, the life of Israel, the human family, and the world, He is known. Up to a certain point, then, Judaism is agnostic. It parts company with Agnosticism at the point where the certitude of our own immediate consciousness of the reality beyond the limited range of sensational experience is called into doubt. By the light of this consciousness, which is an immediate datum, by the facts of his own identity and persistency as a conscious entity in time and space—yet withal above time and space, and constituted into a moral personality by the additional data of Israel's history and the guidance of the world and humanity—the Jew, in accordance with Judaism's doctrine, draws the warrant for predicating in his faltering human language the existence of that "power not ourselves making for righteousness," paraphrasing attributes which agnostic metaphysics, in its confusion of the implications and the limitations of knowledge, refuses to admit. The Unknowable God, through the medium of human cognition, is apprehended as the God who is, and, as existing, is known by analogy and brought nearer to man by symbolism rooted in human experience and human self-consciousness. See also Anthropomorphism. E. G. H.

AGOBARD: Archbishop of Lyons; born 779. died June 6, 840; one of the principal opponents of Judaism in the ninth century. In his time the Jews of Lyons inhabited a special quarter, situated at the foot of the hill of Fourvière. They obtained from King Louis the Debonair, of France—the son and successor of Charlemagne—a special magistrate (*magister Judæorum*) named Eberard—a prominent man of the court—to defend them against the intolerance of the clergy. This aroused the indignation of Agobard, which he expressed in four epistles—one to Louis, one to the priests of the palace, one to Bishop Hilduin, and one to Nibridius, bishop of Narbonne.

In the first letter, which he entitles "Concerning the Insolence of the Jews" (*De Insolentia Judæorum*), he complains bitterly of the agitations of Eberard and the royal commissioners, Gerric and Frederick, against his clergy and himself. "What have I done," he asks, "to incur the anger of the king? I have confined myself to giving to the faithful the following recommendations: not to sell Christian slaves to the Jews; not to permit the Jews to sell them in Spain, or to have Christians in their pay and employ; to prevent Christian women from observing the Sabbath with Jews, from working with them on Sundays, and from partaking of their meals during Lent; to forbid their servants eating meat during that period; not to buy meat that had been bled and rejected by them as being unclean and therefore called Christian meat, nor to sell it to other Christians; not to drink such wine as is sold only to Christians," etc.

Accusations against Jews.

Agobard tried to justify these recommendations by enumerating his grievances against the Jews. "They boast," he says, "of being dear to the king and of being received by him with favor, because of their descent from the Patriarchs; they exhibit costly garments which, they say, have been presented to them by the relatives of the king, and gowns which their wives have received from the ladies of the palace; contrary to the law, they take the liberty of building new synagogues; ignorant Christians claim that the Jews preach better than the Christian priests; and the commissioners of the king have ordered a change of the market day, in order that the Jews might be able to observe their day of rest." He ends by accusing the Jews of stealing Christian children to sell them as slaves.

This first epistle is followed by a memorandum, countersigned by the bishops of Vienne and Châlons and entitled, "Concerning the Superstitions of the Jews." In it are recounted the judgments that the Fathers of the Church have passed upon the Jews, the restrictive measures taken against them by different councils, their false superstitions, and their refusal to believe in the divinity of Jesus. By citing numerous Biblical texts, endeavors are made to demonstrate that the society of Jews should be avoided still more than that of pagans, as Jews are the opponents of Christianity.

These writings did not produce on the king the effect expected by Agobard, who, by baptizing a female slave belonging to a Jew (despite the opposition of her master), alienated whatever regard the monarch had entertained for him. Of this he had evidence in the coldness of his reception by Louis at an interview in which Agobard attempted to justify himself.

In a second epistle, addressed by Agobard to the priests at the court, he consults the prelates Adalard, Uvala, and Helisachar upon the course to be pursued toward the pagan slaves, belonging to Jews, who desire to enter into the pale of the Church. Agobard was inclined to admit them.

The third epistle, addressed to Hilduin, prelate of St. Palais, and to the abbot Wala, reveals still more clearly Agobard's zeal for proselytism. He entreats them to induce the king to revoke the edict in favor of the Jews, forbidding the baptism of their slaves. He points out that it is a sacred duty for every priest to work for the salvation of those who are plunged in error; hence they must make use of their influence, "that the souls that could augment the flock of the faithful, and for whose salvation public prayers are offered to God by the Universal Church on Passion Day, should not remain, through the obstinacy of the unbelievers, through the wickedness of the enemies of heaven, as well as the pretended edict of the king, in the snares of Satan."

Not all prelates of that time shared Agobard's sentiments. Nibridius, bishop of Narbonne, did not hesitate to maintain cordial relations with the Jews, and even invited them to his table. Therefore Agobard considered it his duty to induce him to break off all intercourse with them. "It seems to me to be unworthy of our faith," he writes to him, "that the sons of light should associate with the children of darkness, and that the Church of Christ, which ought to present herself for the kisses of her celestial spouse without blemish and without wrinkle, be disgraced by contact with the defiled and repudiated Synagogue." And after having recalled to him all his efforts to prevent every intercourse between Jews and Christians, notwithstanding the opposition of Eberard and the royal commissioners, he adds: "You know that one should not only not make use of those who do not want to accept the apostolic preaching, but should shake off the dust of their dwellings; in the Day of Judgment, Sodom and Gomorrah will be pardoned sooner than they." And he concludes by requesting Nibridius not to allow any of the faithful to communicate with such accursed ones, and to exhort all the neighboring bishops to concur in that work. Besides their polemic interest, Agobard's writings about the Jews, especially his letter on their superstitions, throw light on their social history and give evidence of the existence of works like the "Otiot de R. Akiba," the "Shi'ur Ḳomah," and the "Hekalot," in the ninth century.

It is well known that Agobard openly sided in the revolt of the sons of Louis I. against their father. His wrath at having failed in his undertaking against the Jews was one of the causes that led him to this attitude. In 834 he was compelled to abandon his archbishopric and to seek safety in Italy with Lothair, the son of the king; but three years later he was reconciled with Louis and resumed his episcopal duties.

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A. L.

AGRAM (ZAGREB): Austro-Hungarian city, capital of Croatia and Slavonia, situated near the Save river, about 160 miles from Vienna. The first two Jewish families that settled at Agram migrated thither during the second half of the eighteenth century. Soon after the Edict of Toleration had been issued by Emperor Joseph II. in 1781, the number of immigrants, consisting chiefly of merchants and mechanics, slowly increased. In 1811 they bought a lot for a cemetery, and twenty years later purchased a house which was used as a synagogue and as a residence for the rabbi. The Christian population resented the presence of Jews among them, and this led to occasional rioting. The most serious disturbance of this kind occurred in 1839, but did not assume proportions of great consequence. The turning-point in the history of the community dates from the foundation of its school in 1840. Shortly after the congregation elected a rabbi of modern views and German education. In the synagogue the German sermon and some trivial changes in the ritual led at first to friction between the progressive and conservative elements of the community. The latter, discontented with what they considered a departure from their ancestral religion, seceded in 1846, and formed another congregation. In the mean time political questions occupied the attention of the community. The united congregations of the kingdom of Croatia (Agram, Kreutz, Warasdin, and Sissek) petitioned the Hungarian parliament to grant them the franchise, but their petition was rejected. The year of the revolution, 1848, witnessed insignificant rioting in Agram, in spite of which the Jews affiliated with the Croatian party, and some of them also served in the army that fought against the Hungarians.

In 1850 the keeping of records of births, marriages, and deaths was introduced, and the school, which had grown to such an extent that it required five teachers to instruct the classes, was reorganized. The conservative party of the community continued its separate organization, although in 1852 the governor had ordered it to disband, and threatened to punish every attempt at secession. But in opposition the archbishop, George Haulik, encouraged the conservatives, granting them a lot for a cemetery and a new synagogue. Four years later both congregations united and formed a new organization which lasted until 1867, when the introduction into the synagogue of an organ caused another secession of the conservative members. In the meantime the political conditions of the community had been improved by the right to own real estate, which was granted them in 1860, but a petition for full franchise, repeated in 1861, was again rejected. It was not until 1873 that the diet of Croatia granted the Jews full rights as citizens. Subsequently another attempt was made to bring the two congregations together, but as the small orthodox congregation demanded the maintenance of a separate synagogue, a shoḥet, and a ḥazan, the effort was unsuccessful. However, in 1879 the government recognized the orthodox congregation as forming a separate organization, which was, however, not able to erect a modern building until 1897.

The following figures illustrate the steady growth of the community: There were only thirty-two contributing members in 1833; in eight years this number increased to forty-five, and five years later to sixty-two. In 1899 five hundred and thirty-two members represented about two thousand persons comprising the community. This abnormal increase is explained by large accessions from Hungary, Bohemia, and Moravia. Still the growth does not seem to have been as rapid as these figures would indicate, as probably the number of families forming the community was considerably greater than might be inferred from the number of members contributing toward the synagogue, especially as the number of families paying the special Jew tax in 1843 is given as one hundred and four. This tax was a heavy burden on the congregation, both from a material as well as from a moral point of view. In vain did the congregation protest against it. In 1838 the tax amounted to 718 silver florins (about $359, or £72). In 1843 it increased to 800 florins, at which time the income of the congregation was only 1,075 florins, or $537. This income rose to 20,000 florins ($10,000, or £2,000) in 1899, and the value of the real estate owned by the congregation is appraised at 100,000 florins ($50,000, or £10,000).

The occupations followed by the members of the community are varied. Twelve lawyers and fifteen physicians practise in the city, and different manufactures and trades afford employment to numbers of Jewish merchants, mechanics, and clerks. The school of the community is attended by 240 children, and 260 Jewish children are admitted to the public schools. Besides its private school, the congregation maintains a separate school for religious instruction. A Talmud Torah and a Ḥebra Ḳadisha (burial society) were established in 1818, and there exist to-day also a ladies' society and a charitable association called Gemilut Ḥesed.

The following persons have officiated as rabbis at Agram: Aaron Palota up to 1840; J. Goldman, 1840–50, when he became a convert to Christianity; L. Rokonstein, 1850–58, and Dr. Hosea Jacobi since 1867. The last is the author of text-books for religious instruction written in the Croatian language.

G. S.

AGRARIAN LAWS: With the settlement of the Israelites in Canaan, and the consequent transition from their former nomadic mode of life to agricultural conditions, fixed tenure of landed property became a natural institution. At the time of the consolidation of the monarchy, not only each tribe but each clan and each household was permanently settled upon some well-defined, larger or smaller, area. The estate passed, through inheritance, from father to son: where the sentiment of filial affection was particularly strong, it was not permitted to become the possession of a stranger, as is shown in I Kings, xxi. 3, "The Lord forbid it me, that I should give the inheritance of my fathers unto thee"; otherwise, there was nothing in the way of disposing of it by sale (Gen. xxiii. 9), or barter (I Kings, xxi. 2), or gift (Gen. xxiii. 11). Whenever the sale of an estate became necessary (as in the case of poverty), in accordance with an ancient custom, the next of kin enjoyed the privilege of preemption ("the right of redemption," Jer. xxxii. 7; Ruth, iv. 3, 4). According to the older accounts preserved in the Bible, for example, Judges, i., the conquest of Canaan was gradual and protracted; indeed, it was not completed before the reign of Solomon. Moreover, the invasions were made by the tribes singly; there was apparently at no time anything like a concentrated effort. Each invading horde naturally settled on the territory it conquered. But nothing is known about the manner in which the land was parceled out among the individual clans or households.

Fixed Tenure of Land.

The information contained in Joshua, chaps. xiii. *et seq.*, is based upon the theory that the conquest of the greater part of the country was the work of one generation under the leadership of Joshua, who, before his death, distributed the land by lot among the various tribes in shares proportionate to the number of souls constituting each household. The tribes of Reuben and Gad and the half tribe of Manasseh, to whom the country east of the Jordan had been assigned by Moses, were permitted to return to their homes. Special cities, forty-eight in number, scattered through the country, were allotted to the Levites. All this agrees in detail with the instructions which are found in the closing chapters of Numbers (xxxii.–xxxvi.), and which is assumed to belong to the later strata of the Priestly Code; they are probably nothing but the result of the unhistorical reflection of after-times. It is clearly provided (Num. xxxvi. 9) that in no case may land be transferred from one tribe to another.

Distribution of Land.

Somewhat older and quite idealistic in the expectation of miraculously altered geographical conditions is the plan of allotment adopted by the prophet Ezekiel in the constitution he outlines for the restored people (Ezek. xlv. *et seq.*). With the exception of a reservation for the Temple and its ministers (priests and Levites) and for the domain of the prince, the whole country is divided by the prophet into twelve strips, which are to be inhabited by the Twelve Tribes. The wish is expressed that "my people be not scattered every man from his possession" (Ezek. xlvi. 18). Partly in consequence of the Syrian wars by which the northern kingdom was harassed for nearly a century, and partly through the rise of commerce and of a moneyed class in the population, the impoverished peasant was forced to mortgage or sell his small farm. Vast estates became concentrated in the hands of a few; they "joined house to house and field to field," unscrupulously dispossessing the poor, who hired themselves out as laborers or sold themselves and their children into slavery. Against this state of affairs the prophets, nearly all of whom were themselves children of the people, raised a cry of indignation, vehemently denouncing the greed of the rich landlords of Samaria and Jerusalem. Their denunciations, while perhaps barren of immediate results, ultimately led to the formulation of laws directed against aggression on the part of the ruling classes. Thus, the removal of landmarks is made one of those great offenses against which the divine curse is invoked (Deut. xix. 14, xxvii. 17; Hosea, v. 10).

Rise of a Moneyed Class.

The Jubilee year was mainly instituted in order to prevent violent changes in the tenure of lands (Lev. xxv. 23 *et seq.*). The land, the law declares, properly belongs to YHWH, who is sole landlord, while all the Israelites are but his tenants. Therefore the land must not be sold in perpetuity. It may be leased, or its crops may be sold; but in the Jubilee year the land returns to its original owner. The price paid for a piece of land must differ according to the number of crops expected before the next Jubilee, the year of release. The original owner may reclaim his property at any time he chooses—according to the Mishnah ('Ar. ix. 1), however, not within the first two years after the sale—by refunding to the buyer the value of the crops remaining until the Jubilee. When, through poverty, he is not in a position to redeem the property himself, the right and the duty of reclaiming it devolve upon his nearest kinsman. Houses in villages are reckoned as part of the ground; they may therefore be reclaimed at any time, and are released in the Jubilee year. But a house in a walled city may be reclaimed only during the first year after the sale; if it be not redeemed within that period it becomes the perpetual property of the buyer and is not released in the Jubilee year. Exception is made in favor of dwellings in Levitical cities, which may be reclaimed at all times, and are released in the Jubilee year. Pasture land around a Levitical city may not be sold. The release of land as a general institution appears nowhere in the earlier literature of the Bible. The nearest approach to it is the provision in the scheme of Ezekiel that, while the prince may give away parts of his domain to his sons in perpetuity, the lands received from him by his servants are to become his again in "the year of liberty" (Ezek. xlvi. 16, 17). The year meant is apparently the seventh year. According to the Deuteronomic code (Deut. xv. 7-13; also Jer. xxxiv. 14), it was the year for the release of debts and the manumission of slaves; the year of Jubilee seems to be modeled upon the Sabbatic year and represents a later and more comprehensive development. The law was probably never enforced. According to the Talmud ('Ar. 32*b*), the Jubilee ceased to be observed with the transportation of the trans-Jordanic tribes by the king of Assyria (I Chron. v. 26). For additional information concerning the rabbinical interpretation of the laws see Mishnah ('Ar. ix.); Maimonides, "Yad ha-Ḥazaḳah," iii. 7, 7. See also JUBILEE, SHEMIṬṬAH.

Institution of Jubilee Year.

M. L. M.

AGRICULTURAL COLONIES IN THE ARGENTINE REPUBLIC (ARGENTINA):

Excepting certain settlements of Jewish farmers in Brazil referred to elsewhere (pp. 265, 266), agriculture among the Jews in South America has been confined to the Argentine colonies established by the Jewish Colonization Association of Paris (of which the late Baron and Baroness de Hirsch were the founders and practically the sole stockholders). In August, 1891, by the direction of Baron de Hirsch, some 3,000 square leagues of land were purchased in various parts of the Argentine Republic, for $1,300,000 (£260,000). In all, over 17,000,000 acres were acquired. At first the project of settling Russian refugees on a large scale in Argentina met with a protest from the government, but the matter was amicably arranged. As early as 1889, independent attempts had been made by certain Jewish immigrants from Russia to establish colonies in Argentina, but this was not done on a well-ordered plan, and later these colonies and colonists were absorbed by the Jewish Colonization Association. The colonies were named for Baron and Baroness Maurice de Hirsch. At first two tracts were set apart for colonization: one, 9 leagues square, situated in the province of Buenos Ayres and called Mauricio; the other, 4½ leagues square, in the province of Santa Fé and called Moïseville. Colonists began to arrive in the summer of 1891 in such numbers that by the end of the year they numbered 2,850. The central administrative office was established in the city of Buenos Ayres; but considerable friction arose between the colonists and the non-resident executive officers, with the result that the very existence of the colony was threatened. There were other difficulties: the locusts, which were very numerous, destroyed the growing crops, and water was scarce. Although the colonies received constant accessions, it was necessary to deport so many discontented colonists to the United States—800 were deported within about two years—that in October, 1893, only 2,683 persons remained. Since then the executive office has been reorganized, and although there have been many desertions, due to discontent or to the damage done to the holdings by locusts and drought, as well as to the distance of the farms from the railroad stations and markets, the number of inhabitants has been slowly but steadily increasing, and the condition of the colonists has become fairly comfortable.

Early Difficulties.

Moïseville, in the province of Santa Fé, is the oldest of the Jewish Agricultural Colonies in Argentina. It was founded by Russian immigrants in 1890, before the establishment of the Jewish Colonization Association, but was reorganized by that association in 1891. Including the estates of Virginia and Santa Elena, Moïseville embraces nearly 60,000 acres (24,000 hectares), of which 22,500 acres are occupied by colonists. Although it has passed through several grave crises, Moïseville is the most successful of the Argentine colonies. Its success is attributable (1) to the fact that the colonists had time to gain the experience they needed, and (2) to the aid accorded them by the Jewish Colonization Association by the creation of lucerne fields. These fields not only favor the rearing of cattle, but yield forage which finds a ready market in the more northerly portions of Argentina, where fodder is often scarce. The colony is equidistant from the two railway stations of Palacios and

Moïseville.

MAURICIO—RUSSO-JEWISH COLONY IN THE ARGENTINE REPUBLIC.
(From a photograph.)

Moïseville, which are connected by a good road, affording ample facilities for the transportation of crops to the markets. Moïseville has become a center for the purchase of provisions by neighboring colonists, many Italian settlers resorting to it for this purpose.

Statistics.

The colony contains 81 colonists, representing a total of 168 families and 825 persons. These families live in 130 brick houses, nearly all of which are surrounded by groves of fruit-trees and gardens planted by the colonists. According to the colony's report for 1899, it appears that in 1898 the area tilled was 20,574 acres (8,300 hectares), divided up as follows: wheat, 11,699; flax, 4,961; lucerne, 3,337; rye, 77; vegetables, 500. Yielding, as they do, six crops a year, the lucerne fields occupy an important place in the agricultural economy of the colony, and their cultivation has made it possible to establish a butter and cheese factory, to which the colonists sell their milk. This factory is conducted as a private enterprise by individuals not connected with the colony, the land, buildings, and a small bounty having been obtained by them from the Jewish Colonization Association. Some colonists sell from 1,800 to 1,900 quarts of milk a month to the factory. About 1,400 head of cattle, including 786 plow-oxen, have been placed at the disposal of the colonists by the Jewish Colonization Association; and in addition to these, many colonists have bought cows of their own. Moïseville contains a synagogue, a school, a pharmacy, and a communal bath. In the school 63 boys and 60 girls are taught. At present (1900) the facilities for education in other parts of the colony are inadequate, and two more schools are to be established shortly.

Mauricio and Clara.

Mauricio, in the province of Buenos Ayres, comprises an area of about 62,000 acres (25,000 hectares). There are 164 colonists in Mauricio, representing 211 families, and a total of 1,045 persons. The soil is not so rich as that of other colonies in Argentina. The only way in which this inferiority can be overcome is by variation of crops, which system requires larger areas than are at the disposal of the colonists. As very high prices are asked for land adjacent to the colony, the administrators have met the difficulty by acquiring some not in its immediate vicinity, to which some of the families at Mauricio are to be transferred. This would permit of the allocation of more land to those that remain, thus enabling them to vary their crops. In 1898 the following crops were sown: wheat, 13,427 acres; maize, 6,952; lucerne, 1,475; flax, 7; barley, 12; rye, 71; oats, 7; tobacco, 2½; vegetables, 136; making a total of 22,089 acres, or about 9,000 hectares. Cattle-breeding being considered one of the most important forms of industry by the settlers, it has been necessary to form large lucerne fields at considerable expense, as natural pasturage is insufficient. Upward of 2,500 head of cattle have been placed at the disposal of the colonists by the Jewish Colonization Association, of which about 800 are plow-oxen. A butter and cheese factory is about to be established. Mauricio has a hospital, a steam flour-mill, a slaughter-house, and a bath. The principal centers of the colony are Algarrobo and Alice. At each of these places there is a school, attended by 68 boys and 30 girls and 65 boys and 28 girls respectively. A third school has been opened in Mauricio, and is attended by 24 boys and 8 girls. The sanitary condition of the colony is good.

By far the largest group of Jewish colonies in Argentina is that known as **Clara** (named after the Baroness de Hirsch) in the province of Entre Rios, which was established by the Jewish Colonization

MAURICIO—ADMINISTRATION BUILDINGS.
(From a photograph.)

MAURICIO—GROUP OF COLONISTS.
(From a photograph.)

Characteristics of the Colonies.

Association in 1894. Some of the present settlers in Clara were brought there during the second exodus of the Jews from Russia, in 1891, and were selected from refugees that had arrived in Constantinople. But the more important body of colonists was organized in Russia in 1894; ten groups, of about forty families each, being formed. These were taken direct from the ships in which they arrived to the farms on which they were to settle, where houses, cattle, seeds, implements, and the food necessary for them between seed-time and harvest had already been provided. The first three groups to arrive were settled in three villages of fifty houses each; the next three were established upon a system midway between the village system and that of isolated farms; while some of the families of the remaining groups were established upon isolated farms only. The population of this colony has been increased by a considerable immigration, although many of the early settlers, discouraged by reverses and unable to endure the privations of pioneer life, have withdrawn. At first the houses in Entre Rios were built of clay, but they had to be reconstructed, and are now entirely of brick. It was found difficult to supply the necessary water, as wells had to be bored to a depth of 82 to 98 feet. At Moïseville and Mauricio water was found at a depth of 7 to 9 feet. These conditions made the installation of colonists very expensive.

The soil of this group of colonies is rich, but compact and heavy, as it has been plowed for only a few years; the yield, however, is not so good as might be expected. During 1898 the colonists sowed 66,656 acres, subdivided as follows: wheat, 33,838; lucerne, 4,705; flax, 27,852; barley, 242; rye, 19. In regard to the transportation of produce to market the colonists of Clara are not so well situated as those of Moïseville and Mauricio, where the maximum distance from railway stations is about nine miles. In Entre Rios certain groups are twenty miles or more from the railway. Considerable sums of money are being applied by the Jewish Colonization Association to the formation of lucerne fields in this province, as the breeding of cattle forms an important part of the economy of the colony. A large steam flour-mill is in operation, and there are three well-organized schools in which two hundred children receive instruction. The sanitary condition of the settlement is good. At Ceballos, in the northern portion of Entre Rios, the Jewish Colonization Association has established a cattle-breeding farm of 23,090 acres, which is under the supervision of the council at Buenos Ayres.

Clara Colony—Children on Horseback Starting for School.

(From a photograph.)

In Entre Rios the Jewish Colonization Association owns 381,779 acres, of which 195,545 are colonized. The colony of Clara is composed of 19 villages or groups, which with their populations (January, 1899) are enumerated in the following table:

Statistics of Clara Colony.

Villages.	Men.	Women.	Boys.	Girls.	Total.
Baron de Günzberg	133	138	289	185	745
Baron de Hirsch	32	34	49	33	148
Barreros	40	40	70	54	204
Basavilbaso	71	74	136	148	429
Belez	71	74	102	109	356
Carmel	42	49	61	46	198
Eben ha-Roshah	22	21	24	27	94
Feinburg	60	69	119	86	334
Ida	29	19	30	30	108
Isolated Houses	80	82	114	96	372

Statistics of Clara Colony (*Continued*).

Villages.	Men.	Women.	Boys.	Girls.	Total.
Kirjath-Arbah	25	29	54	51	159
Miguel	21	22	44	36	123
Moscas	27	26	42	35	130
Perlissa	34	35	99	71	239
Primero de Mayo	73	74	120	116	383
Rachel	29	28	56	33	146
Rosh Pinah	24	26	34	23	107
San Antonio	40	41	78	67	226
Sonnenfeld	80	81	131	92	384
	933	962	1,652	1,338	4,885

M. R.

AGRICULTURAL COLONIES IN CANADA: Agricultural activity among Jews in Canada is a sequel to Russo-Jewish immigration occasioned by persecution. The Mansion House Committee of London, England, the Jewish Colonization Association of Paris, and a local committee in Montreal, Canada, have been the chief agencies that have fostered and directed the movement. Jewish farmers have met with a certain measure of success in the colonies established there; but Canada does not offer to novices in farming the natural advantages pertaining to favorably situated parts of the United States. The question of markets for the sale of produce is also a more serious one in the Dominion; and the long winters, during which little outside work can be done, have proved to be a test that many would-be colonists have been unable to stand.

Moosomin Colony.

The first Jewish agricultural colony in Canada was established under the auspices of the Mansion House Committee, which, in 1884, purchased several thousand acres of land in the district of **Moosomin** in the Northwest Territories, 220 miles west of Winnipeg, the capital of Manitoba. About 30 families received grants of land, cattle, implements, etc., as well as sufficient food and other necessaries to last until the end of the third harvest. Before the termination of this period the settlers had become discouraged, and had all abandoned their farms. Most of the colonists migrated to Winnipeg. The colony had been under the management of Sir Alexander Galt, then Canadian High Commissioner in London, who acted as trustee for the Mansion House Committee. While the land at Moosomin was good for agricultural purposes and was well supplied with water and timber, it was twenty to twenty-five miles distant from the railroad; consequently, the colonists found it impossible to obtain a market for their produce.

In 1891 a Jewish colony was founded at **Oxbow,** in eastern Assiniboia, twenty-five miles east of Hirsch, the first settlers being a farmer named Pierce and his two sons. In 1900 there were at this place 14 Jewish families, including some from Winnipeg, and some of the original Hirsch colonists, who, in order to avoid the repayment of advances made to them, removed to Oxbow with the cattle and implements provided for them by the Jewish Colonization Association of Paris.

It was in consequence of the very large influx of Russian refugees into the Dominion, at the time of the second great migration, that Baron Maurice de Hirsch decided in 1892 to start an agricultural colonization movement among these people by placing some of them, selected as most suitable for the purpose, on farms in the Northwest Territories. The Young Men's Hebrew Benevolent Society of Montreal agreed to undertake this task; and, in consequence, the members of the Board of Trustees of that society were appointed trustees of the colonization fund, under the direction of the Jewish Colonization Association of Paris.

Colony Named after Baron de Hirsch.

Careful investigations were made before the land for the colony of **Hirsch,** named after its founder, was finally selected. It lay in the extreme south of the district of Assiniboia, six miles from the Mouse River, and about twelve miles from the United States boundary line (102° W. long.; 49° 21′ N. lat.). The land was practically free, as it was obtained from the government upon payment of the homestead entries, which are repayable if the provisions of the Dominion Lands Act are complied with. At first, 49 families were sent to Hirsch and provided with houses, horses, cattle, implements, seed, and provisions for three years. It was soon found, however, that 24 additional homesteads were required for the sons, sons-in-law, and other relatives and friends of the original colonists, making a total of 73 farms of 160 acres each, or 11,680 acres in all. Before leaving Montreal each of the colonists signed an agreement to repay, in twelve annual instalments, the money advanced. At the expiration of the first three years, when nearly $50,000 had been expended for the benefit of the settlers, it was announced by the trustees that the colonists ought thenceforward to be self-supporting. Thereupon the majority of the settlers sold all their movable property, and with the proceeds departed—some going to Winnipeg, others to St. Paul, and a few even as far as San Francisco. In 1895, 5 families were brought from Red Deer to Hirsch; and in 1899, 3 families came from Winnipeg, and 5 from London. In 1900 there were 28 families at Hirsch—all doing well, especially those of the original settlers that remained. Two schools have been built, one of which was opened in 1899 and the other in 1900. A paid manager has now full charge of the colony, all responsibility being taken from the Montreal trustees. In this colony there is an abundant supply of water from wells throughout the year. The climate is healthful; and the soil is a clayey loam mixed locally with gravel or sand, having a rich vegetable mold as top-soil. It is fertile, and there is no barren land—buffalo-grass, which forms nutritious pasture, covering the uncultivated districts. The staple product of the district is wheat. Next to wheat, prairie-grass is the most important crop, on account of its usefulness in dairying and stock-raising.

Wapella and Red Deer Colonies.

Wapella, which is on the Canadian Pacific Railroad, in the eastern part of the district of Assiniboia, is on the site of a former settlement, and was formed in 1894 by 20 Jewish families. These colonists had means of their own and needed no outside assistance. However, they did apply for help to build a school, and funds were provided for that purpose; but before these could be sent, the settlers succeeded in raising sufficient money among themselves. The school was opened in 1898; and altogether the colony seems to be prospering. Wapella dates back to 1886, when Herman Landau, of London, sent John Hepner and four young Jews to Canada; forwarding, at the same time, $2,000 to the officials of the Canadian Pacific Railroad, to assist in locating them, and to provide the settlers with the necessary implements, cattle, tools, provisions, and seed.

Another settlement was formed in the **Red Deer** district by a few Russo-Jewish colonists, who were assisted by some benevolent people of Chicago; but after remaining upon their farms for a year, they found that they were unable to make a living, and petitioned the colonization committee at Montreal to remove them to Hirsch. Their request was granted; and in the autumn of 1895 they were given cattle and implements and placed upon some of the farms abandoned by the original colonists at Hirsch. In 1900 they were said to be thriving.

One of the mistakes that the Jewish farmers of Canada have made has been the purchase of expensive farming implements on the instalment plan. The rate of interest on deferred payments—often as high as 12 per cent per annum—causes them to run into debt, and they seldom succeed in extricating themselves. Mixed farming is generally advised; and where this system is adopted success usually follows. All the settlements are suited to this kind of farming, since they embrace good grazing-land, as well as good soil for both grain and root crops. Hay grows in abundance; and the land is not subject to early frosts. M. R.

General View of the Rishon le-Zion Colony, Palestine.
(From a photograph by I. Raffalovich and M. E. Sachs.)

AGRICULTURAL COLONIES IN PALESTINE: Since the dispersion of the Jews from their native land, many efforts have been made to induce them to return to Palestine and engage in agriculture. Probably the first of these to lead to any practical result occurred in the nineteenth century; though in the travels of Benjamin of Tudela, and of Petahyah of Ratisbon, there are records of small settlements of Jews in the Holy Land dating as far back as 1170. Three centuries later Meshullam ben Menahem Volterra, of Florence, while traveling through Palestine (1481), found sixty Jewish families in Gaza on farms, where they cultivated the vine and raised cereals (see his מכתב מסע, "Letter of Travels," ed. by M. Luncz, Jerusalem, 1882).

Early History. When, at the close of the sixteenth century, Joseph Nasi, duke of Naxos, began to rebuild the city of Tiberias, "where only Jews were to dwell," he planted mulberry-trees to encourage the inhabitants in the breeding of silkworms. His contemporary, Moses ben Joseph of Trani, in his responsa (Venice, 1629, i. § 46), relates that the Jews of Palestine devoted themselves at that time to such agricultural pursuits as cultivating cotton, growing cereals, raising vegetables, planting mulberry-trees, breeding silkworms, and apiculture.

These records show merely that agriculture was pursued, perhaps intermittently, by Jews in Palestine for several centuries; but they do not point directly to the founding of Agricultural Colonies as such. For the establishment of these one must look to comparatively modern times.

That Sir Moses Montefiore long cherished the idea of establishing Agricultural Colonies in the Holy Land is well known. On each of his seven

Sir Moses Montefiore. visits there, he devoted much time and thought to the subject, particularly with reference to the problem of securing protection for the lives and property of any future colonists. Besides interviewing Boghuz Bey in 1838 ("Diaries," i. 199), on his second visit to Palestine, he held conferences with Israel Drucker (who had a farm at Djermek) and other landowners. On his fourth visit to the East, in 1854, he was received by the sultan and had an interview with the British Ambassador, Sir

Stratford de Redcliffe, respecting the purchase of land in Palestine. After consulting with a committee, Sir Moses selected thirty-five families from Safed, and provided them with the means necessary to begin farming (*ib.* ii. 47). Previous to this, however, Colonel Gawler, an officer in the British army, had formed in London a colonization society for the same purpose (1845); but on account of the unsettled state of the country that followed the war between Turkey and Egypt (1839–40), the plans could not be realized.

About 1860, several orthodox rabbis, among whom were Hirsch Kalischer and Elijah Gutmacher, developed a plan for the colonization of Palestine with Russian and Rumanian Jews; and this plan was soon after supported by the MASKILIM (Progressists). The latter induced the ALLIANCE ISRAÉLITE UNIVERSELLE, of Paris, to interest themselves in the matter, notwithstanding the circumstance that many members of the Alliance doubted the adaptability of the Jews to agricultural work. This organization sent CHARLES NETTER as its representative to Palestine to investigate. On his return he advised the Alliance to make a beginning by establishing a school for the purpose of training in agriculture the Jewish children of Palestine and those of other Oriental countries. The Turkish government presented the Alliance with 250 hectares (617 acres) of land near Jaffa, on the road to Jerusalem; and in 1870 a farm-school was established, under the supervision of Charles Netter, at **Miḳweh Yisrael**. Here all branches of horticulture, especially viticulture, are taught after the most modern methods, and so successfully that the proceeds derived from the sale of the produce are sufficient to defray all expenses. Former pupils of the institution are employed as teachers of agriculture in several of the more recently founded colonies, while others have received employment in the adjacent Turkish provinces. The population of this colony in 1898 aggregated 225 persons, including 100 pupils in the school.

In 1878 the idea of the Jewish colonization of Palestine was again brought before the public by Laurence Oliphant and the Earl of Shaftesbury. This resulted in the purchase, by several Jews of Jerusalem, of 270 hectares (767 acres) of land from Selim Kassar, an Arab of Jaffa; and the colony of **Petaḥ Tiḳwah** was started. This colony forms a part of the village of Omlebish (*Mulebbis*), and is situated on the road to Nablus, near the river 'Aujeh, about six miles from the sea. Jaffa is only six or seven miles distant. The colonists that settled near the river suffered from malaria; and most of them were compelled to leave. In 1883 a part of their land was bought by a few immigrants from Bielostok, Russia. For these colonists the Russian Chovevei Zion Society ("Lovers of Zion") built eighteen houses on more healthful and higher ground; and the settlers, who began by raising cereals, soon turned to viticulture and the cultivation of fruit-trees.

Baron Edmond de Rothschild.

In 1887 Baron Edmond de Rothschild became interested in the colonies and bought some of the vacated land. He planted a number of eucalyptus trees around the marshes as a preventive of malaria. Emil Lachmann, of Berlin, another philanthropist, also bought a part of the land and planted a large orange grove and a number of grape-vines. Upon this tract there are now growing more than a million vines, besides a large number of orange-, lemon-, and other fruit-trees. Some of the colonists occupy themselves in growing wheat; others in the culture of silkworms. Another industry to which they give attention is floriculture. This

GENERAL VIEW OF ZIKRON YA'AḲOB COLONY, PALESTINE.
(From a photograph by I. Raffalovich and M. E. Sachs.)

began with the planting of the geranium, and led to the building, by Baron de Rothschild, of a perfume distillery. The total population of the settlement in 1898 was 802 persons.

The persecution of the Jews in Russia in 1881 did more than any other event to bring about the practical colonization of Palestine by Jews; certainly, it gave it the first impulse. At that time emigration began in earnest, and Russian-Jewish refugees migrated in masses. In nearly every Jewish center of Europe emigration committees were formed. The emigrants organized themselves into small communities, such as the 50 families from Kiev and Elizabethgrad and the "'Am 'Olam" (Perpetual People), who migrated to the United States of America, and founded colonies in Louisiana and Dakota; and the Biluits, who selected Palestine as their future dwelling-place.

Administration Building of the Zikron Ya'aḳob Colony.
(From a photograph by I. Raffalovich and M. E. Sachs.)

At first the colonization of Palestine met with little encouragement from the Alliance Israélite Universelle; and the communities that expected support from that body were greatly disappointed. But the strong faith and self-reliance evinced by those that did venture to Palestine convinced Baron Edmond de Rothschild of the possibility of successfully colonizing the country, and he took the colonies under his care.

First Russian-Jewish Colony in Palestine.

The year 1882 witnessed the foundation of the first of the Russian-Jewish Agricultural Colonies in Palestine. This community, which was called **Rishon le-Zion** (*Ajun-Kara*), consisted of only six Russian immigrants who established themselves on the road between Jaffa and Gaza, one hour and a half southeast from Jaffa and about one hour from the Mediterranean Sea, the site of the ancient En-hakkore (Judges, xv. 19). Soon after they had located themselves, Baron de Rothschild took them also in charge. The population of this colony, which covers an area of 618 hectares (1,545 acres), numbered 266 in 1890. Five years later it had increased to 450, and in 1898 to 531, exclusive of the members of the administration and of the day-laborers. The number of dwellings increased from 44 in 1890 to 62 in 1898. The chief products of the colony are wine and brandy, which are exported to Egypt, Constantinople, Russia, Germany, and to the United States. Over a million and a half of vines have been planted. An enormous cellar has been built, fitted with modern machinery and presses for the manufacture as well as the preservation of wine. Most of the grape-vines planted have been imported from America, and grafted with French varieties, the vines being thus made unsusceptible to the attacks of the phylloxera. The colony has produced as much as 15,000 hectoliters (396,300 gallons) of wine in a year, besides a quantity of good brandy. Over 20,000 mulberry-trees, used in silkworm culture, as well as a large number of fruit-trees, such as the almond, fig, pomegranate, apple, and citron, thrive in the settlement. Every family in the colony inhabits a stone dwelling, with a flower- and market-garden, and owns a horse and cart, together with at least one cow and some poultry. The indebtedness of each family to Baron Rothschild is being gradually liquidated. The colony supports a synagogue, a school, a public bath, a nursery garden, a library, a town hall, and a hospital. The internal affairs of the community are administered by an elective committee of settlers (Dalman in "Zeitschrift des Deutschen Palästina-Vereins," 1893, xvi. 194 *et seq.*; "Palästina," 1892–98; "Die Welt," 1897, No. 27; Luncz, "Luaḥ," 1896–1900; Leo Mozkin in "Die Welt," 1898, No. 36).

A party of ninety Russian-Jewish students, members of the Society Bilu, migrated to Palestine in 1882, and set to work as common laborers, hoping to save enough money to found a separate agricultural colony. They took for their motto the word ביל'ו (*Bilu*), which is an abbreviation made up of the initial letters of בית יעקב לכו ונלכה ("House of Jacob, come, let us go!"). These young men, some of whom were graduates of Russian universities, at first suffered many privations; but in 1884, through the efforts of Jehiel Michael Pinnes, together with a number of immigrants from Kharkov who purchased one-fifth of the land, they joined the **Ghederah** colony, which was started by the Chovevei Zion Society of Paris. Ghederah, named after the village of Katra, is situated about four miles southwest of Ekron, and covers an area of 330 hectares (815 acres). One-fourth of this is under wheat; and on the remainder about 200,000 grape-vines and different kinds of fruit-trees have been planted. The colonists have a synagogue, a school, and a pharmacy. In 1898 twenty families settled in the colony, and the total population amounted to 130 (Mozkin makes the number 69). This colony was supported by the Russian Chovevei Zion Society; but recently it has been taken under the protection of the Jewish Colonization Association of London.

Reuben Lehrer, of Kherson, bought, likewise in 1882, 135 hectares (336 acres), in Wâdi-el-Ḥanin, about two miles from Rishon le-Zion, and founded a colony called **Naḥalat Reuben,** by selling some of the land to Russian immigrants. In 1896 the settlement numbered 18 families, or about 100 individuals, and in 1898 had increased to 121 persons. It has a large orange-grove, 150,000 grape-vines, and many thousands of fruit-trees of various kinds. The founder, Reuben Lehrer, occupies himself with apiculture. In 1895 his 200 hives brought an income of 4,000 francs ($772). The colony received support from the Odessa Aid Society, and recently the Jewish Colonization Association of London granted it a loan of 100,000 francs ($19,300).

Zikron Ya'aḳob Colonies.

In 1882 some Jewish immigrants from Rumania founded the colony **Zikron Ya'aḳob** in Samaria. This is the largest and finest of all the colonies in Palestine. It lies about four miles east of the Mediterranean, and about ten miles from Haifa. The population is about 1,000 (200 families), and the tract occupied is about 1,454 hectares (3,635 acres). The colonists engage in various occupations, such as growing wheat, breeding silkworms, keeping bees, and raising vegetables. As evidence of the prosperity of the colony, reference must be made to the possession of a steam-plow, a steam-mill, an aqueduct, a large nursery-garden, paved streets, spacious wine-cellars, a library, a school, a synagogue, and a hospital. Further evidence of this is the establishment of the following branches: **Tantura,** the ancient **Dor,** now called **Aḥot Zikron Ya'aḳob,** situated four miles north, founded by Baron Edmond de Rothschild, with 20 families and some laborers who had worked in a glass factory which had to be given up, owing to the poor quality of the sand used; **Shefeya,** with 20 families; **Em el-Gammal (Umm al-Jimal),** with 4 families; and **Em el-Tut (Umm al-Tut).** According to the latest information, the **Zikron Ya'aḳob** colony, with its branches, has a population of about 2,000.

Rosh Pinah.

In the same year (1882) some immigrants from Rumania founded the colony **Rosh Pinah** (Jaunah). No Jewish settlement in Palestine is more picturesquely situated. It lies about four miles north of Safed, on the slope of a mountain, and commands a magnificent view of Mt. Hermon and Lake Huleh (Merom). It covered 640 hectares (1,581 acres), which, in 1896, supported a population of 400, in 70 families, or, according to W. Bambus, 80 families, or about 500 souls. In 1898 the population had decreased to 315. The settlement possesses 60 houses, a small park, all the necessary communal buildings, a silk-factory (affording employment to some fifty lads from Safed), about half a million grape-vines, and about 20,000 mulberry-trees.

Yesod ha-Ma'alah.

In 1883 immigrants from Russian Poland founded the colony **Yesod ha-Ma'alah** (Izbaid or Ḥurbat Zubad). They encountered difficulties, but many received aid from the Chovevei Zion of Russia and Baron de Rothschild. The settlement, located on the shores of Lake Huleh, occupied a tract of about 228 hectares (563 acres), and had a population of 100. Its irrigation facilities are unusual, receiving, as it does, an inexhaustible supply of water, by steam-power, from Lake Huleh. Large nursery-gardens and the cultivation of roses on an extensive scale constitute the chief industry of the colony. Attar of roses is made at a distillery erected by Baron de Rothschild. Some of the minor occupations, from which an additional income is derived, are fishing in Lake Huleh and cattle-breeding.

General View of Rehoboth Colony, Palestine.
(From a photograph by I. Raffalovich and M. E. Sachs.)

Mazkeret Bitya.

In 1884 the colony **Mazkeret Bitya (Ekron)** was started by Baron Edmond de Rothschild, with eleven families of Jewish agriculturists from Rozenoi, Russia, on the site of Ekron of the Bible, the Akir of to-day. This is situated southwest of Er-Ramle, near Jabneh (Jamnia). The colonists, numbering, in 1900, 150, in 30 families, possessed 372 hectares (919 acres). At first the settlers did good work; but in 1888 they were led by agitators to discontinue operations in the year of the Shemiṭṭah, and this inactivity retarded the development of the colony. In a short time, however, they realized their mistake, and by extra industry redeemed their lost time; so much so, that they were the first among the colonists to manage without the aid of Baron de Rothschild. A portion of the land is devoted to the culture of about 16,000 fruit-trees of various kinds; the remainder to the growing of cereals, the conditions being especially suitable for the production of excellent wheat, sesame, and barley.

Mishmar ha-Yarden and Beer-Tobiah.

In 1884 a private individual purchased a large tract of land near the Bridge of the Daughter of Jacob, which is built over the Jordan near Lake Huleh. On a part of this land (200 hectares = 494 acres) 20 laborers settled, who had to pay off their holdings in instalments. Their site was called **Gesher ha-Yarden** ("Bridge of the Jordan"). The other half of this tract was sold to a teacher and 25 laborers from Safed. These latter colonists have been supported by the societies Chovevei Zion and Ezra of Berlin, and were, in 1898, under the protection of the Jewish Colonization Association of London. The colony occupying the entire tract is now called **Mishmar ha-Yarden** ("Watch on the Jordan"). In 1898 it had a population of 93.

General View of Metullah Colony, Palestine.

(From a photograph by I. Raffalovich and M. E. Sachs.)

In 1888 Baron de Rothschild bought 640 hectares (1,580 acres) of land in Kastinje (El-Kastine) from some Bessarabian Jews, and founded the colony known as **Beer-Tobiah.** It is situated about eight miles from Ghederah, on the main road to Gaza. The federated Chovevei Zion societies bought the land from Baron de Rothschild in 1895, and established upon it 20 families that had been laboring in the other colonies. This colony has developed into a typical Palestinian-Jewish village. Industrially it is devoted solely to the growing of wheat; and it is in a prosperous condition. Its population in 1899 was 118.

Rehoboth.

A party of wealthy Russian Zionists, with Rabbi Samuel Mohilever of Bielostok at their head, purchased in 1890 an area of 630 hectares (1,556 acres) from a person at Jaffa, for the Warsaw Agricultural Society (**Menuḥah we-Naḥalah**) and founded the colony **Rehoboth** (Daran). It is situated four miles from Rishon le-Zion, and the same distance from Ramleh, a railroad station between Jaffa and Jerusalem. At first the Turkish government hindered the development of this colony by placing obstacles in its way; but in 1894, the friction between the authorities and the colonists having somewhat abated, Rehoboth began to thrive. In 1898 its population was 281, and its land holdings 955 hectares (2,387 acres). A fine vineyard, laid out by Jewish day-laborers, contains 250,000 vines (650,000 according to W. Bambus in "Palästina, Land und Leute," p. 67); and there are a great number of almond, mulberry, and other trees. Some of the settlers grow cereals. The fact that each household has a garden, horses, cattle, and poultry indicates a farming spirit among these Jewish settlers. The Jewish Colonization Association granted this colony a loan of 125,000 francs ($25,000). Rehoboth provides a good school for its children. Instruction is given in the Hebrew tongue. Close to this colony the Berlin Ezra Society, in conjunction with the London Chovevei Zion Society, has founded a small colony consisting of six families of laborers.

Russian colonization societies, from Riga, Wilna, and Kovno, in 1883 purchased 2,600 hectares (6,500 acres) in **El-Chuderah,** south of ancient Cæsarea, above the mouth of the Nahr el-Mefdshir, which flows into the Wâdi el-Chuderah, where a colony was founded in 1891 in which there were 153 colonists in 1898.

In 1891 some speculators bought 430 hectares (1,075 acres) of land about two miles north of Safed, in **'Ain Zeitun,** and sold it to a party of laborers.

Some Minor Colonies.

Not having sufficient means to work the tract properly, the new owners transferred it to Baron de Rothschild, with whose beneficent aid 750,000 vines and many fruit-trees were planted in the course of six or seven years, and during this time a number of houses were built. The population in 1898 was 51.

In the same year (1891) the little colony of **Moẓah** was founded near Jerusalem. Three families settled on 59 hectares (147 acres) of land; and they are supported by the B'ne B'rith.

About the same time 5 families from Wilna settled west of Safed in **Shejur** near Kefr Anan.

In 1892 Baron de Rothschild purchased 11,700 hectares (29,250 acres) of land in Karife, in the vicinity of Shech Sad, in the old Trachonitis. He sold 970 hectares (2,425 acres) to the English Chovevei Zion Society. The railroad from Haifa to Damascus traverses the district.

In 1896 Baron de Rothschild founded the colony **Metullah,** which is situated at the foot of Mt. Hermon, not far from the ancient Dan (Laish), on the northern border of Palestine. The population of this colony in 1898 was 233, most of the male members of which were young men who had labored for several years in other colonies or were the children of colonists elsewhere. They cultivate wheat and tobacco.

A Jewish colonization society in Bulgaria, consisting of 50 members, bought 450 hectares (1,125 acres) of land from the English Mission, and founded the colony **Artuf,** or **Hartuf,** in 1896. Nine of the members came with their families, and formed a communistic society, working under the management of a superintendent elected by themselves. In 1898 they had not yet acquired title to their land.

In 1898 Leo Mozkin inspected the colonies on behalf of the Vienna Conference of Zionists, and his report showed a state of affairs not altogether satisfactory.

General Condition of the Colonies.

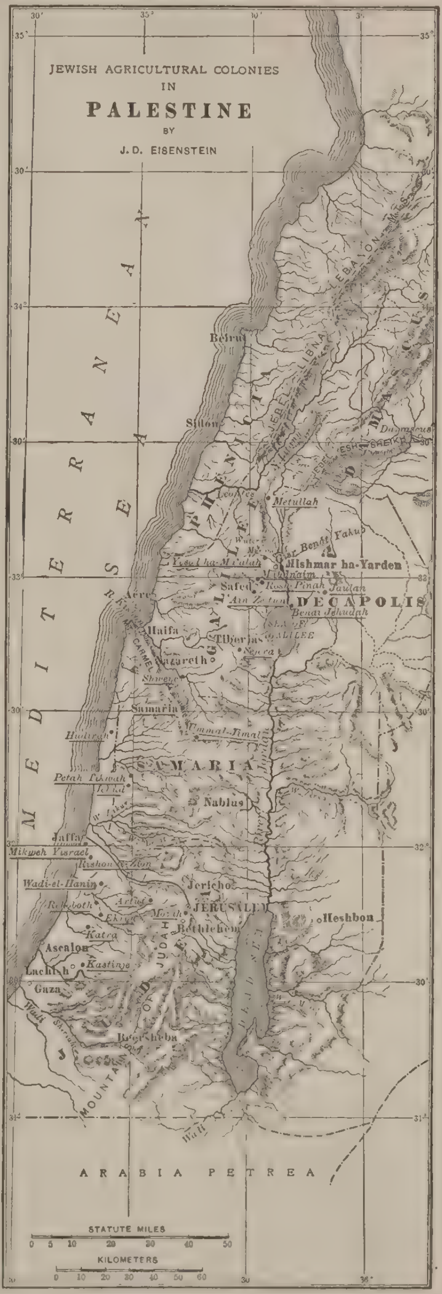
In 1898 there were in all the 25 colonies about 5,000 Jews. (According to the reports of L. Mozkin and others, there are in all Palestine about 4,500 Jewish colonists, occupying about 25,000 hectares—62,500 acres—of land.) Besides 300 families of day-laborers, there were 660 families of actual colonists, numbering 2,838 persons. Of these, 390 families, or 1,000 persons, were under the management of the Rothschild administration. In addition to the aid received from this source, various bodies support the colonists, more especially two organizations, viz., the Odessa Aid Society for Jewish Agriculturists and Artisans, and, in much larger measure, the Jewish Colonization Association. The following are the chief causes that retard the development of the Palestine colonies: (1) the dependence on charity, notably on that of Baron de Rothschild; (2) the lack of legal security of title; (3) want of publicity (see Leo Mozkin, in "Die Welt," 1898, Nos. 36–38).

Mahanaim.

In 1899 the colony **Mahanaim** was founded by the Galician Ahabat-Zion Society, with the aid of the Jewish Colonization Association and of the Ezra Society of Berlin. They began with 10 Galician and 6 native families, and have already received from the government permission to build houses and enlarge the colony generally. This now covers about 800 hectares (about 2,000 acres), at the foot of Mt. Hermon. It is reached from Port Haifa, via Acre, in twelve hours.

Change of Title.

At the end of 1899 those Agricultural Colonies in Palestine whose title lay in the name of Edmond de Rothschild passed over to the management of the Jewish Colonization Association of London.



A list of colonies, with dates of foundation, population, and other details, is given on the next page:

	Founded in	Population in 1898.	Land.	
			Hectares.	Acres.
I. *In the Land of Judah.*				
Artuf	1896	28	450	1,125
Beer-Tobiah (Kastinje)	1888	105	518	1,295
Ekron (Mazkeret Bitya)	1884	150	372	930
Ghederah (Katra)	1882	69	330	825
Miḳweh Yisrael	1870	225	236	590
Moẓah	1890	15	59	147
Naḥalat Reuben (Wâdi-el-Ḥanin)	1882	121	164	410
Rehoboth	1890	281	955	2,387
Rishon le-Zion	1882	531	618	1,545
Totals	....	1,525	3,702	9,254
II. *In Samaria.*				
Ablit *	....	....	....	....
El-Chuderah	1891	153	2,717	6,792
Umm al-Jimal	....	98	....	....
Kef y-Laba (private estate)	....	....	675	1,687
Petaḥ Tiḳwah	1878	802	1,260	3,150
Shefeya	....	15	1,800	4,500
Tantura * (owned by Rothschild)	....	95		
Zikron Ya'aḳob	1882	870		
Totals	....	2,033	6,452	16,129
III. *In Upper Galilee.*				
'Ain Zeitun	1891	51	509	1,272
Mahanaim	1899	100	773	1,932
Merom (private estate)	....	....	182	455
Metullah	1896	233	1,092	2,730
Mishmar ha-Yarden	1884	93	216	504
Rosh Pinah	1882	315	1,273	3,182
Sejera and vicinity (private estate)	....	....	2,454	6,132
Yesod ha-Ma'alah	1883	100	1,136	2,840
Totals	....	892	7,635	19,047
IV. *In Transjordania (Vilayet of Damascus, Hauran).*				
Bene-Yehudah, Chovevei Zion of London	....	....	318	795
Land of Chovevei Zion of New York	....	....	2,782	6,955
Land of Rumanian Society	....	....	728	1,820
" " Montreal "	....	....	910	2,275
" " Chicago "	....	....	364	910
" " Yekaterinoslav "	....	....	227	567
Sahem-Djalam, owned by Rothschild	....	...	1,274	3,185
Totals	....	....	6,603	16,507

* The populations of Ablit and Tantura, not being known separately, are given together as 95 under the latter colony.

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H. R.

First Suggestion.

AGRICULTURAL COLONIES IN RUSSIA: The idea of colonizing the Jews as agriculturists in Russia originated with the Polish historian Czacki and NATHAN NATA (Notkin), who in turn inspired the poet Derzhavin, whom Emperor Paul sent to White Russia in 1799 to investigate the famine in that government and to take proper measures of relief. "To check the selfish occupations of the Jews," Derzhavin recommended that a special class of agriculturists be formed and transferred to the governments of Astrakhan and New Russia, hoping thus to relieve White Russia of a portion of its dense population.

On October 9, 1802, a special commission, the first of its kind in Russia, was organized by the benevolent Emperor Alexander I., to consider Derzhavin's recommendation and to draft a plan for improving the condition of the Jews. One Jewish delegate from each government of the Pale of Settlement was elected to confer with the representatives of the government. As a result of the two years' work of this commission an "Enactment concerning the Jews" was sanctioned by the czar, and promulgated December 9, 1804. It contained the following provisions: (1) The Jews of Russia were to be grouped into five classes, viz., agriculturists, manufacturers, artisans, merchants, and minor burgesses. (2) The agriculturists were permitted to buy and rent lands in all the western and southwestern provinces and to cultivate their farms themselves or with hired help. (3) For those without means the government pledged itself to provide 30,000 deciatines (1 deciatine = 2.70 acres) of land in the western and southern governments. (4) All Jews that wished to become colonists were required to submit certificates of their physical fitness for agricultural pursuits; and each family had to give proof of the possession of not less than 400 rubles with which to pay for the land, implements, and household necessaries for settlement. (See "Polny chronologicheski Sbornik zakonov i polozheni kasayushchikhsya yevreyev" (Complete Chronological Collection of Laws and Regulations Concerning the Jews), compiled by V. O. Levanda, pp. 53 *et seq.*, St. Petersburg, 1874.

First Colonies.

In 1806 many Jewish families from the governments Vitebsk and Mohilev on the Dnieper removed to southern Russia and founded the first seven agricultural colonies in the government of Kherson. They were named: Nahar-Ṭob, Har Shefer, Sede-Menuḥah, Bobrovy-Kut, Jefeh-Nahar, Jaazer, and Kamenka. These lands had previously been inspected by Nahum Finkenstein and Lieberman, who were commissioned to do so by the Jews of Vitebsk and Mohilev, with the consent of the minister of the interior (Nikitin, "Yevreiskiya Zemledelcheskiya Kolonii," 12).

The authorities in charge of colonization were directed to establish settlements in territories well adapted for agricultural purposes. The colonies were to be founded at certain distances from Christian settlements, and the Jewish colonists were denied the right to purchase land in Christian villages. Every occupation not in the line of agriculture was strictly prohibited. The colonial authorities were to lend the Jews all possible assistance and protection. Unfortunately for the settlers, the officials selected territories more adapted for cattle-breeding and agriculture on a large scale than for small farms; and those colonists who had settled on their own account were left almost without the necessary means to purchase implements and food. Exhausted by the long and weary journey, and unaccustomed to the climate of the sparsely settled South Russian steppes, many fell ill and died; while others sold their estates for next to nothing and returned to their old homes or left the country altogether. Only the poorest remained in the colonies; and these led a miserable existence, hoping in vain for the support promised by the government. Notwithstanding the drawbacks, 1,690 families had been settled in these colonies up to the year 1810. On April 6 of that year an edict was issued, discontinuing the transfer of Jews to New Russia, all the funds assigned by the government having been expended. In 1819 General Intzov, chief superintendent of South Russian colonies, inspected the Jewish settlements, and he reported on them so favorably that the question of continuing Jewish colonization was discussed at St. Petersburg. In 1823 a loan of 50,000 rubles was granted for colonization purposes, and this enabled 443 families to settle—partly in the old colonies and partly in new settlements. In the same year further emigration to New Russia was stopped by the government. Under the conscientious management of General Intzov, the economic condition of the colonies improved; but his strict administration and almost military discipline drove many of the colonists away. His plan of distributing the free farms—by which the colonists were grouped together, not by families, but to suit the convenience of the management—was detrimental to the development of the colonies.

Second Era.

The second period in the history of Jewish colonization in Russia begins with the edict concerning the Jews issued by Czar Nicholas I. on April 13, 1835. From this it was manifest that the czar intended to colonize New Russia with Jews, who were to be settled there in great numbers. Briefly the provisions of the edict were as follows: (1) Jews were permitted to join the peasant class in New Russia without being compelled to do so. (2) Forty candidates were entitled to the right of founding a colony. (3) Jews were granted the right to buy or rent lands from Christian owners or from the crown in territories where Jews were allowed to live. (4) Jews joining the peasant class were relieved from certain taxes and duties. (5) Jews colonizing fifty Jewish families on their estates were entitled to honorary citizenship, and those colonizing one hundred families were entitled to be raised to the nobility. (6) Colonists were granted the right to send their children to all public schools, gymnasiums, academies, and universities ("Russian Code," pp. 24–27, 104–117). Notwithstanding these privileges, the Jews, remembering the trials and sufferings encountered by the first colonists, showed but little enthusiasm for the scheme; and the czar, disappointed at the complete failure of his well-meant project, ordered a special commission, under the presidency of Count Kankrin, minister of finance, to investigate the matter. This commission attributed the failure to climatic reasons, and recommended the fertile territories of Siberia, with their healthful climate, as more suitable for colonization.

In 1836 the czar issued an order assigning 15,154 deciatines of land in the governments of Tobolsk and Omsk for colonization by Jews. This order had an unexpected and remarkable result. The enthusiasm of the Jews, rich and poor, learned and ignorant, knew no limits. Jewish scholars—I. B. Levinsohn, B. Mandelstamm, and others—supported the government plan by contributions to the press and by public speeches. Almost equal sympathy was shown by the Christian population of all classes.

The Siberian Proposal.

The first who sought to be colonized were 70 families, numbering 350 persons, from Mitau in Courland, who applied through their leaders, Meyer Mendelsohn and Elijah Mitauer, for permission to settle in the province of Ekaterinoslav. Numerous other applicants sent in similar requests for the provinces of Siberia, among them being 117 families from Courland, 200 from the estates of Prince Dolgorukov, and 427 from Mohilev. In all, 990 families forwarded applications to Count Bludov, minister of the interior. At the same time the minister received communications from many governors pointing out the impracticability of sending Jews to Siberia. Count Kankrin, however, remained firm in his conviction that Siberia was the most suitable country for Jewish colonization; and his plan was sanctioned by the czar, October 27, 1836 ("Vos." 1882, iii. 62). Kankrin proceeded with his arrangements, and in due course reported to the czar that all was ready for the expedition. To the intense disappointment of all concerned, the report was returned, January 5, 1837, with the following remark in the czar's handwriting, "The transfer of Jews to Siberia is to be stopped."

As soon as the new edict was issued Bludov gave orders to all governors and governor-generals of the Siberian provinces to seize the would-be colonists wherever they might be found and to send them, under proper convoy, to the government of Kherson. Shortly before the publication of the edict, 36 families had arrived at Omsk. With the permission of the authorities, they had migrated there on their own account. These were permitted to return to their former homes or to settle in New Russia.

Difficulties of Kherson Colonists.

Komarov was sent by Bludov to the government of Kherson to settle 738 families in the original nine colonies. But not until the year 1840 were the new colonists moved. There were then to be settled 346 families (1,552 persons) from Courland and 863 families (6,171 persons) from Lithuania and other northwestern provinces. The condition in which most of these colonists from Siberia and from the northwestern governments arrived at South Russia was pitiful. On the road many died, while others had to be placed in hospitals. The Courlanders—destined to be pioneers of colonization—were maltreated by the officials in charge during their voyage down the Dnieper, and were unable to begin work till the following year, as is shown in the report of Dr. Schindler to Prince Dalgorukov. Major Benkendorff, in a communication to Kisselev, declared in distinct terms that the czar's promises to the Jews of Courland, both written and verbal, had not been fulfilled. They found no houses, seeds, or agricultural implements. As soon as they had reached their destination the authorities of Kherson sent them to the old colonies. The result was that in a short time all the houses were overcrowded, and thousands had to camp in the open fields near the settlements. In Yanovka, for instance, two thousand settlers had to remain without shelter; and the provisions soon gave out. This famine brought on all kinds of sickness and finally caused the people to revolt. The authorities took strong repressive measures, the number of overseers was considerably increased, and the disturbers of the peace were severely punished. Count Vorontzov, the governor-general of Kherson, decided to found four new colonies; and he did his best to improve the wretched conditions of the old settlements. In June, 1841, he founded four colonies which, according to the wishes of the settlers, were called Novy Breslavl (New Breslau), Lvov (Lem-

Statistics of Kherson Colonies.

berg), Romanov, and Novo Poltavka (New Poltavka), and settled there 700 families ("Vos." 1882, vol. 7). Kartzev's report of 1845 showed that there were 1,661 families (12,779 persons) in the Kherson colonies. Of these, 11,099 individuals were settled by the government; the rest, having paid for their farms, settled on their own account. From 1841 to 1845 the government expended 234,539 rubles in aiding Jewish colonists in Kherson.

The following table shows the condition of the fifteen colonies in the government of Kherson in 1845:

Name of Colony.	Families.		Houses.
	Settled.	Not yet Settled.	
Bobrovy-Kut	233	50	187
Efengar	111	15	159
Inguletz	151	14	130
Israelevka	91	20	82
Izluchista	70	9	60
Kamenka	85	30	60
Lvov (Lemberg)	119	...	119
Nagartov, Great	111	14	95
Nagartov, Little	37	3	31
Novy Breslavl	28	...	92
Novo Poltavka	150	...	150
Romanov	128	...	132
Saigadak	19	...	19
Seidemenuha, Great	229	25	204
Seidemenuha, Little	35	...	35
Total	1,597	180	1,555

In the fifteen colonies there were 5 synagogues, 12 houses of prayer, 6 town-halls, 7 warehouses, 7 bath-houses, 1 seed-warehouse, 8 windmills, 463 horses, 2,332 sheep, 3,322 oxen, 1,117 wagons, 289 plows, and 533 harrows. Of the colonists 3,308 were entered in the books as taxpayers.

The colonies had an income of 3,363 rubles per annum, besides rents from distilleries and restaurants kept by Jews who were not colonists. The local authorities of the fifteen Jewish villages named in the table were 11 mayors, 22 assessors, and 11 clerks. Religious affairs were administered by 12 rabbis, assisted by 30 *parnasim* ("directors") and 16 treasurers. The five synagogues were maintained at the expense of the communities. Most of the colonists originally belonged to the merchant class, 833 persons only being artisans. Only the tailors (359), shoemakers (144), and blacksmiths (11) found employment in the colonies; the others either sought employment or established themselves in surrounding towns. The death-rate of the colonies was very high. To every birth there were over twenty deaths. The poor results shown were due to the inexperience of the colonists, the corruption of the officials, and the absence of all instruction from more experienced colonists. This was practically confessed by the Russian officials in their reports to Czar Nicholas, who took a deep personal interest in the whole matter (see Kisselev's report, June, 1845). In 1846 the colonies were put under the management of the Ministry of Domains, a special Jewish fund, called *korobka* ("basket fund"), being set apart for the necessary expenditures.

Colonies at Ekaterinoslav.

As regards the colonies in Ekaterinoslav, a report made in 1847 by Baron Stempel, superintendent of the colonies, shows that the settlers on arriving in Ekaterinoslav generally found no provision made for them. They were not permitted to repair the dilapidated shanties which served for houses, and were not even allowed to seek shelter in the neighboring villages until spring, as Stempel had suggested. Those who did so were cruelly driven back by Cossacks. Epidemics of scurvy and smallpox occurred soon after ("Archives of Kherson-Bessarabia Board of Administration," report of Feb. 15, 1849, No. 116; see also Harold Frederic, "The New Exodus," pp. 78, 79, New York, 1892). After 1849, Jewish immigrants from northwestern Russia were directed chiefly to the government of Ekaterinoslav, where, up to 1856, fifteen colonies, sheltering 766 families, were founded. The Ekaterinoslav colonies were under the management of a director appointed by the Kherson-Bessarabia bureau of government domains, and were divided into four districts, with an overseer at the head of each. The colonists elected their own aldermen, all the other authorities being Christians. Hebrew schools (*ḥedarim*) were prohibited in the colonies.

The following table shows the condition of the Jewish colonies in the government of Ekaterinoslav in 1890:

Name of Colony.	Land in Deciatines.*	Families.	Hired Help.
Bogodarovka	1,050	278	4
Gorkaya	780	252	16
Grafskaya	910	181	3
Khlyebodarovka	570	81	1
Krasnoselka	1,260	319	3
Mezhirech	1,110	290	24
Nadezhnaya	1,230	351	12
Nechayevka	630	206	5
Novozlatopol	1,860	458	20
Priyutnaya	870	169	5
Roskoshnaya	780	178	..
Rovnopol	1,190	219	4
Sladkovodnaya	840	193	2
Trudolyubovka	960	292	11
Veselaya	810	244	7
Zatishye	1,600	233	..
Zelionoepole	1,170	370	4
Total	17,620	4,314	121

*1 deciatine = 2.70 acres.

Of the hired help, 106 persons were Christians and 25 were Jews (K. Sluchevski, "Yevreiskiya Kolonii," in "Russki Vyestnik," iv. 206, 1890).

In 1856 Evzel (Joseph) Günzburg gave the government 10,000 rubles, the interest of which was to be applied in providing annual rewards for the best Jewish farmers; the recipients to be determined by the Minister of Domains ("Civil Code," vol. xxxi. No. 30, 672).

Contrast between 1851 and 1865.

After 1856 only four more colonies were founded; namely, two in the government of Kherson and two in that of Ekaterinoslav. Under a law enacted in 1866 Jewish colonization ceased entirely. The measure was adopted mainly for financial reasons, the basket fund no longer sufficing for both colonization and education. Besides this, New Russia was no longer in need of artificial colonization. The reports of V. A. Islavin, an official who visited the colonies in 1851 and again in 1865, enable a comparison of those years to be made. Instead of the 15 colonies in 1847 there were 37 in 1865—20 in Kherson and 17 in Ekaterinoslav; the 2,210 families in 1851, consisting of 14,780 persons, had increased in 1865 to 2,873 families, consisting of 32,943 persons; and instead of 85,563 deciatines of cultivated land in 1851, there were in 1865, 129,521 deciatines.

The following figures contrasting the condition of the colonies in 1851 and in 1865 will be of interest:

	Kherson.		Ekaterinoslav.	
	1851.	1865.	1851.	1865.
Public Buildings	59	98	2	98
Private Houses	1,507	2,023	269	922
Expert Farmers	188	269	58	295
Oxen	1,205	440	....	4
Horses	997	2,228	499	1,034
Cows and Calves	4,062	5,579	788	1,668
Sheep	1,393	4,291	....	1,230

In 1869 the Ministry of Domains instituted an inquiry respecting the Jewish settlers of the New Russian colonies, in order to ascertain how many of them really occupied themselves with agriculture and how many were indigent and worthless. As a result, in the course of ten years 10,359 men, women, and children were expelled from the class of agriculturists. In 1874 all reserve lands, which had been counted as part of the colonies, were taken away from them.

In the western governments the Jewish Agricultural Colonies were founded after the publication of the edict of 1835. There the Jews were permitted to settle on government as well as on private lands, and for founding colonies wealthy Jews were rewarded with the title of honorary citizens. In 1848, 158 families, comprising 946 persons, settled on government lands. Eleven years later (1859) the settling of Jews on such land in the western governments ceased entirely; and in 1864 they were deprived of the permission even to settle on private lands. In 1870 there were 34,475 Jews settled in the Agricultural Colonies in the western governments, distributed as shown in the following table:

Government.	Number of Settlements.	Number of Individuals.	Land in Deciatines.
Grodno	20	1,376	2,655
Kiev	32	7,980	2,719
Kovno	15	2,477	2,252
Minsk	25	3,923	3,577
Mohilev	77	2,250	8,413
Podolsk	14	9,411	8,470
Wilna	18	2,960	2,069
Vitebsk	5	824	749
Volhynia	10	3,274	2,947
Total	216	34,475	33,851

The above numbers have since considerably decreased.

STATE OF RUSSO-JEWISH AGRICULTURE.

Government.	Owned by Landlords.	Owned by Small Farmers.	Leased.	Total Deciatines.*	Percentage of all the Land in the Government.	Percentage of Jewish Population in the Government.
Bessarabia	109,210	......	167,539	276,749	9.1	12.1
Chernigov	79,876	......	139,505	219,381	5.8	4.4
Ekaterinoslav	61,007	30,257	58,058	149,322	2.5	3.2
Grodno	21,085	3,573	294,952	319,510	10.6	19.7
Kherson	218,843	......	254,050	472,893	8.4	9.5
Kiev	11,477	......	261,518	272,955	6.3	14.6
Kovno	4,033	2,252	36,432	42,717	1.3	19.
Podolsk	6,857	2,006	240,108	248,971	6.9	18.7
Poltava	40,836	......	172,379	213,215	5.3	3.5
Taurida (Crimea)	84,580	161	24,891	109,632	2.1	2.5
Vitebsk	32,173	749	44,278	77,200	2.2	12.9
Volhynia	13,916	408	304,948	319,272	5.8	14.9

*1 deciatine = 2.70 acres.

The preceding table, published in "Statisticheski Vremennik Rossiskoi Imperii" (Statistical Annals of the Russian Empire), 3d series, part 2, edited by V. Alenitzyn, St. Petersburg, 1884, shows the extent of land owned and leased by Jews in western and southwestern Russia in 1881.

These results were the more remarkable because it was exactly in this year 1881 that the colonies received the greatest check to their development by the riots, which actually reached the colonies of Kherson and Bessarabia and disturbed the sense of security in all the rest. Several of the best Jewish farmers in Bessarabia emigrated in that year to the United States and Palestine.

The MAY LAWS of 1882 (put into application in 1891) influenced the development of the Agricultural Colonies of Russia only indirectly. They put a stop to all immigration of the Jewish inhabitants of the towns into the villages, and indeed sent no less than 50,000 from the villages into the towns. By this means the development of agricultural tastes among the Russian Jews was effectively arrested.

Recent Progress.

But the Agricultural Colonies were particularly exempted from the operation of these enactments. In 1880 a fund to promote handicraft and agriculture among the Russian Jews was initiated, with a capital of 200,000 rubles, by S. Poliakov, Baron H. Günzburg, A. Sack, Leon Rosenthal, M. Friedland, and others. Seven years later (1887) the amount of this fund (1,110,271 rubles) was turned over to the general fund of the government treasury. In 1891 an agricultural school, affiliated with the Jewish Orphan Asylum, was opened at Odessa. In 1899 the government granted Baron H. Günzburg permission to found a Jewish agricultural colony on his estate in the district of Bendery, government of Bessarabia. The colony is called Rossianka, and covers 500 deciatines of land, of which 400 are under cultivation, each farmer being entitled to 20. The remaining 100 deciatines are reserved for a common pasture and for future enlargements of the farms. All the settlers, except soldiers that have served their time, must be graduates of some agricultural school; and all storekeepers must be Christians ("Aḥiasaf," 1899, p. 361).

In 1900, according to the latest reports, there were more than 100,000 Jewish agriculturists in Russia cultivating their own farms, 60,000 of whom are settled in 170 colonies. In South Russia, Jews in great numbers seek work on Christian estates and find ready employment there. In Siberia, especially in the district of Krasnoyarsk, there are numerous Jewish agriculturists who have established themselves on single farms; and, except as to their religion, they differ little from the general mass of the peasants.

Poland.

In Poland, according to the official statistics of 1887, Jews owned about 270,000 deciatines. In the government of Plotzk there are three settlements, Kukhari, Dzhikovich, and Rodolobovka, which were founded in the thirties by the local Jewish landowner, Solomon (Zelman) Posner, who enjoyed the protection of the vice-regent, Count Paskevich. These settlements are in a flourishing condition and are inhabited by 500 Jewish farmers. There are also some farmers scattered in the government of Radom. In Bessarabia many Jews cultivate the vine. There are nine colonies, mainly in the district of Soroki, with a population of 4,300 and an area of over 3,000 deciatines. In the same district there are about twenty villages entirely inhabited by Jews, who cultivate the vine, tobacco, and fruit ("Vos." April 20, 1900).

In the periodical "Kaspi" for April, 1895, a good description is given of the Vartashen settlement in the district of Nookha (government of Elisabethpol), which is wholly inhabited by Jewish tobacco-planters (350 families).

The following two tables have been compiled by the Odessa Society for the Aid of Jewish Agriculturists and Artisans in Syria and Palestine. No. I. shows that in 1896 nearly 97,000 Jews in Russia were engaged in agriculture. Besides these colonists who were grouped in settlements there were numerous single families occupied in agricultural pursuits, as shown in table No. II.

I.—JEWISH AGRICULTURISTS IN RUSSIA, 1896.

Governments.	Number of Jewish Agricultural Settlements.	Number of Persons.	Cultivated Land in Deciatines.*
Bessarabia	7	2,100	2,900
Ekaterinoslav	17	7,849	16,220
Grodno	20	2,752	2,665
Kherson	22	19,419	41,790
Kiev	32	15,960	2,719
Kovno	15	4,954	2,252
Minsk	25	7,946	3,577
Mohilev	77	4,500	8,413
Podolsk	14	18,822	8,470
Plotzk	3	500	240
Vitebsk	5	1,648	749
Volhynia	10	6,548	2,947
Wilna	18	3,932	2,069
Total	265	96,930	95,011

* 1 deciatine = 2.70 acres.

II.—JEWISH WORKERS ON PLANTATIONS IN RUSSIA, 1896.

Governments.	Culture of Tobacco.	Gardening, etc.
Bessarabia	1,358	245
Chernigov	384	92
Ekaterinoslav	168	5
Grodno	2,869	631
Kherson	1,138	77
Kiev	801	200
Kovno	612	1,351
Minsk	390	1,896
Podolsk	839	169
Poltava	308	6
Taurida	223	1
Vitebsk	320	30
Volhynia	125	51
Wilna	503	522
Total	10,068	5,276

There were also about 1,800 Jewish field-laborers employed in 1896 on about 25 different estates in Bessarabia, Grodno, Kherson, Kiev, Podolsk, and Poltava.

III.—JEWISH AGRICULTURAL COLONIES IN RUSSIA IN 1898–99. (DATA COLLECTED BY THE JEWISH COLONIZATION ASSOCIATION.)

Governments.	Number of Colonies.	Number of Jewish Agriculturists.	Land Occupied by Them, in Deciatines.
Bessarabia	6	3,960	2,906
Ekaterinoslav	17	8,597	17,660
Grodno	13	1,505	4,198
Kherson	21	22,801	42,336
Kiev	19	2,965	2,372
Kovno	20	1,520	2,854
Minsk	25	5,540	6,431
Mohilev	75	5,290	4,954
Podolsk	14	3,330	2,125
Vitebsk	19	865	110
Volhynia	14	4,940	5,426
Wilna	35	1,910	4,413
Total	278	63,223	95,785

IV.—JEWISH AGRICULTURISTS IN RUSSIA OUTSIDE OF THE COLONIES, IN 1899. INFORMATION GATHERED BY THE RUSSIAN JEWISH COLONIZATION COMMITTEE, RECEIVED THROUGH BARON DAVID GÜNZBURG.

Governments.	HORTICULTURE.		TOBACCO CULTURE.		VITICULTURE.		Number of Persons Engaged in Dairying, etc.	No. of Persons Engaged in Apiculture.
	Number of Persons.	Number of Deciat.	Number of Persons.	Number of Deciat.	Number of Persons.	Number of Deciat.		
Bessarabia	721	1,568	789	1,512	459	776	366	23
Chernigov	551	599	114	467	....	....	35	8
Courland	36	56	....	....	....	....	99	
Ekaterinoslav	3	15	....	....	....	....	3	
Grodno	2,047	1,174	35	25	....	....	844	
Kalish	44	53	....	....	....	....	72	1
Kherson	56	81	26	104	31	60	114	3
Kiev	170	240	....	....	4	....	41	4
Kovno	1,495	1,633	....	....	3	....	617	51
Kyeltzy	35	17	....	....	....	....	358	12
Lomzha	234	390	15	....	1	....	174	
Lublin	497	168	....	....	4	....	452	13
Minsk	1,849	1,642	....	....	....	....	726	1
Mohilev	811	1,152	2	5	7	2	563	1
Petrokov	81	22	....	....	....	....	151	
Plotzk	194	146	....	....	....	....	140	2
Podolsk	935	805	441	357	117	260	407	22
Poltava	177	1,185	24	128	....	....	45	
Radom	44	811	....	....	....	....	210	1
Suvalki	445	938	....	....	....	....	222	4
Syedletz	165	260	....	....	....	....	181	11
Taurida	61	46	....	....	38	38	4	7
Vitebsk	105	55	....	....	....	....	305	1
Volhynia	490	383	300	48	1	....	373	2
Warsaw	160	531	....	....	....	....	231	5
Wilna	578	1,132	....	....	....	....	452	5
Total	11,984	15,112	1,746	2,646	665	1,136	7,185	177

From numerous official reports of Benkendorff, Barons Hahn and Stempel, Kartzev and Islavin, up to 1886 (summarized in Nikitin), it is evident that the Jewish colonies in New Russia are in no way behind the Christian Russian villages in rational farming. If the colonies have not been as great a success as was anticipated, the fault lies rather with the method of foundation and the obstacles placed in the way by officials than with the Jewish colonists themselves.

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H. R.

AGRICULTURAL COLONIES IN THE UNITED STATES: With the exception of the partly successful experiment by thirteen Jewish families in the state of New York in 1837 (see below), Jewish agriculture and Agricultural Colonies in America are not of earlier date than the great Russo-Jewish migration of 1881–82.

First Jewish Colony.

The first agricultural colony settled by Jews in the United States was founded at **Wawarsing,** Ulster county, New York, in 1837, and was named SHOLOM ("Peace"). It was founded by thirteen Jewish families—under the leadership of a certain Moses Cohen—who left New York city, where they had been living, to engage in agriculture on farms which they had purchased. For five years they tried to make farming pay, but were compelled to add to their earnings from the land by manufacturing on a small scale and by trading. Some of the original settlers moved out of the colony during this period, and other Jewish families joined; but finding it impossible to support themselves by farming, they sold their holdings and moved away (1842).

Louisiana.

The first agricultural colony of Russian Jews in the United States settled on **Sicily Island,** Catahoula parish, near Bayou Louis, Louisiana, in the eastern part of the state, not far from the Mississippi river. It comprised 35 families from Kiev and 25 families from Elizabethgrad, and had been partially organized in Russia. When the colonists arrived in America in October, 1881, they found that negotiations for the establishment of the colony in Louisiana had been completed by H. Rosenthal. A New York commitee consisting of M. S. Isaacs, Dr. Julius Goldman, M. Ellinger, Charles L. Bernheim, and Henry S. Henry, acting as the representatives of the Alliance Israélite Universelle of Paris, France, advanced the colonists he sum of $2,800, nominally as a loan; and they possessed about $2,800 of their own. A tract of land, comprising about 5,000 acres, was purchased at $8 an acre. On their arrival at their future home, he colonists were lodged temporarily in three old houses that still stood on the property, which before the Civil War had been a plantation, and since hen had remained uncultivated. Lumber (for the rection of small houses), horses, farm implements, cattle, poultry, etc., were forwarded to the settlement from New Orleans by a local committee of he Alliance, which, under the chairmanship of Julius Weiss, had taken charge of the affairs of the olony.

General View of Woodbine Colony, New Jersey.
(From a photograph.)

The colonists, who numbered 173, were divided into three groups, so as to work most effectively on the land that had been purchased in three tracts. The ground was tilled, and corn, cotton, and vegetables were planted. The colonists worked with energy, building fences and generally improving the land, when, early in the spring of 1882, the entire region was flooded owing to an overflow of the Mississippi river—houses, cattle, implements, and crops being all swept away, and an expenditure estimated at over $20,000 was rendered nugatory. Some of the colonists removed to San Antonio, Texas, and St. Louis, Mo., while others purchased isolated farms in Kansas and Missouri, where they are now successfully engaged in agriculture.

South Dakota.

In July, 1882, Herman Rosenthal, a Russian from Kiev, president of the Louisiana colony, headed a group of 20 Russian families, who settled on farms in the southeastern part of what is now South Dakota, and formed a colony which they called **Crémieux.** It was situated in Davison county, fourteen miles from Mt. Vernon, the nearest railroad station, and twenty-six miles from Mitchell, the county-seat. Most of the colonists had quarter-section farms of 160 acres each, while some of the farms covered as much as a square mile (640 acres). Among the settlers were several families that had joined the ill-fated settlement in Louisiana. The colonists at Crémieux had means of their own, and the first year met with a fair measure of success. Oats, wheat, rye, and barley were sown, and yielded good crops, while especial attention was paid to the raising of flax. In the second year wheat was more extensively cultivated; but the wheat-bug made its appearance, and a large part of the crop was destroyed. In addition to this, a prolonged period of drought caused the death of many cattle. In the third year thunderstorms were so de structive to the standing crops that the colonists were compelled to mortgage their farms; but the rate of interest demanded on loans was so high that most of the settlers sold out and moved away. A few remained a year or two longer; but excessive interest on their mortgages and a scarcity of water proved a combination too powerful for them, and in the latter part of 1885 they also left the settlement. The failure may likewise be attributed, in a measure, to the distance of the colony from the railroad and the county-seat.

Another attempt at Jewish colonization in South Dakota was made soon after, under the auspices of the Alliance Israélite Universelle. Twenty-five unmarried young men settled as farmers upon a tract of land near Crémieux at a place which they called **Bethlehem-Yehudah.** They carried on their work upon a communistic basis; but, notwithstanding outside support, the experiment proved unsuccessful. After a precarious existence of a year and a half, during which there were much strife and discontent in the community, the settlement was abandoned.

THE SCHOOLHOUSE, WOODBINE COLONY, NEW JERSEY.

(From a photograph.)

Colorado.

An attempt to establish a Jewish agricultural colony in Colorado met with no better success. On May 9, 1882, 12 families were sent to **Cotopaxi** in the state of Colorado, with means furnished by the Hebrew Emigrant Aid Society of New York. The colonists were settled on government land, 160 acres being allotted to each family; but of 1,780 acres 100 only were fit for cultivation. Water was scarce, except in the spring, when mountain floods endangered existence itself. During the first year of settlement there were in all 15 families at Cotopaxi, with a total of 64 persons. After many hardships the settlers were compelled to leave the colony, as they could not make a living from the soil, and had no other industries from which to derive an income.

Oregon.

In the summer of 1882 a Jewish agricultural colony of socialists was established in the southwestern portion of Oregon, near the California line, by a party of Jews from southwestern Russia, who called themselves "Sons of the Free," and named their settlement **New Odessa.** The colony was situated 265 miles from Portland, near the town of Glendale, on the California and Oregon Railroad. Originally there were 40 persons in this settlement, most of them unmarried, and many of them would-be social reformers. A grave mistake was made in the selection of the land, but one-fourth of it being capable of cultivation. Some of the settlers lost courage before the first harvest and went away. In March, 1884, 10 new settlers bought 760 acres for $4,800; of which about 100 acres were planted in oats, wheat, barley, and potatoes. A few of the colonists tried to support themselves by cutting ties and firewood for the railroad, but to little purpose. This colony, too, proved a failure, and was abandoned in 1888.

North Dakota.

An attempt was made to found a colony of Russo-Jewish farmers in what is now North Dakota. This colony, known as **Painted Woods,** was located, in 1882, near the town of Bismarck. Twenty families, each receiving 160 acres, made the initial experiment, which was largely due to the efforts of Rev. J. Wechsler of St. Paul, Minn., and his Jewish fellow citizens. In the course of a year the colony had increased to 54 families, representing some 200 individuals; but, owing to prairie fires and severe drought during the winter of 1884–85, their losses were so heavy that there was much distress among the colonists. Before this period of misfortune began the population of the colony consisted of 71 men and 52 women and nearly 90 children. By the spring of 1885 only 40 colonists were left. Funds had been sent during the winter to relieve their wants; and, later, a sum of about $5,000 was furnished to provide seeds, implements, horses, and cattle. In all, about $20,000 had been spent upon the colony by the beginning of 1886. In that year the crops failed, entailing much suffering during the ensuing winter. In 1887 the colonists, having met with no more success than their predecessors, were obliged to give up. It is said that a few Jewish farmers, survivors of this colony, are still to be found scattered through North Dakota.

On March 27, 1884, an agricultural colony was founded in Pratt county, in the southern part of Kansas, which was named after **Sir Moses Montefiore.** At first the prospects of this colony were promising; but it was soon found that the cultivation of the soil was beset with difficulties that had been underestimated. As the settlers were unfitted for the hard work entailed by farming in this region, they were compelled to sell the land and leave. Some of them settled at Alliance, in New Jersey, while most of them—in all, 17 families—were established, April, 1885, near **Lasker,** in Ford county, Kansas, by the Montefiore Agricultural Aid Society of New York. About nine square miles of land were purchased, and each family was given a farm of 160 acres. For some years the colony throve, but in the end was also unsuccessful.

Kansas.

Through the efforts of the Jewish community of Cincinnati another attempt at colonizing in Kansas had been made in 1882. This settlement, which was called **Beer-sheba,** was located in Hodgeman county. Here, again, prospects, apparently bright, were soon dimmed. Owing to disputes between the colonists and the managers of the settlement the latter sold all the animals and implements, thus subjecting the former to many hardships. In order to earn a livelihood the farmers sought employment in Dodge City, Garden City, and other places, where they worked at trades, while their families remained on the farms. They continued to struggle on, and in a few cases succeeded in making their farms moderately profitable; but as a colony the attempt was not a success.

A third agricultural colony, known as **Hebron,** was established in southern Kansas. This settlement comprised 80 families, one-half having private means, the other being aided by the Montefiore Agricultural Aid Society. Only a few families succeeded in making their farms pay, and, as a whole, the attempt was a failure.

In March, 1886, **Gilead,** in Comanche county, Kansas, was settled by 20 families, most of whom were Rumanian; while **Touro** was begun with 12 Russian families, and **Leeser,** in Finney county, with a still smaller number. What has been said of the other Jewish Agricultural Colonies of Kansas applies also to these. Each attempt was a struggle beset with hardships, rewarded by occasional success, and ending in complete failure.

In 1882 Lazarus Silberman, a banker of Chicago, settled 12 Russo-Jewish families on 300 acres of land in Michigan, lying on the shores of Carp lake, between Lake Michigan and Grand Traverse bay. After many difficulties with the settlers, who either would not or could not make any payments on the amounts advanced to them, Silberman abandoned the enterprise; and soon after the colonists disbanded. The failure was ascribed as much to lack of capital as to the fact that the colonists were not practical agriculturists.

Michigan.

In August, 1891, 16 families of Russian Jews settled in Huron county, Michigan, some three miles from the town of Bad Axe. They called their settlement **Palestine.** The land was wild but good. The colonists took it on five-year contracts, agreeing to pay $12 an acre for their holdings, each family contracting for 40 to 60 acres. This settlement, like most of the other attempts at Jewish colonization in the United States, was begun too hastily, and without sufficient means to tide the colonists over the unproductive period and to secure them against probable losses from drought, fire, and flood. They succeeded in erecting a few shanties and log houses, but these were insufficient for their needs; and they ran into debt for the few horses and cows that they were able to obtain. In the spring of 1892 the Beth-El Hebrew Relief Society of Detroit (a city one hundred and thirty-five miles southwest of the colony) sent food and tools to the colonists, and on their behalf applied to the Baron de Hirsch Fund, which, at this time and in subsequent years, gave them substantial help. In spite of this support the farmers have been unsuccessful. Four or five have given up their holdings, while the rest are still struggling on in the hope of eventually paying off their burden of debt. In October, 1897, there were 13 men, 11 women, and 39 children in the colony. In April, 1900, there were but 8 families, and these, too, would have left but for the frequent and substantial aid rendered by philanthropic organizations.

Virginia.

Among other Jewish Agricultural Colonies having only brief existence may be mentioned one established by 15 Jewish families in 1883 on land purchased with their own funds near the city of Washington, D. C. This colony they called **Washington,** and it, too, was doomed to failure. Through the efforts of some philanthropic Jewish residents of Baltimore 9 families were established in November, 1882, at a place called **Waterview,** on the Rappahannock river, in Virginia, but before 1886 this colony had disappeared. A dozen Jewish families were colonized in Middlesex county, Virginia, in 1882, but did not remain there long.

Among several other futile attempts at Jewish agricultural colonization between 1882 and 1892 was one in Calaveras county, California.

Connecticut.

Jewish agricultural colonization in Connecticut dates from the settlement of three Jewish families, in 1891, at New London and Norwich, by the United Hebrew Charities of New York city, with money provided for the purpose by the Baron de Hirsch Fund. The families were sent to work in mills, but by strict economy they succeeded in a few years in saving enough money to enable the heads of the families, who had been dairy-farmers in Russia, to buy cheap farms near Norwich. Not long after, in

1892, one Ḥayyim Pankin, a Russian Jew, aided by the Baron de Hirsch Fund, bought a farm near **Chesterfield.** He soon succeeded in inducing 28 other Jewish families to settle near the same place. They all engaged mainly in dairy-farming, as the soil was not rich enough to make market-gardening profitable, although each farmer raised his own fodder and the potatoes and other vegetables required for his family. The general method by which these farms were purchased was by the payment of one-third to one-half in cash, the balance remaining on mortgage at 5 or 6 per cent per annum. Later, the Baron de Hirsch Fund made loans on second mortgage to some of the farmers, to enable them to improve their holdings. The population of Chesterfield has been unstable. Of the 28 families that settled in August, 1892, only 15 remained in the autumn of 1894; but 18 others had come in the meantime, so that in the latter year the total number of Jewish farmers was 33. In 1897, through the good offices of the trustees of the Baron de Hirsch Fund, a steam creamery was erected and a synagogue was built. In size the farms range from 32 to 132 acres, the average being about 60; the price paid, including buildings, averages $15 an acre. While some of the original settlers who were unsuccessful left the colony, new-comers took their places, so that the population has not decreased.

The general statistics of Jewish Agricultural Colonies in Connecticut may be summarized as follows: In April, 1891, 2,376 acres of farm land were owned by 19 Hebrew immigrant families (compare "American Jewish Year Book," 1899–1900, pp. 281 and 283). These farms cost $20,800, of which sum $5,840 was paid in cash. The total Jewish farming population at that time was 143 persons. In January, 1892, the number of acres of woodland and pasture owned by Jewish farmers was 7,843, of which 1,420 acres were cleared. The purchase price of these lands was $89,600, of which $36,050 had been paid, the balance remaining on mortgage at 5 or 6 per cent. These farms were owned by 52 families, consisting of 491 persons. The farmers owned 229 head of cattle.

In December, 1899, there were 600 Jewish farmers in New England, mainly in Connecticut, with some scattered in Massachusetts. It was estimated that $1,100,000 had been invested by them in their holdings, $1,250,000 remaining on mortgage. The principal groups of settlements in Connecticut are at **Chesterfield, Colchester,** and **Montville,** with others near Norwich and New London.

New Jersey.

Of all the Jewish Agricultural Colonies in the United States the most important are those founded in New Jersey. With few exceptions they were all established in the southern part of the state, and include **Alliance, Rosenhayn, Carmel, Woodbine, Montefiore, May's Landing, Halberton, Malaga,** and **Hightstown.** Of these only the first four still (1900) remain. There were 300 Jewish farmers in New Jersey at the beginning of the movement in 1882, 200 in 1893, and only 76 at the end of 1896. Through aid extended by the Jewish Colonization Association of Paris in 1897, the colonists were given effective help, so that in 1900 it was estimated that there were 250 Jewish farmers in the state—most of whom were settled in the southern part. Of these probably not more than 100 families make a living exclusively by farming.

The colony of **Alliance** is situated in Salem county, New Jersey, about a mile north of Broadway—a station on the New Jersey Southern Railroad. It is about 43 miles southeast of Philadelphia, and 4 miles from Vineland, the nearest market-town. The colony was named after the Alliance Israélite Universelle, which provided funds for its foundation. Three large wooden buildings were erected to afford temporary shelter for the colonists, who were brought thither in May, 1882.

The soil is a light sandy loam covered with the bush and scrub-oak common in southern New Jersey. At the outset 25 families, principally from cities of southern Russia (Elizabethgrad, Odessa, Kiev, etc.), settled at Alliance, but this number soon increased to 67 families. The first winter was passed by the colonists crowded together in the three buildings mentioned, their needs being provided for in part by the Hebrew Emigrant Aid Society. The next year the land was divided into fifteen-acre farms; houses consisting of two rooms and a cellar were erected, wells sunk, and other improvements made. Contracts were entered into under which each farmer was to pay within ten years $350 for his holding, the house being reckoned at $150. The number of acres devoted to communal purposes, school-buildings, factories, burial-ground, etc., was 150.

Each family during the first year of settlement received $8 to $12 per month for 9 months, according to the number of its members, and $100 worth of seed for planting. Each farmer also received some furniture, cooking utensils, small farming implements, etc. The second year each family received $30 worth of seed, and about 50 families were also supplied with sewing-machines. One of the large buildings above referred to was converted into a cigar factory during the second winter; but, the hands being unskilled, wages were very low. This industry was discontinued the next year, and the colonists suffered very much in consequence. Owing to these hardships and discouragements, by the end of 1884, 17 farmers abandoned their holdings, which reduced the population to 50 families, comprising 250 persons. About this time a party of delegates from the Mansion House Fund of London, England (Samuel Montagu, Benjamin L. Cohen, and Dr. A. Asher), visited and investigated the condition of the colony, with the result that $10,000 was sent for its aid to the New York Hebrew Emigrant Aid Society, the Alliance Land Trust being formed by Henry S. Henry, Isaac Eppinger, Leopold Gershel, Leonard Lewisohn, S. Muhr, F. de Sola Mendes, and others. About $7,000 was devoted to the completion of the purchase of the land in behalf of the colonists generally, the remainder being used to buy horses, cows, implements, etc., for the more deserving among them. New contracts were made whereby one-half of the farm was to be given to the holder free of charge, provided the other half was paid for in equal instalments extending over thirty-three years.

Local Industries.

Among the local industries established at Alliance were a shirt factory and a tailors' shop, the employment from which materially aided the colonists during the winter months. In 1889 the population of the colony was 529, of whom 282 were males and 247 females. The farmers owned 1,400 acres of land, of which 889 were cultivated. There were 92 houses in the colony, a synagogue (dedicated July 29, 1888), a library, a post-office, and a night-school. Through the joint efforts of the Baron de Hirsch Fund and the Jewish Colonization Association of London, tailors' shops have been established, thus affording a local market for produce. The most recent statistics obtainable regarding Alliance show that there are (1900) 96 Jewish families, aggregating 512 persons, in and around the colony (including **Norma**). Of these, 33 families devote themselves entirely to farming, 15 entirely to tailoring, 12 combine farming and tailoring, and the remaining 36 not only till their farms but also follow some other craft, such as masonry, shoemaking, carpentry, etc. Over 1,500 acres of land are owned by these settlers, of which 530 are devoted to fruit, 577 to vegetables, and the remainder to fodder or pasture. There are 87 dwelling-houses, with 141 outbuildings. The capital invested in 1897 was $112,298, of which $68,033 had been repaid in cash. The balance remained due. The value of the yearly products of the soil was estimated at $17,808. The colonists then owned 55 horses, 79 cows, and 4,700 fowls. See also ALLIANCE, New Jersey.

Another Jewish agricultural colony in New Jersey is known as **Carmel,** and lies in Cumberland county, in the southern part of the state, midway between Bridgeton and Millville. The nearest railroad station to the colony is at Rosenhayn, about three miles to the north of Carmel. Seventeen Russo-Jewish farmers, aided by Michael Heilprin of New York, settled here in 1882, and called the place Carmel. A year or two after the settlement, 7 of the original immigrants, discouraged by the poor results, left the colony, but their places were soon filled by others who came from western Russia. In 1889 the colony contained 286 persons, of whom 150 were men and boys and 136 women and girls, living in 30 houses. Eighty-two of their children attended the public school. The farms comprised 864 acres, of which the Jewish colonists occupied 848 acres, although only 123 were under cultivation. Corn, rye, buckwheat, vegetables, and berries were the chief crops. During the winter the farmers supported themselves by tailoring. In the latter part of 1889, owing to a gift of $5,000 by Baron Maurice de Hirsch, 1,500 additional acres of land were purchased, and 36 new houses erected at an average cost of $800 each.

The condition of the colony at Carmel has been one of varying prosperity and depression. Outside aid, either by the establishment of local industries, by liberal loans on mortgage at a low rate of interest, or even by direct gifts, has from time to time been necessary to enable the colony to exist. Carmel contained, in 1900, 89 Jewish families, whose members aggregated 471 persons. The number of families engaged exclusively in farming is 19; 14 combine farming and tailoring, 13 are engaged in farming, 23 in trades other than tailoring, and 33 earn their living exclusively by tailoring. These families own 1,029 acres of land, of which 113 are devoted to fruit-growing, 504 to raising market produce, while the remaining land is devoted to pasture or fodder. Of the dwelling-houses, 46 are occupied, together with 86 barns and other outbuildings. The total value of these holdings is estimated at $84,574, on which there is an indebtedness of $26,273. The yearly produce of the soil was, in 1900, valued at $12,585; that actually sold brought $8,200, while the remainder was consumed by the producers. The settlers of Carmel own 36 horses, 114 cows, and 3,300 fowls. In the community several factories have been established—chiefly for the manufacture of clothing—and the employment they afford is a source from which many of the settlers derive their principal means of livelihood.

Rosenhayn, another colony in the same state, is situated in Cumberland county, on the New Jersey Southern Railroad. It was founded by the Hebrew Emigrant Aid Society of New York, 6 families having been sent to the northern part of Rosenhayn in 1883. In 1887 other Jewish families bought land near Rosenhayn, and, to pay for it, worked at tailoring in Philadelphia. In the following year 37 additional families settled in the neighborhood, where they were sold farm land on the condition that they should build houses and cultivate a certain part of their holdings within a specified time. This agreement imposed hardships on the colonists; for, in order to meet their payments, they had to work at tailoring. For some time they lived and toiled in a large wooden building opposite the Rosenhayn railway station. By the latter part of 1889 the Jewish settlers owned 1,912 acres at Rosenhayn, of which, however, only 261 acres were under cultivation—producing chiefly berries, corn, and grapes. There were 67 families, living in 23 houses, 6 of which were built by local Jewish carpenters. The population at that time amounted to 294, comprising 149 males and 145 females. Sixty of the children attended the public school. In this community there are 47 families, who derive a living wholly or in part from their farms, and who hold a total of 1,388 acres, of which 948 are under cultivation. They own 7,415 fruit-trees, 28,770 grape-vines, 128 horses and cows, and upward of 6,000 fowls. The value of their holdings is estimated at $85,520, upon which there is an indebtedness of

THE BAND OF THE WOODBINE COLONY.
(From a photograph.)

$26,986. Here, as at the other successful southern New Jersey Jewish colonies, there are factories, where a portion of the people earn most of their living expenses, thus furnishing a local market that pays a fair price for their products and enabling them to avoid the expensive freight rates and commissions attaching to the sale of produce elsewhere.

Woodbine, situated in the northern part of Cape May county, New Jersey, at the junction of the West Jersey and Seashore and the South Jersey railroads, is, at the present time (1901), the most successful of the Jewish colonies in America. It was established August 28, 1891, by the trustees of the Baron de Hirsch Fund, and since that time has been carried on under their supervision. The land, comprising about 5,300 acres, was purchased for $37,500. The farms are located around the town, which contains several factories, a synagogue, a church, two public schools, a number of stores, and about a hundred neat frame dwellings, sheltering a population of about 1,000 souls. In 1901 there were 52 families of Jewish farmers at Woodbine, representing a total of about 400 persons. Of the farms 49 contain 15 acres each; two, 10 acres each, and one, 30 acres. Of the total of 785 acres no less than 500 are under cultivation. The principal products are berries, small fruits, and garden truck, as well as dairy products. The aggregate value of the farms is about $50,000. Besides these farms, the Baron de Hirsch Agricultural School has farm land to the extent of 270 acres, of which 121 acres are under cultivation. The town affords a local market for farm products, and the townspeople find sufficient employment in the local factories. It has been found that this system of combining local industries and farming gives the very best results.

Various other attempts to establish Jewish Agricultural Colonies in New Jersey have failed. The colony at **Estelleville,** established in 1882, not far from Alliance, was abandoned in the spring of 1883. Another colony at **Montefiore,** near Belle Plain, a station on the West Jersey Railroad not far from Woodbine, was also abandoned soon after its foundation, leaving 28 houses and a factory standing. In 1891 a syndicate of New York Jews bought up several thousand acres of land for farming purposes about four miles from May's Landing, in Atlantic county, but the colony has been of slight importance. Emphasis should be placed upon the fact that only by the combination of farming and local factory employment have the Jewish colonies in southern New Jersey been able to survive. M. R.

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AGRICULTURE.—Historical Aspects:

Israel Originally Pastoral.

AGRICULTURE.—Historical Aspects: Agriculture was the basis of the national life of the Israelites; state and Temple in Palestine were alike founded on it. At the outset the Hebrews are represented as a pastoral tribe. "A roaming Aramean was my father," said the Israelite when offering his first-fruits as a thanksgiving before the Lord (Deut. xxvi. 5, *Heb.*). The Patriarchs are mainly herdsmen, pasturing their sheep and cattle on commons, without generally cultivating the soil: at the same time Isaac "sowed in that land [Gerar], and received in the same year a hundred-fold" (Gen. xxvi. 12); and Joseph's dream of sheaves of corn in the field (Gen. xxxvii. 6, 7) seems to betoken familiarity with agricultural life. But Jacob and his sons enter Egypt as shepherds only (Gen. xlvii. 3); and this pastoral life was adhered to until even a later period by the tribes of Reuben, Gad, and by half of the tribe of Manasseh, inhabiting the trans-Jordanic plain (Num. xxxii. 1), and by the clans dwelling in the highlands of western Palestine (I Sam. xxv. 2). A certain dislike to agricultural life was, however, manifested among the sons of Rechab (Jer. xxxv. 7). The entire Mosaic legislation was conditioned upon Israel's possession of Canaan as the land promised to Abraham. The Sabbath had chief significance to a people that had passed the pastoral stage and that employed man and beast in agricultural labor (Ex. xxxiv. 21). Still more closely connected with agricultural life were the three festivals of the year (Ex. xxiii. 14-16). The system of public provision for the poor was based upon agricultural life: the Law claimed the gleanings of the harvest, of the vineyard, and of the olive-grove for the poor and the stranger (Lev. xix. 9, 10; Deut. xxiv. 19-21). The Sabbatical year of release—the produce of which was reserved for the poor, the stranger, and the cattle (Ex. xxiii. 11)—and the Jubilee year, with its restitution of the ancestral possessions (Lev. xxv. 28), were based upon an agricultural economy (see AGRARIAN LAWS; LAND TENURE; SABBATICAL YEAR).

Direct Relations with God.

The whole conception of God as the bountiful giver, as well as that of His retributive justice—dealing blessings to the observer of the Law, and sorrows or "curses" to the transgressor—is founded altogether upon the fact of Israel's agricultural enjoyment of Canaan (Ex. xxiii. 25; Lev. xxvi. 3-6, 10, 20, 26; Deut. viii. 7-10, xxviii. 3-5, 12, etc.). Canaan was totally dependent for its fertility upon the rain of heaven, which God would grant or withhold according as Israel was faithful or unfaithful (see Driver, "Commentary on Deut." pp. 129 *et seq.*). The impression which Palestine—with its brooks and fountains, its valleys and hills, its fields of wheat and barley, its plantations of vines and fig-trees and pomegranates—made upon the Israelites, unaccustomed as they were to Agriculture, is vividly portrayed in the episode of the spies (Num. xiii. 23 *et seq.*). It appears that when the magnificent fruit of the country was shown to the people, far from awakening a desire to take possession of the land that "flowed with milk and honey," it filled them with fear by reason of its very size, just as did the uncommonly tall men and strong cities that the spies had seen. Canaanite agricultural development presented to the Hebrew shepherd-tribes a superiority from which they shrank with a self-depreciating awe.

Agriculture Learned from the Canaanites.

Centuries had to elapse before Judah and Israel could dwell safely "every man under his vine and under his fig-tree, from Dan even to Beer-sheba" (I Kings, iv. 25), and before the Hebrew farmer could feel that it was his God who instructed him how to plow and to sow and to cast in the wheat and the barley and the rye (Isa. xxviii. 26). The subjugated Canaanites no doubt were made to initiate their Israelitish conquerors into the practises of agricultural life. The land hitherto held to be watered and made fruitful by the Canaanite gods, Baal and Astarte, was conceived to be henceforth under the tutelage of the national deity of Israel, but the art of its cultivation had to be learned from its former owners, and here was a fruitful cause for the people's continual lapses into Canaanite idolatry. The unbridled joy of the harvest and the vintage filled the land with songs and dancing (Judges, ix. 27); and the "high places," as centers of idolatrous worship, continued to exert a baneful spell upon the farming population settled in the vicinity. This was in the main the contest between Baal and YHWH in the time of the early prophets; and Hosea (ii. 10) complained that Israel did not know that it was God, and not Baal, who gave the corn and wine and oil. Only when the name of Baal should no longer be mentioned (*ib.* 18) would the blessings of Agriculture have no admixture of loss and suffering. "Baal" remained the name for the fructifying rain down to the time of the Mishnah (see Sheb. ii. 9, and elsewhere; compare *bet Baal*, the expression for a field watered by rain; see below).

That the Israelites practised Agriculture with success is learned from the statement that Solomon sent to Hiram annually 40,000 kor (about 440,000 bushels) of wheat and barley and 40,000 baths (340,000 gallons) of oil (I Chron. ii. 9 [A. V. 10]). In Ezekiel's time Judah traded extensively with Tyre; sending thither wheat, honey, oil, and balm (Ezek. xxvii. 17). On the other hand, in the time of the Judges, the Midianites and Amalekites regularly destroyed the produce of the soil when the sowing-time had passed (Judges, vi. 2, 3); and in King Saul's time there was no smith found in the land to sharpen the plowshares, because the Philistines would not allow the Israelites to furnish themselves with weapons of war (I Sam. xiii. 19, 20). The great stride forward made during the reign of Solomon indicates that a very large class of the Canaanite population must have been subjugated to perform the main labor of farming for Israel.

Division of Fields in Modern Palestine.

(From a photograph by Bonfils.)

Estimation of Agriculture in the Bible.

The cultivation of the soil is described by the Bible as the destiny and duty of man from the beginning. Adam is placed in the Garden of Eden to dress it and keep it; and when expelled he is sent forth to till the ground (Gen. ii. 15, iii. 23; Ps. civ. 14). The millennium of peace will see a people given only to agricultural pursuits (Isa. ii. 4; Jer. xxxi. 11; Hosea, xiv. 7; Amos, ix. 13; Micah, iv. 4; Mal. iii. 11; Ps. lxxxi. 17 [A. V. 16]). The blessings of the Patriarchs and the Prophets were founded upon agricultural life (Gen. viii. 22, xxvii. 28; Deut. xxxiii. 13, 16, 28). Judges, prophets, and kings (Judges, vi. 11; I Kings, xix. 19; I Sam. xi. 5) are called from the plow to be leaders in Israel. King Uzziah is especially mentioned as a lover of husbandry (II Chron. xxvi. 10). If at times the cultivation of the soil was regarded as a curse (Gen. iii. 17, iv. 12), it was because the blessing of God was withdrawn from the soil for man's sin. If it was not always an easy task, all the greater was the joy of the harvest that rang through their psalms (Ps. lxv., lxxii.; Isa. xvi. 9, 10)—a joy which expressed itself in gratitude to God and in making the needy to be sharers in His gifts (Deut. xvi. 11–15, xxvi. 11). "He that tilleth his land shall have plenty of bread," says the Book of Proverbs (xii. 11, R. V.). "The king himself is served by the field" (Eccl. v. 8).

In Post-exilic Times.

The love for Agriculture became so ingrained in the Jew that he contemptuously gave the trader the name of "Canaanite" (Zech. xiv. 21; compare Hosea, xii. 8 [A. V. 7]). This attachment to the soil and its cultivation increased rather than diminished during the Babylonian Exile. "Houses and fields and vineyards shall be possessed again in this land"—this was the divine message sent to the people through the prophet Jeremiah before the catastrophe came upon the land (Jer. xxxii. 15). In fact, it was only because the land did not have its Sabbath years of rest, as the Law prescribed, that the people were delivered into the hands of the enemy, according to the warning of Lev. xxvi. 34, 43. Every prophetic vision of the future contained the promise of great agricultural prosperity for the exiled Jew (Amos, ix. 13 *et seq.*; Isa. xxxv. 1; Ezek. xxxiv. 26 *et seq.*). Not only those who wandered into Babylonian captivity, but those also who were left in Judea, became peaceful tillers of the soil (Jer. xxix. 5; II Kings, xxv. 12). The words of Neh. xiii. 15 give us an insight into the wine and fruit production of the Judean colony, which was considerable enough to induce the Tyrians to erect markets in Jerusalem, where the Jews exchanged their produce with them even on the sacred Sabbath.

We have an excellent description of the fertility of the soil by a non-Jewish observer in the Letter of Aristeas (§§ 107–114), written in the second century B.C., and in Hecatæus, fragments of which are preserved by Diodorus, xl. 3, 7. Josephus (“Contra Apionem,” i. 22) says: “Unlike other cities which, having a large population, neglect agriculture, the inhabitants of the highland of Samaria and the neighborhood of Idumæa devote great labor to the cultivation of the soil. The land has large plantations of olive-trees, of wheat, barley, and other cereals, and an abundance of wine, dates, and other fruit. It is well adapted both for agriculture and commerce.” In the same work (i. 12) he says: “We neither inhabit a maritime country nor do we delight in merchandise; having a fruitful country for our habitation, we take pains in cultivating that only.” In his “B. J.” ii. 3, §§ 2–4, he describes Galilee as “exceedingly fertile, full of plantations of trees of all sorts, no part of it lying idle; its many villages full of people owing to the richness of the soil.” So Perea, “in spite of its rougher soil, is richly planted with fruit-trees, chiefly the olive, the vine, and the palm-tree.” “Still more fruitful are the hills and valleys of Samaria and Judea. Besides their abundance of trees, they are full of autumnal fruit, both such as grow wild and such as require cultivation.” Especially of the Ḥasidim or Essenes we are told by Philo (“On the Virtuous Being Free,” xii., and in the fragment preserved by Eusebius, “Præp. Ev.” viii. 10) that they devoted all their energy and skill to the cultivation of the soil as a truly peaceable pursuit of life. Indeed, it required no small share of self-sacrifice and piety to live as a farmer and observe the Mosaic laws concerning the tithes and other gifts claimed by priest and Levite, the altar and the poor, the Sabbatical year of release and similar precepts, while at the same time many a year's produce was spoiled by locusts and drought or other irresistible cause. What such a calamity meant for the nation may be learned from the Book of Joel and from Megillat Ta'anit. But, unlike the Israelites during the First Temple, the Jews of the second commonwealth conscientiously observed the seventh year of release (see Josephus, “Ant.” xii. 9, § 5; xiv. 10, § 5). Still the rural population (*'am ha areẓ*) was not as strict in these matters as the doctors of the law wished them to be, and they were consequently treated with suspicion. All the more rigorous were the Ḥasidim or Pharisees in their exclusivism. It is chiefly owing to this feature that we find agricultural life so extensively treated of in the Mishnah, the whole first section, Zera'im (with the exception of the first treatise), being devoted to it.

PLOWING AND HOEING.

(From Wilkinson, “Ancient Egyptians.”)

Love for Agriculture was assiduously inculcated by the Jewish sages. “Hate not toilsome occupation and husbandry appointed by the Most High” (Ecclus. [Sirach], vii. 15, *Greek*). In Vita Adæ et Evæ, 22, it is the archangel Michael who instructs Adam in paradise how to sow and to plant. In the Book of Jubilees, xi. Abraham is represented as the inventor of an improved method of plowing the field so as to protect the seeds against birds. In Ex. R. xxxix. we are told that the faithful observance of the agricultural seasons by the inhabitants of Palestine induced Abraham to make his stay there. In the Testaments of the Patriarchs it is Issachar, the model of Essene piety (compare Gen. R. xcviii. xcix.; Targ. Gen. xlix. 15), who says (Testament of Issachar, iii. 5): “I became a husbandman for my parents and brethren, and brought in the fruits of the field according to the season, and my father blessed me, for he saw that I walked in simplicity. . . . Keep therefore the Law of God, my children, and get simplicity. Bow down your back unto husbandry and labor in tillage of the ground in all manners of husbandry, offering gifts unto the Lord with thanksgiving, for with the first-fruit of the earth did the Lord bless me, even as He blessed all the saints from Abel even until now.” **In the East.** Accordingly, many prominent rabbis in Judea and in Babylonia were industrious cultivators of the soil, notwithstanding Ecclus. xxxviii. 25: “How can he get wisdom that holdeth a plow?” (compare Ber. 35*b*); many instances in the Talmud (Peah, ii. 6; Shab. 150*b*; Ḥul. 105*a*) illustrate this fact. Rabba's pupils were exempted from attending his lectures in the months of Nisan and Tishri, as these sowing and harvest seasons required their presence in the field (Ber. 35*b*).

The Jews were probably the chief producers of wine and oil also in Syria and all the lands colonized by them, or otherwise the rabbinical prohibition of the wine and oil prepared by the heathen (Shab. 17*b*) could hardly have been adhered to. In Africa also the Jewish colonists produced wine, oil, and wheat, and the strange identification of the Egyptian god Serapis with Joseph made by both Jews ('Ab. Zarah, 43*a*; Tos., 'Ab. Zarah, v. [vi.] 1) and Christians (see “Vita Saturnini,” quoted by Mommsen, “Römische Geschichte,” v. 585, and King, “Gnostics,” p. 161) probably owes its origin to the fact that the wheat exported from Alexandria was shipped to the Serapeum in Ostia under the symbolic tutelage of Serapis, the god with a measure on his head, which suggested resemblance to Joseph, the seller of corn in ancient Egypt (Mommsen, *ibid.* v. 577; Suidas, *s.v.* "Serapis"). The Alexandrian Jews owned ships and were mariners themselves, undoubtedly owing to their living near the seashore and their being made exporters of corn by the Jewish farmers throughout Africa (see Grätz, "Gesch." i. 387, note 3). That the Jews of Alexandria were both farmers and shipowners we learn from Philo ("Contra Flaccum," viii.). But Herzfeld ("Handelsgeschichte des Jüdischen Alterthums," pp. 76–102) has shown that the Jews in Palestine, too, from the time of the Maccabees until the destruction of the state, exported, partly in their own ships, their produce of crops, oil, and wine, of balsam, honey, spices, and of drugs of all kinds, and that the Jews remained tillers of the soil in all parts of the Roman empire, while pursuing other trades as well, as may be learned from the fact that they bought slaves and converted them to Judaism until they were forbidden to do so by Constantius in 339 and by Theodosius in 393 ("Codex Theodos." xvi. 8, §§ 4, 9).

In Arabia the Jews of Yemen were in the time of Mohammed thrifty farmers. The Jewish colonists of Ḥaibar especially were very successful in the cultivation of wheat and of palm-trees, before their wholesale slaughter by Mohammed.

The Jews of Abyssinia have always been farmers, and the Ten Tribes are described as agriculturists in the mythical story of Eldad ha-Dani.

In Western Europe.

The Jews of southern France pursued an agricultural life and were possessed of ships for their wine trade from the sixth to the ninth century (Cassel, article "Juden" in Ersch and Gruber, "Encyklopädie," xxvii. 61, 64; Grätz, "Gesch." v. 56, after Gregory of Tours. See also Stobbe, "Juden in Deutschland," p. 7). In Languedoc many were owners of the vineyards (J. Bédarride, "Les Juifs en France," p. 87; see Saige, "Les Juifs du Languedoc Antérieurement au XIV^{e} Siècle, 1881," p. 70). In the time of Charlemagne, Jews used to farm large tracts of land for their Christian neighbors who had no experience in agricultural life, but the legislative measures of the king, intended to render the Jews as a merchant class more serviceable to the state, prohibited this (Bédarride, *l.c.*, p. 75). It was especially the wine trade which they controlled (Depping, "Die Juden im Mittelalter," p. 53).

In Spain, in the early Middle Ages, the Jews were the chief agriculturists, and remained such, notwithstanding Visigoth legislation prohibiting them from working in the field on Sunday, and buying slaves and the like (see Grätz, "Gesch. der Juden," v. 70, 168). Under Egica, in 694, they were forbidden to own land and carry trade in their own ships, but in 711 the Arabs, after the invasion under Al-Tarik, restored the rights of the Jews, and the latter were quick to learn from their Moorish neighbors how to improve the method of irrigating the soil by hydraulic machines and the like (see Bédarride, *l.c.*, p. 94 and note 24 on p. 463). The great silk industry of the Spanish Jews (see Grätz, "Gesch. der Juden," v. 396 *et seq.*) makes it probable that they had also plantations of mulberry-trees, or perhaps the Sicilian Jews provided them with the raw material.

In Portugal the Jews were always allowed to cultivate the land and produce wine, while they were forbidden to do so in Spain under Christian rulers (see Kayserling, "Gesch. d. Juden in Portugal," p. 58).

In Greece the Jews during the twelfth century, says Hertzberg in his "Gesch. Griechenlands," were most prosperous as agriculturists. Benjamin of Tudela found Jews inhabiting the vicinity of Mount Parnassus occupied in tilling the soil ("Travels," ed. Asher, p. 16). In Italy the Jews were encouraged by Pope Gregory V. to be owners of land, though he would not countenance their having Christian slaves (Güdemann, "Gesch. d. Jüd. Cultur in Italien," p. 30). The Jews, first of Greece, then of Italy, devoted particular care to the culture of silk, which involved the plantation of mulberry-trees, and helped toward the improvement of land and commerce (see Grätz, "Gesch." v. 272, note 4; and Güdemann, "Gesch. d. Jüd. Cultur in Italien," p. 240).

In his "Gesch. d. Jüd. Cultur in Italien," p. 52, Güdemann calls attention to the warnings of the work Pirḳe Rabbi Eliezer against the wandering life of the trader, wherein occurs this sentence, A. ii.: "God particularly promised fertility of the land to the Israelites in order that they might lead a contented and quiet domestic life, and not be required to travel about from town to town."

In Central and Eastern Europe.

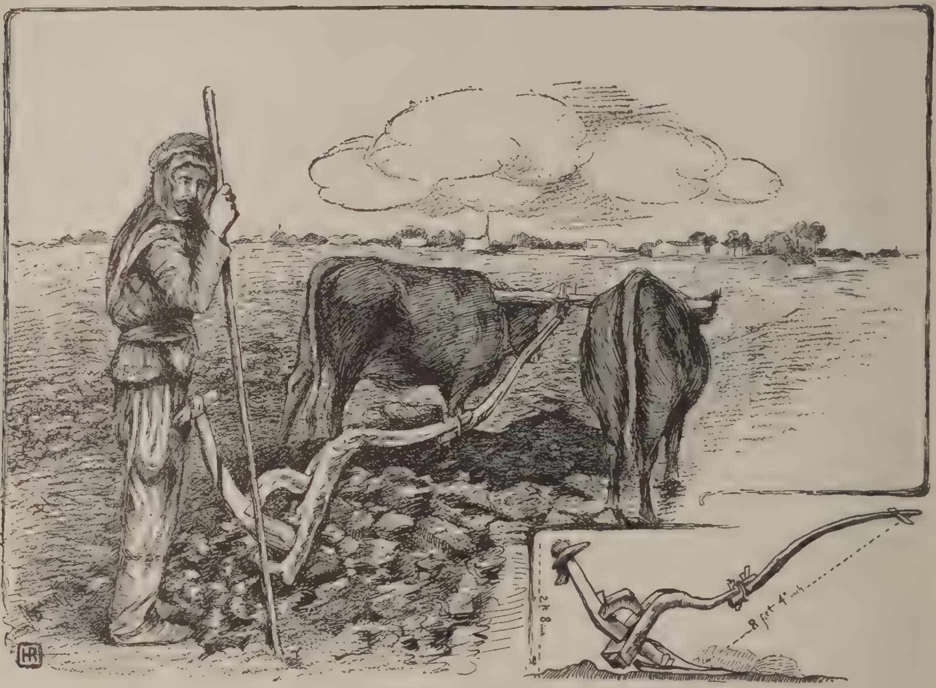
In Germany the Jews, being compelled by the Jewish law, which forbids the use of non-Jewish wine, to manufacture their own, produced sufficient to sell some of their own wine to non-Jews also. A decree of Henry IV. permitted the Jews to sell their own wine and drugs—revoking thereby one of Charlemagne forbidding the sale of the same (see Stobbe, "Gesch. d. Juden in Deutschland," p. 231, note 90). Henry IV. also permitted the Jews of Speyer to own vineyards and gardens, which fact makes it probable that they superintended the work themselves. The Jews of Silesia, Austria, Switzerland, and Frankfort-on-the-Main likewise possessed vineyards (see the quotation in Stobbe, "Gesch. d. Juden in Deutschland," pp. 177, 276, note 171).

In modern Europe the Jews—partly under the impulse of the governments, partly of their own free will—have endeavored to reawaken their ancient love for agricultural pursuits. The Jewish communities of Warsaw and Kalish in 1842, in response to a memorandum by Prince Paskyevitch, organized societies for the promotion of Agriculture with apparently great success, for the time (see Jost, "Neuere Gesch." ii. 293–313; Cassel, article "Juden," in Ersch and Gruber, p. 139). Still greater was the success of such efforts made in Bavaria (Scheidler, "Juden Emancipation," in Ersch and Gruber, p. 307, note 5, where reference is made to statistics showing that more than 20 per cent of the Jewish population of Bavaria were devoting themselves in 1844 to agricultural and artisan pursuits).

Among the Jews in the Caucasus many were formerly large owners of orchards and vineyards; some produced wine, others a species of tobacco (Andree, "Zur Volkskunde der Juden," p. 281). According to J. J. Benjamin ("Eight Years in Asia and Africa," 2d ed., 1858, pp. 96 *et seq.*), the more prosperous Jews in Kurdistan are farmers; they go with their wives and children to the fields and the vineyards in the morning, and return only in the evening. They literally observe the law of leaving the corners of the field and some of the grapes for the widows and orphans (Lev. xix. 9, 10).

In America.

On the virgin soil of America the Jews were among the pioneers of Agriculture. While Louis de Torres introduced tobacco into use for civilized mankind (Kayserling, "Columbus," p. 95), Jews transplanted the sugar-cane from Madeira to Brazil in 1548 (according to Fishell; see M. J. Kohler, "Publ. Am. Jew. Hist. Soc." ii. 94) or in 1531 (Lindo, in G. A. Kohut's article, *ibid.* iii. 135; compare Joseph ha-Kohen, in R. Gottheil's translation, *ibid.* ii. 133). During the seventeenth century the sugar industry was monopolized by the Jews, and with their expulsion from Brazil it was transplanted to the West Indies, where, in 1663, David de Mercato's invention of new sugar-mills benefited the sugar-trade in Barbados. The Jews in Georgia, chief among them Abraham de Lyon, transplanted vine and silk culture from Portugal to America ("Publ. Am. Jew. Hist. Soc." i. 10). But while De Lyon cherished great expectations in that direction, the Jews of Georgia in general found the production of indigo, rice, corn, tobacco, and cotton more profitable (*ibid.* p. 12). In fact, the cotton-plantations in many parts of the South were wholly in the hands of the Jews, and as a consequence slavery found its advocates among them. K.



Plowing in Palestine.
(After Benzinger, "Hebräische Archäologie.")

In Rabbinical Literature.

The following pithy sentences, culled from rabbinical literature, will serve to show the estimation in which Agriculture was held in the latter days of Jewish national life: "In time to come all handicraftsmen will turn to the working of the soil: for the soil is the surest source of sustenance to those that work it; and such occupation brings with it, moreover, health of body and ease of mind" (Yeb. 63*a*). "He that owns no land is no man" (*ib.*). "The verse, Deut. xxviii. 66, is to be thus expounded: 'Thy life shall hang in doubt before thee': this refers to him that buys his food-supplies from year to year; 'thou shalt fear day and night': this refers to him that buys them from week to week; 'thou shalt have none assurance of thy life': this refers to him that depends upon the store-keeper" (Men. 103*b*; Yer. Shab. viii. 11*a*; Yer. Sheḳ. viii. 51*a*; Esther R., introduction). "He that toils and strives after money, the while he has no land of his own, what enjoyment hath he from all his travail?" (Lev. R. xxii.). "Although trading gives greater profits, these may all be lost in a moment; therefore, never hesitate to buy land." "Sow, but do not buy grain, even though grain be cheap and thy land be poor" (Yeb. 63*a*). "A man may not sell his field and put the money in his purse, or buy a beast, or furniture, or a house, except he be a poor man" (Sifra, Behar, 5). "When a man sold a field out of his patrimony, his relatives would bring barrels filled with cabbage-stalks and nut-shells and break them before him; the children would gather up the contents and shout, 'N. N. has cut himself off from his inheritance!'; and when he took it back again they did the same, shouting, 'N. N. has got back his patrimony'" (Yer. Ket. ii. 26*d*). "He that hath a little garden of his own, and fertilizes it, digs it, and enjoys its produce, is far better off than he that works a large garden upon shares" (Lev. R. iii.). "Hast thou a field? work it with all thy might: if a man make himself a slave unto his field, he will be satisfied with bread" (Sanh. 58*b*). "He that inspects his field every day will find a stater [Greek coin] in it" (Ḥul. 105*a*). In Eccl. R. ii. 20, a story is told of a very old man who labored early and late at planting trees, though, as the emperor Hadrian taunted him, he could not expect to enjoy their fruit: the moral of the interesting narrative being that every man is bound to till the ground, even though he may not expect to reap the fruit of his labor; for when he came into the world, he found that other men had subdued and cultivated it for him: therefore shall he not allow his portion to run wild or lie barren; for there are others that shall come after him.

F. de S. M.

——**Physical Aspects:** The various Physical Aspects of Agriculture among the Jews may properly be treated in their natural order of consideration: first as to the soil and climate; next as to the operations necessary to produce and secure crops.

Soil Conditions.

The soil of Palestine is of a most varied character and composition, consisting of alluvial deposits in the maritime plains and in the Jordan valley, and of the products of cretaceous limestone and basaltic rocks in the more elevated regions. The natural fertility of the former districts was carried into mountain regions by building low walls of "shoulder-stones" (Mishnah Sheb. iii. 9), and filling in the rock-ledges behind them with the inexhaustible alluvial earth of the valleys (*ib.* iii. 8). In this manner the mountainous districts of Samaria, Gilboa, Carmel, and other ranges were celebrated in ancient times for their fertility. But such artificial arrangements needed constant attention to keep them in condition and to protect them against heavy rains (see Anderlind, in "Zeit. Deutsch. Paläst. Ver." ix. 37); so that warfare and the subsequent depopulation have considerably diminished the productiveness of such regions. The lofty plain between Lake Gennesaret on the west and the Hauran range on the east, with its underlying volcanic substratum, proved a most fertile soil for wheat, as many as two and three crops a year being gathered. The most fertile fields, however, were liable to be more or less thickly strewn with boulders (Matt. xiii. 5 and parallels; Mishnah Kil. ii. 10, vii. 1), the Mishnah mentioning that occasionally these were too large for a man's unaided strength to remove (Sheb. iii. 7). The easiest and best use that could be made of the troublesome smaller stones which abounded in rich, rocky soil was to lay them up in fence-rows, as protection against roaming cattle: such stone-rows were numerous in the extreme—if one may judge from the fields of to-day (see illustration on p. 263). In some regions stones were so abundant that they had to be removed after each annual plowing (see Vogelstein, "Die Landwirtschaft in Palästina," p. 10, note 14).

Water-wheel in Palestine.
(From a photograph by Bonfils.)

In Mishnaic times various kinds of soil were distinguished and classified, such as *'idit*, soil of first quality; *benonit*, medium; and *zibburit*, poor soil (Giṭ. v. 1); also according to degree of moisture, "dry," "middling," and "arable" (Baraita, Ta'anit, 25*b*). Stones were held to show the fertility of the soil: if they were hard and flint-like (*ẓunama*), the soil was good; if of clayey consistency (*ḥarsit*), it was likely to be poor, forming hard clods and baking in the sun (Num. R. xvi.; Tan. Shelaḥ Leka, 12). Land which naturally produced thorn-bushes was good for wheat: if it grew weeds, it was fit for barley only (Yalḳuṭ, Job, § 918; compare Jer. xii. 13). A soil which had produced a crop of flax was held to be excellent for wheat; and land was sometimes tested by sowing a small piece in flax (Kil. ii. 7). A southern exposure was found to be beneficial; but such land required irrigation (Josh. xv. 19, Men. 85*a*).

Climate.

In contrast with Egyptian agriculture (which depended solely upon the river Nile), in Canaan the "first rains and the latter rains" became necessarily matters of especial importance and significant blessing (Lev. xxvi. 3–5; Deut. xi. 13, 14). The first (autumn) rains began in the middle of November (Ḥeshwan, or Kislew) and were called *yoreh* or *moreh* (Deut. xi. 14, Jer. v. 24). These were succeeded by the heavy and continuous winter rains, and, finally, by the *malḳosh*, or spring showers, in the month of Nisan (Joel, ii. 23; Ta'anit, 6*a*). So important was the rain after the long Syrian summer of extreme heat had parched the land, that the blessing asked for in the formula of Deut. xxvi. 15 was interpreted as a petition for rain and dew—prayers for which were likewise interpolated in the daily ritual (Mishnah Ta'anit, i. 1). Fast-days were appointed in times of drought (*ib.* 4–7). The fall rains were considered requisite to soften the ground preparatory to plowing and seeding; and the spring rains were equally necessary for the filling up of the grain in the ear, as expressed by the fellahin's proverb of to-day: "A shower in April is worth more than a plow and a yoke of oxen" (Klein, in "Zeit. Deutsch. Paläst. Ver." iv. 72, quoted by Vogelstein, *l.c.* 4, note 23). The transition from the rainy period of spring to the drought of summer is gradual, the showers growing lighter and less frequent. The mountain streams, however, continue to run high for a brief period, and then gradually slacken and dry up entirely. From Nisan to Tishri a rainstorm is a rarity, moisture being furnished by the heavy night-dews, which sometimes wet the ground to such an extent as to give it the appearance of having been rained upon.

Crops.

Of all the crops planted wheat (*ḥiṭṭah*) was the most important in Palestine as elsewhere: so great was the fertility of the land that more wheat was produced than was required for home consumption; and it was exported in considerable quantities (I Kings, v. 25; Ezra, iii. 7; Ezek. xxvii. 17; Acts, xii. 20). Two kinds were distinguished, light and dark (B. B. v. 6). Barley (*se'orah*) was used for bread mainly by the poorer classes (Ruth, iii. 15; Mishnah Neg. xiii. 9), and was also used for feed for animals (Tosef., Soṭah iii. 4). Spelt (*kusemet*), an intermediate grain between wheat and barley, was customarily sown in the borders of fields. Oats (*shifon*) were not much grown. Millet (*doḥan*), beans (*pol*), and lentils (*'adashim*) were also widely cultivated for food (II Sam. xvii. 28, Ezek. iv. 9). Flax (*pishtah*) was certainly grown (Josh. ii. 6), and possibly cotton (*karpas*). See Barley, Beans, Lentils, Millet, Spelt, and Wheat.

The first crops planted were the pulse varieties, early in Ḥeshwan (October); barley followed a few days later, and wheat last of all. A noteworthy statute prohibited the sowing of a field "with mingled seed" (*kilayim*, Lev. xix. 19), an operation which in one harvest might exhaust the soil of all its fertile chemical constituents. Alongside of this may be placed the various humanitarian laws, reserving the corners of the harvest-field for the poor and the stranger (Lev. xix. 9), concerning the forgotten sheaf (Deut. xxiv. 19), and other similar regulations. The harvesting seasons were Nisan (April) for barley, Siwan (early June) for wheat, Tishri (September) for fruits. Concerning these latter, see the articles FIG, OLIVE, SYCAMORE, and VINE.

Clearing and Preparing the Land.

The various processes in Agriculture may now be considered. To cultivate land for the first time, it was necessary to clear it either of forest timber (Josh. xvii. 18) or of stones (Isa. v. 2). When thus cleared it was ready for plowing, variously called in Hebrew *nir*, *ḥarash* (to cut into), *palah* (to cleave asunder), *pataḥ* (to open), etc. If the soil was clayey, the resulting clods were broken up with mattock or hoe; for in the subsequent harrowing (*sadad*, Job, xxxix. 10) only a light harrow, probably a thorn-bush, was employed. Manure was used: it consisted of wood-ashes (Mishnah Sheb. ii. 4), leaves (*ib.* 'Ab. Zarah, iii. 8), the blood of slaughtered animals (*ib.* Yoma, v. 6; Yer. Sheb. iii. 34), oil-scum, or of the usual house and farmyard refuse, into which straw or other litter had been trodden by cattle (Isa. xxv. 10); but whether it was applied before or after plowing does not appear. Manuring is referred to in Ps. lxxxiii. 10; Jer. viii. 2, and ix. 21. It was applied to trees, about their roots, to preserve them and to stimulate them into fruitfulness (B. Ḳ. iii. 3). The passages Isa. v. 24 and xlvii. 14 refer rather to clearing the field of standing stubble by fire than to the direct use of ashes as a fertilizer. The institution of the seventh-year fallow was also a valuable factor in maintaining the fertility of the soil.

The implements used in the subsequent processes were the plow, the hoe or mattock, and a harrow of some kind. The hoe (*'eder*) was used to break up fields too steep or too cramped for plowing. The plow, which was of wood, usually oak, was of the simplest and lightest construction, being carried to and from the field on a man's shoulder. Its essential feature was the upright J-shaped timber, shod sometimes with iron at the point (I Sam. xiii. 20), and with a short crosshead at the top to serve as a guiding handle. This upright passed through a hole in a horizontal beam, which consisted of two stout poles lashed together, to the further end of which the yoke was secured. Consisting of so many pieces (see illustration p. 266), and these connected not strictly in the direct line of draft, the work can not have been very perfectly done: no greater depth of soil than four or five inches being penetrated and torn up. For stony or rooty ground it was of course altogether useless; such had to be "picked" with a heavy hoe (Isa. vii. 25). This was shaped something like the American corn-knife, but, the blade being set at a very acute angle to the handle, it was possible to reenforce it for its rough work by a thong or rope, as shown in the illustration (p. 264).

While the farmer's right hand grasped the handle of the plow, the team (*ẓemed*) of oxen (Amos, vi. 12), of cows (Job, i. 14, *Heb.*), or, sometimes, of asses (Deut. xxii. 10, Isa. xxx. 24), was urged onward with a goad (*malmad*, *dorban*)—a staff some eight feet long, provided with a sharp point for that purpose at one end, and at the other with a flat blade for cleaning the plow-point (Mishnah Oholot, xvii. 2) or for breaking chance clods—held in the plowman's left hand. As many as twelve teams were employed in the same field at one time; each, no doubt, in its own "land" or section (I Kings, xix. 19).

In Isa. xxviii. 25 three words are used for the act of sowing: namely, *hefiẓ* (to scatter) for sowing "fitches"; *zaraḳ* (to scatter) for sowing cumin; and *sum* (to place) for wheat and barley; the first two expressions evidently referring to broadcast sowing, the latter to drilling in the furrows. After sowing, the seed was plowed or brushed in with the light harrow to protect it from birds, mice, ants, and from the scorching sunshine. Sometimes the seed was sown broadcast before plowing, and covered in at one operation.

Egypt depended for irrigation upon Nile water lifted into elevated reservoirs, whence it was distributed to the fields through channels closed or opened by a hillock of earth, pushed into place by the foot (Deut. xi. 10). Palestine, on the contrary, had an abundance of brooks and rock-springs, ("fountains"); and was blessed with copious rains. From all these sources water was collected in cisterns, to guard against dry seasons when rain would be scarce and brooks and springs be dried up. An idea of the machinery used in Bible times may be obtained from that employed to raise the water from wells or springs in Palestine to-day. It consists of a horizontal wheel of roughly framed timbers, turned by a bullock or other animal tied to a sweep beneath it. This wheel connects directly with a vertical one of equally rude construction, carrying earthen jars, or other receptacles, fastened to its periphery. As these jars rise to the top they turn over and empty their contents into the conducting channels. (See illustration, p. 267.)

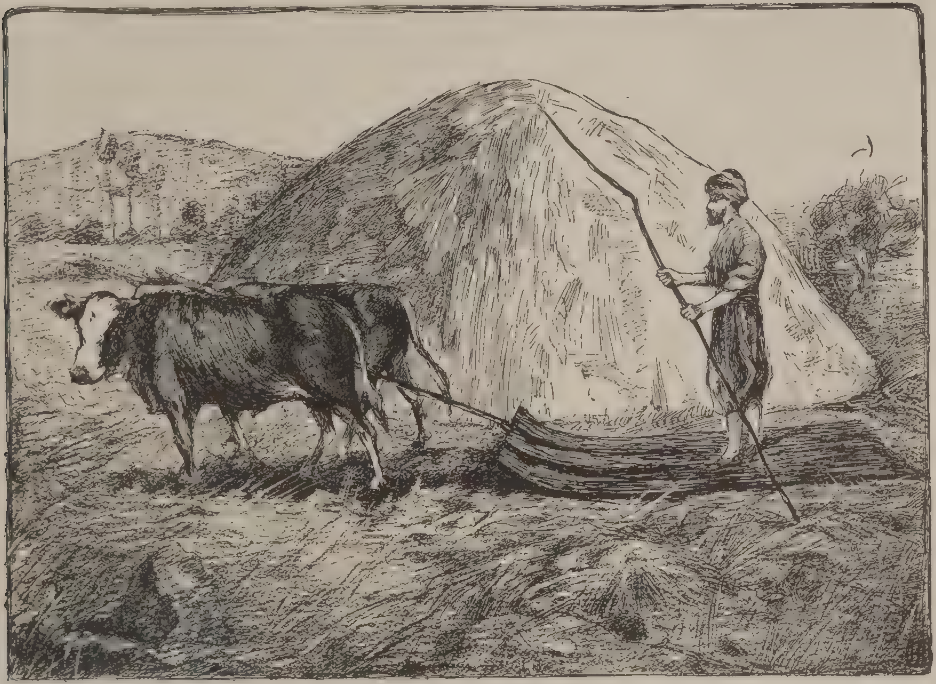
In addition, systems of channels and gutters were arranged to catch the heavy rains on inclined ground, and to distribute the water slowly and evenly over the soil. Such an artificially watered field was called *bet ha-shelaḥin* (place of pouring; see Job, v. 10, *Heb.*), while a field watered by rain was called *bet ha-ba'al* (place of rain; see B. B. iii. 1).

Crops ripe for harvesting were sometimes pulled up by the roots (Mishnah Peah, iv. 10), particularly pulse. Grain was sometimes dug up with the hoe, thus preparing the field for the next sowing (*ib.* Peah, iv. 4; B. M. ix. 1), but was more frequently cut with a *ḥermesh* (Deut. xvi. 9, xxiii. 26), or a *maggal*, or sickle (Joel, iii. *Heb.*, iv. 13; Jer. l. 16). Iron sickles of the earliest times have been found in the Tell el-Hesy excavations, as also some set with a cutting edge composed of flakes of flint (Mishnah Sheb. v. 6; see illus.). Barley was harvested at Nisan, Passover-time (Tosef., Suk. 3, 18); wheat and spelt a few weeks later (Tan., Wayḥi, 15; see also Ex. ix. 32); and grain-harvesting was finished by Pentecost (Siwan; Tosef., Suk. *ib.*).

Modern Sickle.

(From Benzinger, "Hebräische Archäologie.")

The single handfuls (*ẓebatim*, Ruth, ii. 16) were tied into sheaves (*alummim* or *alummot*, Gen. xxxvii. 7; Ps. cxxvi. 6) by their own straw, were piled into heaps (*'omer*, Lev. xxiii. 10; Job, xxiv. 10) and in due course were transported to the barns (*mezawim*, Ps. cxliv. 13) or the threshing-floor (*goren*), possibly in wagons (Amos, ii. 13), or, when in smaller quantity, in baskets or in panniers on asses, as in Egypt to-day.



Threshing in Palestine.

Threshing and Winnowing.

There were two methods of threshing: *ḥabaṭ* (to beat out with a stick) and *dush* (to trample); the former evidently referring to the primitive practise of beating the full ears (or pods of pulse) with a rod or flail to extract the grain from the husks; the latter, to the trampling of them by cattle upon a hard and level floor (*goren*, Num. xv. 20, xviii. 27, 30; Ruth, iii. 2; II Sam. xxiv. 16). Sometimes the ears alone may have been stricken off the straw by the sickle and thrown upon the threshing-floor (Job, xxiv. 24); but the usual method was to scatter the loosened bundles of grain-bearing straw, as they came from the barn, upon the goren, to be threshed out, either by oxen, driven over them repeatedly (Hosea, x. 11)—thereby trampling them with their hoofs—or by causing cattle to draw certain heavy implements over the mass with the same result. These implements were the *ḥaruẓ* (Isa. xxviii. 27; Job, xli. 22) and the *morag* (Isa. xli. 15, I Chron. xxi. 23), both of which, to judge from their modern representatives, were heavy wooden drags, weighted additionally with large stones or with the driver's person; see illustration. The driver to-day not infrequently reposes at full length upon the drag, and even slumbers, while the docile oxen follow their monotonous round over the straw. The under side of these drags was fortified either with revolving metal disks, or, more commonly, with projecting teeth of stone (Isa. xli. 15)—little blocks of basalt, the size of a walnut in thickness—securely inserted in holes in the drag, and protruding a couple of inches (see Jastrow, "Dict." *s v.* טורביל, p. 526, for citations).

These instruments are referred to figuratively in Amos, i. 3 and II Kings, xiii. 7. The humane legislation of the Pentateuch in Deut. xxv. 7 forbids the muzzling of the oxen while treading out the corn; and the Talmud (Kelim, xvi. 7) similarly enjoins that they be blindfolded as a safeguard against dizziness.

The result of so crude a system of threshing naturally was a large amount of worthless straw, torn into short lengths by the weighted teeth of the morag. Winnowing, as a consequence, became a very necessary and tedious operation. When sufficiently trampled and torn to pieces, the resultant mass of mingled grain, chaff, and short straw was tossed into the air with the *mizreh* (from *zarah*, to scatter; A.V. "fan," Isa. xxx. 24, Jer. xv. 7) and the *raḥat* (connected with *ruaḥ* = wind), properly a fork or a shovel: implements under these names are used in Palestine to-day. When a shovelful of the mingled mass upon the floor was lifted and thrown against the wind, the chaff (*moẓ*) was blown away (Ps. i. 4); the short straw would collect some distance away on the outer edge of the heap, and was used for provender (*teben*; Isa. xi. 7); while the heavier grain would fall at the winnower's feet (*'aremah*, Ruth, iii. 7; Cant. vii. 2). This grain was still further cleansed from ears which still held kernels, and from stubble, by being shaken through a sieve (*kebarah*, Amos, ix. 9). It is doubtful whether the word *nafah* (Isa. xxx. 28; A.V. "sieve") means a sieve at all. The mesh of the Palestinian sieve of to-day is made of slips of dried camel-hide, and is fine enough to pass the kernels and to hold the unthreshed ears which are then collected and again thrown upon the threshing-floor.

Various names for storehouses or barns are given: *maabus*, Jer. l. 26; *asam*, Deut. xxviii. 8, Prov. iii. 10; *mammegurot*, Joel, i. 17; *mezawim*, Ps. cxliv. 13; *miskenot*, Ex. i. 11; I Kings, ix. 19; in rabbinical writings also *oẓar*, *goren*, *megurah*, and *apoteki*, N. T. *ἀποθήκη*, all denoting magazines or granaries. Grain was sometimes stored in the field (Jer. xli. 8, Maksh. i. 6), probably in caves or cisterns, as is still the practise; in such receptacles it will remain good for years.

For a description of the various adverse influences to which the growing crops used to be exposed see DROUGHT, EAST WIND, LOCUSTS, MILDEW.

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F. DE S. M.

AGRIGENTUM (ארײנטי, ארזינטי, ארגינטי; see Steinschneider, "Cat. Bodl." col. 1532; Luzzatto, "Hebr. Bibl." 1862, pp. 22, 46; now Girgenti): A town on the south coast of Sicily; was the seat of a large Jewish congregation as early as the time of Pope Gregory the Great (590–601). There is no information of the origin and age of this settlement and of its further history, and only the most meager details are available. Its internal management (see I. Loeb, in "Revue des Études Juives," xiii. 187 *et seq.*, xiv. 262 *et seq.*) and its relations with the non-Jewish population, as well as the social standing and mode of livelihood of its members, were no doubt identical with those prevailing all over Sicily. In the fifteenth century this congregation was still reckoned one of the most important in the island (Zunz, "Zur Geschichte," p. 495, and Güdemann, "Erziehungswesen," ii. 290). At that time it seems to have had an active intellectual life. The names and writings of several authors, whose chosen field was the Cabala, have come down to us. David of Agrigentum wrote a mystical commentary upon a special prayer ("Codex Oxford," 696, 8); and we have from Joseph ibn Shraga an extensive cabalistic commentary on passages from the Bible, Talmud, and Zohar, and on certain prayers ("Codex Bodl." 1663, 3, 4, 1666, 2221, 7, and "Codex British Museum," addition 27,014; compare Luzzatto). Ibn Shraga certainly, and David probably, had emigrated from Spain. With the year 1492, in which all Jews were banished from the island, the history of this congregation came to an end.

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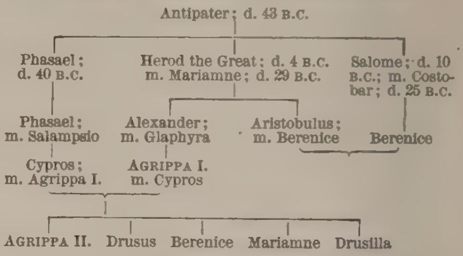
M. BR.

AGRIPPA I. (M. JULIUS AGRIPPA, also known as **Herod Agrippa I.)**: King of Judea; born about the year 10 B.C. ("Ant." xiv. 9, § 2); died suddenly in 44. His career, with its abundant and extreme vicissitudes, illustrates in a remarkable manner the complete dependence of the royal family of Judea, even for the means of subsistence, upon the favor of the Roman emperors of the first century. His descent and posterity are shown in the following table:

SKETCH PEDIGREE OF THE HERODIANS.



Early Career.

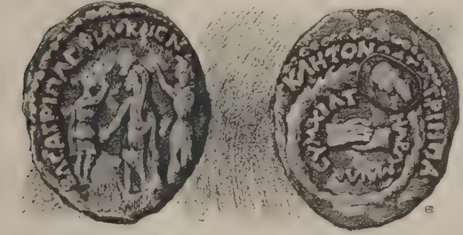
When six years of age he was sent to Rome for his education, and there enjoyed the companionship of the gifted Drusus Cæsar, son of Tiberius. The extravagance of court life accustomed him to splendor and luxury, and his prospects, which were brilliant, were the means of furnishing him with a never-failing supply of money, of which he availed himself in the style of a spendthrift. But his circumstances were changed in the year 23, when his friend and patron, Drusus, died suddenly. From that hour the emperor declined to receive the high-spirited young man, and very soon his boon companions also forsook Agrippa. Destitute of all resources, he meditated suicide; but at the request of his wife, Cypros, his sister Herodias, who had been since about the year 25 the wife of the tetrarch Herod Antipas, took pity on Agrippa and secured for him the appointment of market overseer in her new capital, Tiberias. But even this new fortune did not last; his brother-in-law took every opportunity to make Agrippa feel his dependent position. This Agrippa found too much to endure. He resigned his post, and, after many adventures, returned to Rome in 36. Here, once again, he succeeded in overcoming ill fortune by securing the patronage of the heir apparent, Caligula. With this return to prosperity his extravagant ideas resumed sway over him and brought him to want. Deeming himself free from listeners, he was one day thoughtless enough openly to wish for the time when Caligula would ascend the throne of the Cæsars. When this remark was carried to the aged Tiberius, he had him loaded with chains and cast into prison. He suffered here for six months in constant terror of death, until Caligula, having become emperor, freed him with his own hands, and appointed him to the tetrarchy of his uncle Philip, and to that of Lysanias, giving him the title of king. To these honors the senate added the rights and title of pretor.

This wonderful change in his fortune excited the undisguised envy of his sister Herodias, and led her to urge her incapable husband to secure for himself at least equal rank and titles from the emperor. But Agrippa defeated her purpose. Her petition to the emperor was forestalled by a message from Agrippa, containing half-veiled intimations that his brother-in-law was meditating treason and independence. This was sufficient to destroy Herod Antipas. Land and throne were taken from him, and the districts of Galilee and the south of Perea, administered by him, were transferred to the charge of Agrippa (39).

The king soon found opportunity to gain the gratitude and good wishes of his coreligionists. Caligula, whose extravagant desires and cruelty savored of insanity, conceived the idea of ordering that

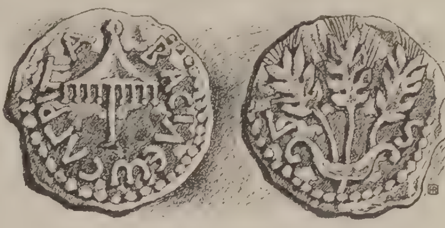
Agrippa and Caligula.

his statues be set up in all temples and receive divine honors. The Jews alone dared to offer resistance to this decree. They induced the Syrian governor, Petronius, to postpone this desecration of the sanctuary for a long time, and he at last determined to inform the emperor that the execution of his order would be impossible without terrible massacres. Agrippa happened to be in Rome at that time, and had succeeded in getting from Caligula a repeal of his odious edict (Philo, "Legatio ad Cajum," §§ 30-43). But when Petronius' report arrived that the Jews would rather suffer death than permit the erection of the imperial statues in their Temple, the emperor canceled his repeal, and ordered the forcible execution of his command. Fortunately, the tidings that the imbecile tyrant had been murdered by his body-guard arrived before his instructions to put his commands into effect (41). His successor, Claudius, showed himself grateful to Agrippa for important services rendered him, and upon his accession, placed under his rule the remainder of Palestine, the territories of Samaria, Judea, and Idumæa, formerly governed by Archelaus. Loaded with honors and titles, Agrippa returned home, and the few remaining years of his benevolent sway afforded the people a brief period of peace and prosperity. The evil consequences of a ruler's unbridled passions and tyranny had been sufficiently evident to him in Rome, and they had taught him moderation and strict self-control. His people regarded him with love and devotion, because he healed with tender hand the deep wounds inflicted upon the national susceptibilities by brutal Roman governors. He ruled his subjects with compassion and friendliness. Like the ancestral Asmoneans from whom he sprang through his noble grandmother Mariamne, he honored the Law. Like the merest commoner, he carried his basket of first-fruits to the Temple; with the people he celebrated appropriately the Feast of Tabernacles, and he devoted to the sanctuary a golden chain with which Caligula had honored him. On one occasion, while in the street, he met a bridal procession which drew up to let him pass, but he halted and bade it take precedence. He sought to lighten taxation, remitting the impost on houses in Jerusalem. On the coins minted by him he carefully avoided placing any symbols which could offend the people's religious sentiment. Thus, prosperity and comfort seemed to be dawning anew for the Jews.



Copper Coin of Agrippa I. Celebrating Treaty with Rome.
(From Madden, "Coins of the Jews.")

The Romans, however, became jealous of this rising prosperity, and—sometimes covertly, sometimes openly—laid all manner of obstacles in his way. When he began to repair the fortifications of the capital, he was abruptly bidden to cease. His attempts to fraternize with neighboring peoples—vassals of Rome—were construed as portending rebellion. His sudden death at the games in Cæsarea, 44, must be considered as a stroke of Roman politics. His death, while in the full vigor of his years, was deeply lamented by his people, notwithstanding the fact that he had made many considerable concessions to heathen manners and customs. The Christians looked upon his death as a judgment for his undisguised hostility to their young community (Acts, xii.).



Copper Coin of Agrippa I. Showing Royal Umbrella.
(From Madden, "Coins of the Jews.")

Bibliography: Josephus, *Ant.* xviii. 6, xix. 5-9; *B. J.* ii., ix., xi. *et seq.*; Philo, *In Flaccum*, 55, 56; *Acts*, xii. For Talmudical references, see Derenbourg, *Essai sur l'Histoire et la Géographie de la Palestine*, pp. 209-219; N. S. Libowitz, *Herod and Agrippa*, 2d ed., New York, 1898. Coins, in Madden's *Coins of the Jews*, 1881, pp. 129-139; Inscriptions, in *Zeit. f. Wissenschaftliche Theologie*, 1873, pp. 248-255; Grätz, *Gesch. d. Juden*, iii. 318-361; Keim, in Schenkel's *Bibel-Lexicon*, iii. 49-56; Schürer, *Gesch.* i. 459-471; Haussleiter, in Herzog and Hauck, *Realencyklopädie*, i. 255 *et seq.*; Dessau, *Prosopographia Imperii Romani*, ed. H. Dessau, ii. 162; Reinach, in *Rev. Ét. Juives*, xxxi. 161 *et seq.*, xxxii. 160, xxxiv. 196.

M. Br.

AGRIPPA II. (or in full **MARCUS JULIUS AGRIPPA**; known also as **Herod Agrippa II.**): Son of Agrippa I. He was born in the year 28, and, according to a statement that is not uncontradicted (Photius, "Bibliotheca," cod. 33), it is said that he died in the year 100. He was educated in Rome, where he saw much of the court life that had been so harmful to his father. It proved just as detrimental to him, for he reached maturity just at the time that Messalina and Agrippina dared to flaunt the most fearful depths of profligacy in public. On the sudden death of his father, the emperor Claudius desired him to enter into the full inheritance of all his rights and titles, but upon the advice of court favorites he refrained from doing so. Once again Judea was handed over to the care of procurators, and for the time being the young man was detained at court. Here he had the opportunity of being helpful to his coreligionists from time to time (Josephus, "Ant." xv. 11, § 4; xx. 1, § 2) and of acquiring proficiency in all the arts of courtly flattery.

Succeeds Herod II.

On the death of Herod II., Agrippa succeeded in having the former's post promised him. In the year 50, without regard to the rights of the heir to the throne, he had himself appointed ("B. J." ii. 12, § 1; "Ant." xx. 5, § 2; 9, § 7) to the principality of Chalcis by the emperor, and also to the supervisorship of the Temple at Jerusalem, which carried with it the right of nominating the high priest. Within three years—possibly before he left Rome to assume the dignity of his office—the emperor presented him with larger territory in exchange for Chalcis, giving him the tetrarchy of his great-uncle Philip—over which Agrippa's father had also ruled—together with that of Lysanias (Abilene), and the district of Varus ("Ant." xx. 7, § 1; "B. J." ii. 12, § 8). Nero, when he became emperor, added to this territory, giving him considerable tracts of Galilee and Perea.

These transfers took place probably in the years 53 and 61, and thus enabled him to inscribe these two years on his coins as the dates of the beginning of his reign ("Wiener Numismatische Zeit." iii. 451).

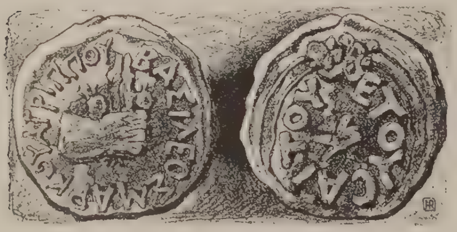
Copper Coin of Agrippa II., 10th year.
(From Madden, "Coins of the Jews.")

Coins of Agrippa.

In the stamping of these coins he showed no consideration whatever for the religious scruples of the Jews. Nearly all of them bear the names and effigies of the reigning emperor (10th year, sometimes his own also), and even heathen emblems (11th year). He abused the right to appoint and remove the high priests, and in his selections rarely took the fitness of the appointee into consideration. He lived in constant strife and quarrel with the priests. At one time he encroached on their privileges by ordering the Levites to assume garments similar to those of the priests (see Büchler, "Die Priester u. der Cultus," p. 144). At another time he added a watch-tower to the Herodian palace in Jerusalem, which permitted him to see into the Temple courts; but in defiance the priests raised the Temple wall.

Joins the Romans.

He gratified his desire for the erection of beautiful buildings, especially in his capital, Cæsarea Philippi, which he adorned with magnificent edifices, and which, in order to flatter Nero, he called Neronias ("Ant." xx. 9, § 4). He led a lordly life, devoid of care, without a thought for the unhappy destiny of his people, who were inevitably hastening toward their national downfall. Unlike his father, whom he otherwise emulated in all things, he abandoned all attempt to secure political independence for the Jews from their Roman master. When the final struggle broke out he saw safety and salvation for his people only in blind submission to the emperor, and employed his brilliant eloquence to warn the inflamed leaders against extremes, and counseled the return, so far as possible, to calmness and deliberation. But his words were without avail ("B. J." ii. 16, §§ 4, 5); he barely escaped from Jerusalem with his life. From that time he stood unreservedly on the side of the Romans, and even assisted them with his troops. He actually went so far, after the capture of Jotapata, as to deliberately invite Vespasian and his army to his capital, to celebrate the occasion of the conquest of the Jews. The drunken festivities and unrestrained debauchery that ensued lasted for three weeks. He then joined the conquerors in their victorious march onward.



Copper Coin of Agrippa II., 11th year.
(From Madden, "Coins of the Jews.")

As a reward for this valuable aid against his own brethren the Romans spared his beautiful city, Tiberias. On receipt of the news of the downfall of Nero, Vespasian sent his son Titus, accompanied by Agrippa, to Italy to pay homage to the new emperor. While on their journey the tidings reached them that the new emperor had already been murdered; Titus turned back, but Agrippa continued his journey to Rome ("B. J." iv. 9, § 2). He left Rome only when he heard that Vespasian had been exalted to the imperial throne (Tacitus, "Hist." ii. 81), and joined Titus, to whom Vespasian had entrusted the continuation of the war, and remained with him until the destruction of the Temple (Tacitus, "Hist." v. 1). In compensation for this new aid against the Jews, Vespasian enlarged his dominions (Photius, "Bibliotheca," cod. 33), and conferred upon him, in the year 75, the rank of pretor (Dio Cassius, lxvi. 15).

Copper Coin of Agrippa II., 14th year, under Vespasian.
(From Madden, "Coins of the Jews.")

Character.

Of his religious life very little that is praiseworthy can be mentioned. It is true that he insisted that the heathen princes who wooed his handsome sister should undergo circumcision ("Ant." xx. 7, §§ 1, 3), and that once, suffering from a revulsion of feeling, he shed tears before the assembled congregation on the reading of the passage Deut. xvii. 15–20 (see Tosef., Soṭah, vii. 15; Yer. Soṭah, 22; Bab. Soṭah, 7, 8). But the people hated him for his arbitrary treatment of the high-priesthood, and for the adoption of the heathen emblems on his coins. He certainly never desired to embrace Christianity, for the utterance attributed to him in Acts, xxvi. 28, is evidently to be taken as a jest.

His private life seems to have been anything but creditable. The worst of reports were current at home, as well as in Rome, concerning his relations with his beautiful but profligate sister Berenice, afterward the mistress of Titus ("Ant." xx. 7, § 3; Juvenal, "Satires," vi. 153). He died childless (100), surviving the downfall of Judea only a few decades. Josephus, the historian, was indebted to him for numerous corrections and additions. Probably Agrippa gave him these for the purpose of justifying and defending his own acts ("Vita," § 65; compare Eusebius, "Hist. Eccl." iii. 9). With him the race of Herod ends.

Copper Coin of Agrippa II., 26th year, with S[enatus] C[onsultum].

Bibliography: Josephus, *Ant.* xix., xx.; idem, *B. J.* ii., vii. (ed. Niese, see index); *Acts*, xxv. 13 *et seq.*; on inscriptions see Schürer in Hilgenfeld's *Zeitschrift für Wissenschaftliche Theologie*, 1873, pp. 248 *et seq.*; *Zeit. Deutsch. Paläst. Ver.* vii. 121 *et seq.*; *Monatsschrift*, xix. 433 *et seq.*, 529 *et seq.*, xx. 13 *et seq.*; Bärwald, *Josephus in Galiläa u. sein Verhältniss zu den Parteien*, Breslau, 1877; Grätz, *Gesch. d. Juden*, iii. 4th ed., 14 *et seq.*; Libowitz, *Herod and Agrippa* (Hebrew), 2d ed., New York, 1898.

M. Br.

AGRIPPA, CAIUS JULIUS: Mentioned as propretor of the Roman province of Asia in an inscription at Ephesus; was probably a descendant of the royal house of Herod. His father, referred to in the inscription in question as King Alexander, was doubtless the Alexander appointed by Vespasian as "king of an island in Cilicia" (Josephus, "Ant." xviii. 5, § 4) and would thus be great-grandson of Alexander, son of Herod the Great, by Mariamne (see genealogical abstract below). His descendants soon lost all connection with Judaism and disappeared in heathendom (Josephus, *ibid.* 141).

Herod the Great, d. 4 B.C.,
husband of Mariamne, d. 29 B.C.
|
Alexander
|
Tigranes, king of Armenia
|
Alexander, husband of Jotapa, king in Cilicia
|
C. Julius Agrippa

BIBLIOGRAPHY: *Greek Inscriptions in the British Museum*, iii. 187, 537; *Prosopographia Imperii Romani*, ed. H Dessau, ii. 162, 87; Schürer, *Gesch.* i. 2, part 468; Mommsen, in *Hermes*, 1870, iv. 190.

M. Br.

AGRIPPA, SIMONIDES: Youngest son of Flavius Josephus, the historian, by his second wife, a Jewess of distinguished family from the island of Crete; born about the year 82

BIBLIOGRAPHY: Josephus, *Vita*, § 76; compare § i.

M. Br.

AGRIPPINA: The depraved daughter of Germanicus and wife of the emperor Claudius, who at times interested herself in the internal affairs of Judea. Upon the pressing representations of Agrippa II., she succeeded in inducing the emperor to dismiss the governor CUMANUS for his oppression of the Jews, and he was sent into exile (Josephus, "Ant." xx. 6, § 3; Schürer, "Gesch." 2d ed., i. 476; see Grätz, "Gesch. d. Juden," iii. 725). How far-reaching her influence was may be gleaned from the fact that her name, with that of her imperial husband, is frequently met with on Palestinian coins.

BIBLIOGRAPHY: Madden, *Coins of the Jews*, pp. 184 *et seq.*; Schürer, *Gesch.* i. 478, note 19.

M. Br.

AGUDAT AḤIM ("United Brethren"): A name adopted by many Jewish societies throughout the world, the members of which pledge themselves to brotherly love, and to mutual assistance in time of need. In the United States the name of the birthplace of the majority of the members is added to the above designation, as: Agudat Aḥim Anshe Wilna, meaning "United Brethren of the Men of Wilna." The object of most of these societies is the alleviation of the immediate necessities of their members. Many of them have their own synagogues, where the members assemble for worship on the Sabbath and festivals, or even week-days. Some of them also own burial-places. A rabbi is engaged by some societies to lecture on Sabbaths or holidays. In Galicia there is a society of this name, the aim of which does not correspond with that of the above-mentioned societies, its purpose being to disseminate culture among the Jews of Galicia. It has already accomplished much good in combating anti-Semitism.

J. L. S.

AGUILAR (called also **Aguilar de Campo**): A district in the Spanish province of Valencia, which sheltered a considerable Jewish congregation in the Middle Ages. In consequence of the persecution by the Almohades, many of the Jews resident there pretended for a time to embrace Islam. In the year 1290 the Jews of the community paid 8,600 maravedis ($29,240 = £5,848) in taxes. In the civil war between Don Pedro the Cruel and his brother, Don Henry, the Jews of Aguilar suffered severely, and many of them were slain. A tombstone, with a Hebrew inscription dating from the fourteenth century, is to be found above the gate of Reinosa. The beautiful brass lamp, which toward the end of the sixteenth century still hung in the church of San Miguel in Aguilar, belonged originally to the synagogue there. It bears on its rim a Hebrew inscription, stating that it was made by Samuel ben Pinḥas Caro of Paredes. Many Spanish families have taken their name from this district.

BIBLIOGRAPHY: Samuel Zarza, in *Meḳor Ḥayyim*, reprinted in Wiener's ed. of *Shebeṭ Yehudah*, p. 132; *Boletin de la Real Academia de la Historia*, xxxvi. 340.

M. K.

AGUILAR, ANTONIO D'. See COHEN, FAYA.

AGUILAR (AVELAR), DAVID UZZIEL D': Friend and contemporary of De Barrios, and praised by the latter in the "Relacion de los Poetas." He is known for his translation into Spanish of the works of Philo. The manuscript of this translation seems to be lost.

BIBLIOGRAPHY: Kayserling, *Sephardim*, p. 252, and note 335; *Rev. Ét. Juives*, xviii, 283.

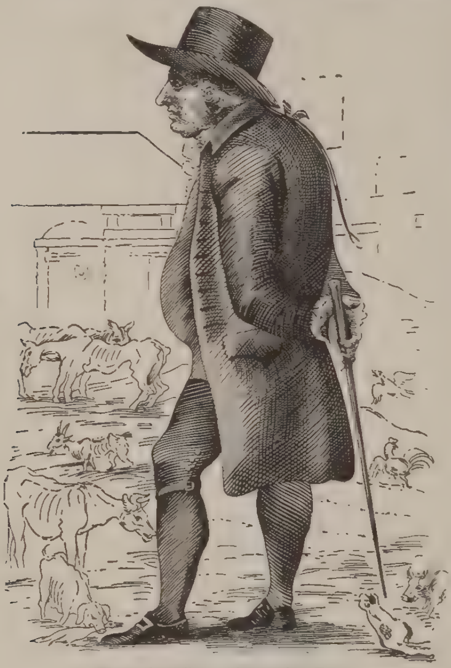
W. M.

AGUILAR, DIEGO D' (or **MOSES LOPEZ PEREIRA**): A Marano who flourished in the eighteenth century; born probably in Spain; died at London in 1759. In 1722 he went from Lisbon to London, and thence to Vienna. From 1725 to 1747 he held the tobacco monopoly in Austria, and had the power to establish factories and regulate prices. When in 1747 he besought the government to return to him a part of the money that he had deposited on account of the revenues, the empress Maria Theresa replied: "This appears to me just. I owe him much more; therefore, return it to him." Aguilar was a great favorite with the empress, who commissioned him to rebuild and enlarge the imperial palace at Schönbrunn, and he advanced 300,000 florins for the work. In recognition of his services Maria Theresa created him a baron and privy councilor to the crown of the Netherlands and Italy. Aguilar, who together with his family enjoyed the greatest freedom of belief, was the founder of the Spanish or Turco-Jewish community in Vienna, and succeeded in obtaining many concessions for the relief of his oppressed coreligionists. As a result of his efforts the Jews of Moravia were protected from pillage in 1742, and the intention of Maria Theresa to expel the Jews from the whole of the Austrian empire, in 1748 or 1749, was abandoned. He left Vienna suddenly in 1749, because the Spanish government demanded his extradition. He went to London, where he had a brother, who, like himself, was reputed to be very wealthy (see AGUILAR, EPHRAIM LOPEZ). Before leaving Vienna he presented the community which he had founded, as well as the Spanish-Jewish community of Temesvar, with beautiful silver crowns for the scrolls of the Law, upon which his name was inscribed. On the Day of Atonement a prayer is still said for the repose of his soul by the Turco-Jewish community of Vienna.

BIBLIOGRAPHY: Zemlinsky, *Historia de la Comunidad Israelita-Española en Viena*, Vienna, 1888; Frankl, in *Allg. Zeit. d. Jud.* 1854, p. 630 *et seq.*, 656 *et seq.*; G. Wolf, *Gesch. der Juden in Wien*, pp. 68, 277; Wilson, *Wonderful Characters*, p. 64.

M. K.

AGUILAR, EPHRAIM LOPEZ PEREIRA, BARON D': Second Baron d'Aguilar; born in Vienna in 1739; died at London, 1802. In 1757 he was naturalized in England, where he had settled with his father. He married in 1758 the daughter of Moses Mendes da Costa, who is reported to have brought him a fortune of £150,000. He succeeded to his father's title and fortune in 1759, and for a time lived in luxurious style with twenty servants at Broad Street Buildings. But by the Revolutionary War in America he lost an estate there of 15,000 acres, and subsequently became known as a miserly and eccentric person, giving up his mansion in Broad street as well as his country houses at Bethnal Green, Twickenham, and Sydenham. His establishment at Colebrook Row, Islington, was popularly styled "Starvation Farm," because of the scanty food provided for the cattle. He died there in 1802, leaving, hidden in various parts of his dwelling, a fortune valued at £200,000 to his two daughters who survived him.



Baron d'Aguilar on Starvation Farm.
(From Wilson, "Wonderful Characters.")

D'Aguilar held various positions in his own community, and served as treasurer of the Portuguese Synagogue; the minutes of the proceedings of the Mahamad bear the signature of Ephraim d'Aguilar. He was elected warden in 1765, but he declined to serve, and refused, on technical grounds, to pay the fine. Eight days were given him to accept or to submit to the penalty. He evidently submitted, for in 1767 he married the widow of Benjamin Mendes da Costa, which he would not have been able to do had he been lying under the ban. When he took up his eccentric life the couple separated. After twenty years a partial reconciliation took place between the baron and his wife, but only for a short time. He was again elected to office in 1770, and for some years thereafter remained a member of the synagogue.

Bibliography: *Anglo-Jewish Hist. Exhib. Catalogue*, 1887; *Jew. Chron.* Jan., 1874; Wilson, *Wonderful Characters*, pp. 64-68; Piciotto, *Sketches of Anglo-Jewish History*.

G. L.—J.

AGUILAR, GRACE: English novelist and writer on Jewish history and religion; born at Hackney, London, June 2, 1816; died at Frankfort-on-the-Main, September 16, 1847, where her remains were buried in the Jewish cemetery. She was the oldest child of parents descended from Portuguese Maranos who sought asylum in England in the eighteenth century. To strengthen her constitution, which from infancy had been feeble, she was taken to the seashore and to various rural localities in England. Her love of nature was cultivated by these experiences; and at the age of twelve she devoted herself of her own accord to the study of natural science, augmenting a collection of shells begun by her at Hastings, when only four years old, and supplementing it by mineralogical and botanical collections.

Early Training.

Literary Works.

Grace Aguilar was educated mainly by her parents. Her mother, a cultivated woman of strong religious feeling, trained her to read the Scriptures systematically; and when she was fourteen her father read aloud to her regularly, chiefly history, while she was occupied with drawing and needlework. She was an assiduous musician till her health became impaired. Her reading, especially in history, was extensive; her knowledge of foreign literature was wide. She evinced a literary tendency at the age of seven, when she began a diary, which she continued almost uninterruptedly until her death. Before she was twelve she had written a drama, "Gustavus Vasa." Her first verses were evoked two years later by the scenery about Tavistock in Devonshire. The first products of her pen to be published (anonymously in 1835) were her collected poems, which she issued under the title "The Magic Wreath." Her productions are chiefly stories and religious works dealing with Jewish subjects. The former embrace domestic tales, tales founded on Marano history, and a romance of Scottish history, "The Days of Bruce" (1852). The most popular of the Jewish tales is "The Vale of Cedars, or the Martyr: A Story of Spain in the Fifteenth Century," written before 1835, published in 1850, and twice translated into German and twice into Hebrew. Her other stories founded on Jewish episodes are included in a collection of nineteen tales, "Home Scenes and Heart Studies"; "The Perez Family" (1843) and "The Edict," together with "The Escape," had appeared as two separate volumes; the others were reprinted from magazines. Her domestic tales, of which new editions still appear, are "Home Influence" (1847) and its sequel, "The Mother's Recompense" (1850), both of them written early in 1836, and "Woman's Friendship" (1851).

The first of Miss Aguilar's religious works was a translation of the French version of "Israel Defended," by the Marano Orobio de Castro, printed for private circulation. It was closely followed by "The Spirit of Judaism," the publication of which was for a time prevented by the loss of the original manuscript. Sermons by Rabbi Isaac Leeser, of Philadelphia, had fallen into her hands and, like all other accessible Jewish works, had been eagerly read. She requested him to revise the manuscript of the "Spirit of Judaism," which was forwarded to him, but was lost. The authoress rewrote it; and in 1842 it was published in Philadelphia, with notes by Leeser. A second edition was issued in 1849 by the first American Jewish Publication Society; and a third (Cincinnati, 1864) has an appendix containing thirty-two poems (bearing date 1838–1847), all but two reprinted from "The Occident." The editor's notes serve mainly to mark dissent from Miss Aguilar's depreciation of Jewish tradition—due probably to her Marano ancestry and to her country life, cut off from association with Jews. In 1845 "The Women of Israel" appeared—a series of portraits delineated according to the Scriptures and Josephus. This was soon followed by "The Jewish Faith: Its Spiritual Consolation, Moral Guidance, and Immortal Hope," in thirty-one letters, the last dated September, 1846. Of this work—addressed to a Jewess under the spell of Christian influence, to demonstrate to her the spirituality of Judaism—the larger part is devoted to immortality in the Old Testament. Miss Aguilar's other religious writings—some of them written as early as 1836—were collected in a volume of "Essays and Miscellanies" (1851–52). The first part consists of "Sabbath Thoughts" on Scriptural passages and prophecies; the second, of "Communings" for the family circle.

Grace Aguilar.

In her religious writings Miss Aguilar's attitude was defensive. Despite her almost exclusive intercourse with Christians and her utter lack of prejudice, her purpose, apparently, was to equip English Jewesses with arguments against conversionists. She inveighed against formalism, and laid stress upon knowledge of Jewish history and the Hebrew language. In view of the neglect of the latter by women (to whom she modestly confined her expostulations), she constantly pleaded for the reading of the Scriptures in the English version. Her interest in the reform movement was deep; yet, despite her attitude toward tradition, she observed ritual ordinances punctiliously. Her last work was a sketch of the "History of the Jews in England," written for "Chambers's Miscellany." In point of style it is the most finished of her productions, free from the exuberances and redundancies that disfigure the tales—published, for the most part, posthumously by her mother. The defects of her style are mainly chargeable to youth. With her extraordinary industry—she rose early and employed the day systematically—and her growing ability of concentration she gave promise of noteworthy productions.

Miss Aguilar's later years were full of family trials. In 1835 she had an attack of illness, from the effect of which she never recovered. Finally her increasing weakness and suffering necessitated change of air, and in 1847 a Continental trip was arranged. Before her departure some Jewish ladies of London presented her with a gift and a touching address recounting her achievements in behalf of Judaism and Jewish women. She visited her elder brother at Frankfort, and at first seemed to benefit by the change; but after a few weeks she had to resort to the baths of Schwalbach. Alarming symptoms necessitated her return to Frankfort, and there she died. Her last words, spelled on her fingers, were, "Though He slay me, yet will I trust in Him," and her epitaph is the verse Prov. xxxi. 31.

BIBLIOGRAPHY: *Memoir* prefixed to *Home Influence*, 1849; *The Eclectic Review* (new series), February, 1858, pp. 134, 135; *The Art Union*, November, 1847, p. 378; *The Art Journal*, May, 1851, p. 133; Collected Works, 8 vols., London, 1861; Morais, *Eminent Israelites of the Nineteenth Century*, s v.; *Dict. Nat. Biog.*, s. v.

H. S.

AGUILAR, JACOB DE: Pupil of Abraham de Fonseca at Hamburg, and ḥakam in one of the Brazilian communities, about 1640. M. K.

AGUILAR (AGUYLAR), MOSES RAPHAEL DE (not Raphael nor Raphael Moses): Born probably in Portugal; died in Amsterdam, Dec. 15, 1679. He was ḥakam and principal of the Talmud Torah at Amsterdam. In 1642 he went with Isaac Aboab da Fonseca, as ḥazan, to Brazil, where he remained till the reconquest of that country by the Portuguese, when he returned to Amsterdam and was reappointed to his former position. At the Talmud Torah he taught Talmud and Hebrew grammar. His mastery of Hebrew was so complete that he used this language in conversations with his pupils. He was a friend of the wealthy ABRAHAM ISRAEL PEREYRA, for whose chief literary work he wrote an approbation (*haskamah*). For several years they were both adherents of Shabbethai Ẓebi. Aguilar continued in his office for forty years until his death. He left a large library, the catalogue of which was printed at Amsterdam in 1680. He published "Epitome da Grammatica Hebrayca" (Leyden, 1660), a second edition of which appeared at Amsterdam in 1661, under the title "Compendio da Epitome Grammatica," with a treatise on Hebrew poetry. He also wrote "Dinim de Sehita e Bedica," which was published at Amsterdam, 1681. It is said that he left about twenty Spanish, Portuguese, and Hebrew works in manuscript, "Tratado da Immortalidade da Alma" (manuscript of twenty pages quarto) being among them. M. K.

'AGUNAH: A woman whose husband has either abandoned her or, being absent, has not been heard from for some time. Having no proof of her husband's death, or being without a bill of divorce from him, her status as a wife remains forever unchanged; for Jewish law does not admit the presumption of death from a prolonged absence merely, nor can a wife obtain a divorce from an absent husband.

In order to mitigate the hardship arising from such cases the rabbinical law relaxed the strict rules regarding evidence—which, to establish a fact legally, required the testimony of two competent witnesses—and accepted testimony that in other cases would not have been deemed competent. If the absent husband sent a bill of divorce to his wife, the messenger was permitted to testify that it was written and signed in his presence; and this testimony was deemed equivalent to that of two witnesses (Giṭ. 2*b*). Another concession was made in permitting the witnesses to attest the bill of divorce, although they could neither read nor write. The bill was read to them, and a tracing was made for their signature (Giṭ. 9*b*; Maimonides, "Hilkot Gerushin," i. 23).

In case the husband died while absent from his wife, the testimony of one witness was deemed sufficient to prove death (Yeb. 122*b*), so that the woman might not become an 'Agunah (Yeb. 88*a*), it being almost impossible in most cases to obtain two witnesses to prove death in a foreign land. In this case even hearsay evidence, as well as the testimony of persons otherwise utterly incompetent, was received.

Maimonides ("Hilkot Gerushin," xiii. 29) sums up the matter in these words:

> "Let it not seem hard to thee that the sages have permitted remarriage of the wife upon the testimony of a woman, or a slave [male or female], or an idolater [speaking without motive], or upon hearsay or documentary evidence, and without cross-examination; for the Torah insists upon the testimony of two witnesses and upon the other rules of evidence only when the matter can not be otherwise determined—as, for instance, to prove murder, or to prove a loan—but where the matter can be otherwise determined and the testimony of a witness can be refuted, as in the case where he testifies that some one is dead, it is not to be presumed that he will bear false witness. Hence, the rule is relaxed so that Jewish women shall not be 'Agunot."

For 'Agunah in history see GEṬ; SOCIAL LIFE.

D. W. A.

AGUR BEN JAKEH.—Biblical Data: The compiler of a collection of proverbs found in Prov. xxx. The text (ver. 1) seems to say that he was a "Massaite," the gentilic termination not being indicated in the traditional writing "Ha-Massa" (compare Gen. xxv. 14). This place has been identified by some Assyriologists with the land of Mash, a district between Palestine and Babylonia, and the traces of nomadic or seminomadic life and thought found in Gen. xxxi. and xxxii. give some support to the hypothesis. Graetz, followed by Bickell and Cheyne, conjectures that the original reading is "Ha-Moshel," "the collector of proverbs." The true explanation is still uncertain. J. F. McC.

——In Rabbinical Literature: "Agur," and the enigmatical names and words which follow in Prov. xxx. 1, are interpreted by the Haggadah as epithets of Solomon, playing upon the words as follows: "Agur" denotes "the compiler; the one who first gathered maxims together." "The son of Jakeh" denotes "the one who spat out," that is, "despised" (from קוא, "to spit"), *le-Ithiel*, "the words of God" (*ot*, "word"; *El*, "God"), exclaiming, "I can [*ukal*] transgress the law against marrying many wives without fear of being misled by them." Another exposition is that "Agur" means "the one who is brave in the pursuit of wisdom"; "the son of Jakeh" signifies "he who is free from sin" (from *naḳi*, "pure"); *ha-massa* ("the burden"), "he who bore the yoke of God"; *le-Ithiel*, "he who understood the signs" (*ot*, "sign") and deeds of God, or he who understood the alphabet of God, that is the creative "letters" (*ot*, "letter") (see Ber. 55*a*); *we-Ukal*, "the master" (Tan., Waera, ed. Buber, 2, p. 18; Midr. Prov. xxx. 1; Yalḳ. on the passage, § 962). L. G.

AḤA or **AḤAI:** The name of nearly fourscore rabbis quoted in the Talmud and in midrashic literature. Some of these are misnamed through the errors of copyists; others appear but once or twice, and, consequently, can not be identified with any degree of certainty. Those mentioned below embrace the most prominent teachers of their respective generations; and the foremost of them are the following three sages, who are always quoted by that name, alone, without any patronymic or cognomen.

S. M.

AḤA (AḤAI) I.: A tanna of the second century, junior contemporary of Simon ben Yoḥai, with whom, as well as with others of the fourth and fifth tannaitic generations, he appears in halakic disputations. While he is, therefore, best known as a halakist, he is occasionally met also in the field of the Haggadah. Thus, commenting on Ex. xiv. 15, "Wherefore criest thou unto me? speak unto the children of Israel, that they go forward," he quotes Ps. cvi. 23, "Therefore he said that he would destroy them, had not Moses, his chosen, stood before him in the breach, to turn away his wrath, lest he should destroy them"; and remarks, "The Lord said to Moses, 'Why criest thou unto me? For thy sake I will save Israel. Had it not been for thy prayers I should have destroyed them ere this, because of their idolatry'" (Mek., Beshallaḥ, 3). Elsewhere he derives from Deut. vi. 7 ("And thou shalt talk of them [the commandments] when thou sittest in thine house, and when thou walkest by the way") the duty of man to have set hours for the study of the Torah, and not to make it subject to opportunity (Yoma, 19*b*; Tosef., Ber. 2, 2; Tosef., Shab. 15, 17; Bab. Shab. 127*a*; Tosef., Yeb. 14, 4; Tosef., Giṭ. 3, 1; Tosef., Niddah, 6, 13; Bab. Niddah, 21*b*).

S. M.

AḤA (AḤAI) II.: A Palestinian amora of the first amoraic generation (third century), surnamed Berabbi, Ha-Gadol or Roba ("the Great"). He systematized Baraitot at the Academy of Ḥiya ha-Gadol, and was teacher of Samuel ha-Zaḳen (Ber. 14*a*; Yer. Ber. ii. 5*a*; Yer. Sanh. ii. 20*c*, iv. 22*b*, v. 22*c*; Bek. 24*b*). The Midrash preserves the following homily of his on Num. xiii. 2: "Send thou men, that they may search the land of Canaan, which I give unto the children of Israel," the last clause of which appears to be superfluous. Prefacing this homily with a quotation from Isa. xl. 8, "The grass withereth, the flower fadeth; but the word of our God shall stand forever," he illustrates his subject with the following simile:

> "A king once had a friend with whom he made a covenant saying, 'Follow me and I will bestow a gift upon thee.' The friend obeyed the royal summons, but soon after died. Then the king spoke to his friend's son, saying, 'Although thy father is dead, I shall not cancel my promise of a gift to him; come, thou, and receive it.' The king is the Holy One—blessed be He! and the friend is Abraham, as it is said in Isa. xli. 8, 'the seed of Abraham my friend.' To him the Holy One had said, 'Follow me,' as we read in Gen. xii. 1, 'Get thee out of thy country unto a land that I will show thee.' And to him the Lord promised a gift; as it is said [Gen. xiii. 17], 'Arise, walk through the land; for I will give it unto thee'; and again [Gen. xiii. 15], 'All the land which thou seest, to thee I will give it, and to thy seed forever.' Abraham, Isaac, and Jacob were dead; but the Lord said to Moses, 'Although I promised to give the land to Israel's fathers, who are now dead, I shall not cancel my promise, but fulfil it to their children': thus we understand the text, 'The word of our God shall stand forever'" (Tan., Shelaḥ, 3; Num. R. xvi.).

S. M.

AḤA (AḤAI) III.: A Palestinian amora of the fourth century and associate of the most prominent teachers of the fourth amoraic generation, R. Jonah and R. Yose II. He was a native of Lydda in southern Palestine, but settled in Tiberias, where Huna II., Judah bar Pazi, and himself eventually constituted a bet din, or court of justice (Yer. Ter. ii. 41*d*; Yer. Shab. vi. 8*a*; Yer. B. B. viii. 16*a*; Yer. Sanh. i. 18*c*, end). Like his elder namesakes, he was a recognized authority on Halakah; but in Haggadah he surpassed them, being by far the most frequently quoted by haggadists of his own times and of subsequent generations. Commenting on Abraham's attempt to sacrifice Isaac, Aḥa tries to prove that the patriarch misunderstood the divine call. He refers to Ps. lxxxix. 35 [A. V. 34], "My covenant will I not break, nor alter the thing that is gone out of my lips," which he construes thus:

> "My covenant will I not break, even that covenant in which I have assured Abraham: 'In Isaac shall thy seed be called' [Gen. xxi. 12], nor alter the thing which is gone out of my lips, when I said to him, 'Take now thy son' [Gen. xxii. 2]. This may be compared to a king, who expressed to his friend a wish to see a tender child put on his table. His friend immediately went forth, and returned with his own child, whom he placed on the table before the king. He again went forth, and returned with a sword to slay the child, whereupon the king exclaimed, 'What art thou doing?' 'Sire,' replied the anxious friend, 'didst thou

not express a desire for a tender child on thy table?' To which the king answered, 'Have I asked for a dead child? It is a live one I desire.' Even so, said the Holy One—blessed be He!—to Abraham: 'Take now thy son, and offer him there for a burnt offering;' whereupon Abraham built an altar, and placed his son upon it. But when he stretched forth his hand for the knife, the angel cried out, 'Lay not thine hand upon the youth.' And when Abraham inquired, 'Didst thou not tell me to offer my son?' the angel retorted, 'Did I tell thee to kill him?'" (Tan., Wayera, ed. Buber, 40; Gen. R. lvi.).

One of Aḥa's epigrams reads, "The Jew needs privations to lead him back to God" (Cant. R. i. 4; Lev. R. xiii.). His gratitude to the defenders of his people he expressed by saying, "To him who speaks a good word for Israel, the Lord will assign an exalted station in the world; for it is written [Isa. xxx. 18], 'He will exalt him who has pity on you'" (Pesiḳ. R. 32, 196*a*). For other homiletic observations, see Pesiḳ. R. 4, 39*b*, xiii. 111*b*, xvii. 131*a*, 133*b*, xxi. 145*a*, xxx. 191*b*; Tan., ed. Buber, index of authors; Midr. Teh., ed. Buber, index; Pesiḳ. R., ed. Friedmann, index; see also a full account in Bacher, "Ag. Pal. Amor." iii. 106–163. S. M.

AḤA: Brother of Abba, the father of Jeremiah b. Abba; a contemporary of Abba Arika (third century). The latter said that in the history of the world there never had been a man so penitent as King Josiah, and after him came Aḥa, the brother of Abba (Shab. 56*b*). S. M.

AḤA B. ADDA: An amora of the fourth century; born and educated in Palestine. He emigrated to Babylonia, where he became a disciple of Rab Judah ben Ezekiel and of Rab Hamnuna II. He frequently reported decisions of his Palestinian teachers. He survived all his associates of the third amoraic generation. As he grew old he became weak and his hands trembled; and it is related that, to imitate his signature in a judicial document, a forger made his own hand tremble like that of the aged scholar (Ḳid. 30*a*; Sanh. 90*b*; Suk. 21*b*, 26*a*; B. B. 167*a*). That Aḥa loved virtue for virtue's sake may be inferred from the construction he put on Mal. iii. 18. He says: "'Then shall ye return, and discern between the righteous and the wicked.' This means between the believer and the unbeliever. 'Between him that serveth God for God's sake and him that serveth Him not for His sake;' that is, man should not use his knowledge of the Law as an ax to cut with or as a crown wherewith to crown himself" (Midr. Teh. to Ps. xxxi., ed. Buber; compare Ab. iv. 5). S. M.

AḤA AREKA. See Aḥa (Aḥai) B. Papa.

AḤA B. AWYA or **'AWA**: A Babylonian halakist of the third generation of Amoraim. He once visited Palestine, where he attended the lectures of Rab Assi (Yasa I.), and seems to have met Rabbi Johanan. He was a disciple of Rab Ḥisda in Babylonia, and appears frequently in controversy with Rab Ashi I. (Pes. 33*b*; Yeb. 117*a*; B. B. 3*a*, 46*b*, 56*a*; Ḥul. 31*a*, 50*b*). S. M.

AḤA BARDALA: A Babylonian amora of the first generation, a contemporary of Abba Areka (Suk. 26*a*; Beẓah, 14*a*; Giṭ. 14*a*). S. M.

AḤA OF DIFTI: A Babylonian amora of the sixth generation (fifth century), frequently found in halakic discussion with Rabina II. For a time he acted as counselor (ḥakam) of the exilarch (*resh galuta*) Mar Zuṭra I. (441–450). After the death of Naḥman b. Huna he would have been elected to the position of rector of the academy at Sura (once held by Ashi) but for the strategy of his friend Mar b. Ashi (Ṭabyomi), who considered himself entitled to the honor of filling the seat formerly occupied by his own father. While the members of the academy, resolved to elect Aḥa, were within, awaiting the appointed hour for voting, Mar had himself elected outside the academy (B. B. 12*b*; Yeb. 8*a*; Ned. 23*a*; Naz. 42*a*; Sanh. 42*a*; Men. 5*b*; Grätz, "Gesch. d. Juden," iv. 465, n. 68). S. M.

AḤA (AḤAI) B. ḤANINA: A Palestinian amora of the third and fourth centuries. He collected rare Baraitot among the leading scholars of Daroma in southern Judea, which he communicated to his colleagues elsewhere, even as far as the Babylonian academies. Often he reports Halakot on behalf of Joshua b. Levi (Ber. 8*b*; Suk. 54*a*; Yeb. 57*a*; Soṭah, 24*b*; Ḥul. 132*b*); also many Haggadot (see Bacher, "Ag. Pal. Amor." iii. 540–546). R. Levi, the famous haggadist of the second and third amoraic generations, received from Aḥa b. Ḥanina the reason for the collocation of the ninth and tenth benedictions in the Prayer of Benedictions, known by the name of "Shemoneh 'Esreh" (Yer. Ber. ii. 5*a*). He recommends visiting the sick as a means of facilitating a cure, declaring that every one who calls on a patient relieves him of one sixtieth part of his suffering (Ned. 39*b*). S. M.

AḤA BAR HUNA: A Babylonian amora of the fourth generation, disciple of Rabbah b. Naḥmani and of Sheshet. Ḥisda, another teacher of Aḥa, employed him for his halakic correspondence with Raba ben Joseph, who recognized in him a great and wise man (Pes. 47*a*, Yeb. 89*b*, Ned. 90*a*, B. B. 70*a*, Sanh. 43*a*, Shebu. 36*b*). It happened in his days that Ifra-Ormuzd, the queen-mother of Sapor II. of Persia, sent to Raba an animal to be sacrificed to the Jewish God and according to ancient Jewish rites; but as the sacrifices had ceased with the destruction of Jerusalem, Raba deputized Aḥa b. Huna, together with Rab Safra, to burn the proffered sacrifice on a sand-bank by the sea, on a pyre prepared of newly felled wood (Zeb. 116*b*).

S. M.

AḤA B. IḲA: A Babylonian amora of the fourth century, junior contemporary of Raba, and nephew of Aḥa b. Jacob. He is frequently quoted in halakic discussions by his contemporaries and successors, and received the title of Bar be-Rab (Fellow of the Academy) from his uncle Aḥa, with whom he carried on halakic controversies ('Er. 63*a*, Ket. 74*a*, Sanh. 42*a*, Naz. 42*a*). S. M.

AḤA OF IRAK: A Babylonian, who is alleged to have invented the Assyrian or Babylonian (superlinear) system of vowel-points and accents (נקוד). He is known only from Karaite sources, which are somewhat unreliable. Pinsker ("Liḳḳuṭe Ḳadmoniyot") thinks Aḥa is identical with Nissi ben Noah, the contemporary of Anan; and Graetz partly follows that opinion. But later investigators have proved that Nissi (if he existed at all) must have lived in the thirteenth century; his identity with Aḥa is, therefore, out of the question. Fürst places Aḥa in the first half of the sixth century, and thinks he may be identical with the Saborean Aḥa bar Abbuhu, who died in 511.

Bibliography: Fürst, *Gesch. d. Karäert.* i. 15, 133; Gottlober, בקורת לתולדות הקראים; Frankl, *Concerning Simḥa Pinsker*, in *Ha-Shaḥar*, viii.; Harkavy, *Notes to the Hebrew edition of Grätz, Gesch. d. Juden*, iii.; *Jew. Quart. Rev.* i. 243.

P. Wi.

AḤA B. ISAAC: A Palestinian amora of the third generation (fourth century), junior contemporary of Zeira I., Ami I., and Abba (Ba) b. Mamel (Yer. Shab. iii. 6*a*, vi. 8*a*). Speaking of the glories of Solomon's Temple, he relates that when King Solomon constructed the sacred edifice he placed in it all kinds of trees made of gold; and whenever any kind of tree blossomed outside, the corresponding one inside blossomed also. In proof of this, Aḥa quotes the Biblical passage (Isa. xxxv. 2), "It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon." Lebanon was the symbolic name of the Temple (Yer. Yoma, iv. 41*d*). S. M.

AḤA B. JACOB: A Babylonian amora, senior contemporary of Abaye and Raba (B. Ḳ. 40*a*), and a disciple of Huna, head of the academy at Sura. So incessant was his application to study that it undermined his health, and brought on a serious illness, from which, however, he recovered. Seeing some of his former schoolmates, who had contracted similar ailments and had become chronic sufferers, he applied to himself the Scriptural saying (Eccl. vii. 12), "Wisdom giveth life to them that have it" (Yeb. 64*b*). Nor did he long remember the warning of his early experience. He devoted all his days to the study of the Law; and when worldly avocations compelled him to "borrow" part of the day, he would "repay" it by studying at night ('Er. 65*a*). After his ordination as teacher he established himself at Paphunia (Epiphania; supposed to be on the Euphrates), where he became an authority on ritual matters, as well as a distinguished haggadist. By degrees he earned the reputation of being one of the foremost men of his age ('Er. 63*a*). He is also reported to have been a skilful writer of Torah scrolls (B. B. 14*a*; Ḳid. 35*a*; B. Ḳ. 54*b*; Niddah, 67*b*; Sanh. 46*b*). Fragments of his homiletic sayings are preserved in Shab. 85*a*; 'Er. 54*a*; Pes. 3*a*; Yoma, 19*b*, 75*b*; Ḥag. 13*a*; Ḳid. 40*a*. In halakic discussion he is quoted in Yer. Sheb. vi. 36*b*; Pes. 116*b*, 117*b*; Yoma, 76*a*; Ḳid. 35*a*; Sanh. 36*b*; Hor. 5*b*, 6*b*; Ker. 5*b*.

In addition to his diligent pursuit of halakic and haggadic studies Aḥa appears to have applied himself to philosophy and mysticism (Ber. 59*a*, Shab. 66*b*, B. B. 75*a*), and legend represents him as an adept in the occult sciences. It relates that a demon had established himself in the neighborhood of Abaye's academy, and greatly harassed the frequenters of the school, even when they walked together in daylight. No one seemed able to dislodge him. When Abaye was informed that Aḥa bar Jacob was on his way to Pumbedita, he arranged with the inhabitants of the city to refuse to accommodate him, so that he should be compelled to lodge in the academy. Aḥa arrived, and no sooner had he completed his arrangements for his night's rest than the demon appeared to him in the shape of a seven-headed hydra. Aḥa immediately betook himself to prayer; and at each genuflection one of the heads of the hydra dropped off. In the morning Aḥa reproachfully said to Abaye, "Had not heaven seen fit to work a miracle, my life would have been endangered" (Ḳid. 29*b*; see Bacher, "Ag. Bab. Amor." pp. 137–139). S. M.

AḤA B. JOSEPH: A Babylonian amora who flourished in the fourth and fifth centuries. His life was an unusually long one; for in his youth he attended Ḥisda's lectures (306), and in his old age discussed halakic matters with Ashi II. (died 427). It is stated that he was afflicted with asthma, for which Mar Ukba prescribed three ounces of asafetida to be taken in the course of three days. During another severe attack, he was treated medically by Kahana (Shab. 110*b*, 140*a*; B. M. 87*a*, 109*b*; Men. 35*b*; 'Er. 29*b*; Yeb. 31*b*; B. M. 109*b*; Ḥul. 105*a*). S. M.

AḤA (AḤAI) B. MINYOMI: A Babylonian amora of the fourth generation (fourth century), disciple of Naḥman b. Jacob, and contemporary of Abaye. Aḥa b. Minyomi was probably a brother of Adda b. Minyomi (Yeb. 94*a*; Ḳid. 66*a*; B. Ḳ. 106*a*; B. B. 148*b*, 159*b*; 'Ab. Zarah, 7*b*). S. M.

AḤA (AḤAI) B. PAPA or **PAPI:** A Palestinian amora of the third generation (fourth century). He was the contemporary of Abbahu ("Die Ag. der Pal. Amor." iii. 546), Zeira I., and Abba II. He was surnamed Arika, an appellation of disputed meaning (compare Jastrow, "Dict." under ארִיכָא, and Abba Arika; Shab. 111*a*, 113*a*; Yer. R. H. iv. 59*b*; Yer. Yeb. viii. 9*b*). Referring to repentance, Aḥa is quoted as saying, "Great indeed is the power of repentance! It counteracts heavenly decrees, and even annuls heavenly oaths!" The same sentence is attributed to Abba b. Papa (Pesiḳ. xxv. 163*a*, Buber's note; see Bacher, "Ag. Pal. Amor." iii. 651). That repentance counteracts heavenly decrees, he proves from the life of Jeconiah, "Write ye this man [Coniah] childless" (Jer. xxii. 30); yet we find (I Chron. iii. 17) that Jeconiah was the father of no less than eight sons, among them Shealtiel. That repentance annuls heavenly oaths he deduces from the same message by Jeremiah (xxii. 24), "As I live, saith the Lord, though Coniah, the son of Jehoiakim king of Judah, were the signet upon my right hand, yet would I pluck thee thence"; but at a later date Haggai (ii. 23) says, "In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet" (Cant. R. to viii. 6). S. M.

AḤA B. RAB: A Babylonian amora of the third and fourth generations (fourth century). He was a contemporary of Rabina I. and the senior of Aḥa b. Jacob. His opinions were supported by his grandson, Mesharsheya (Sanh. 76*b*, 77*a*; Ḥul. 33*a*). S. M.

AḤA (AḤAI) B. RABA: A Babylonian amora, son of Raba b. Joseph, and a contemporary of Amemar II. and of Ashi; died in 419. During the last five years of his life he filled the rectorate of the academy at Pumbedita (Shab. 93*b*; Yeb. 46*a*; B. B. 124*b*; Men. 3*b*; "Letter of Sherira"; Grätz, "Gesch. d. Juden," 2d ed., iv. 379). S. M.

AḤA SAR HA-BIRAH ("CASTELLAN"): A Palestinian amora of the third generation (fourth century), contemporary of Tanḥum b. Ḥiyya of Kefar Acco. No original decisions or doctrines are recorded under his name in the Talmud; but in behalf of others he reported several Halakot and precedents. If his surname did not come to him by inheritance (compare Jonathan Sar ha-Birah), the social position indicated by it enabled him to be helpful to his unfortunate coreligionists. On one occasion, with the assistance of Tanḥum, he ransomed some Jewish captives who were brought to Tiberias (Yeb. 45). From the fact that he is said to have twice submitted Halakot to the sages at Usha, it seems probable that this place, a former seat of the Sanhedrin, was, even down to Aḥa's days, a center of attraction for learned Jews (Ket. 22*a*, 88*a*; B. B. 146*a*; 'Ar. 22*b*). But it is more likely that the reporter of the Halakot in Ket. 22*a* and B. B. *l.c.* was a tanna of the same name. S. M.

AḤA (AḤAI) OF SHABḤA: A prominent Babylonian Talmudist of the eighth century. He enjoys the distinction of being the first rabbinical author known to history after the close of the Talmud. The gaon of Pumbedita having died, Aḥa was universally acknowledged to be the fittest man to succeed him. But a personal grudge entertained by the exilarch Solomon bar Ḥasdai induced the latter to pass over Aḥa, and to appoint Naṭronai, Aḥa's secretary, a man considerably his inferior in learning and general acquirements. Highly incensed at this slight, the eminent scholar left Babylonia and settled in Palestine, about 752–753, where he remained until his death. Notwithstanding Steinschneider ("Cat. Bodl." *s.v.*), who erroneously assigns 761 as the year, the exact date of his demise is unknown. It must have been in Palestine that Aḥa wrote his book entitled שאלתות ("Quæstiones" in the sense of disquisitions), as the title evinces; for this Aramaic word is employed in the sense of *quæstio* (the scientific investigation of a matter) by Palestinians only (Shab. 30*a*). "Sheilta" is of Palestinian origin, as is shown by the words *buẓina* and *bisha*, which accompany it. S. Mendelsohn is quite correct in his explanation of the term ("Rev. Ét. Juives," xxxii. 56). If, therefore, Simon Kahira made use of the "Sheiltot" in his Halakot, as is now certain, the statement of Abraham ibn Daud (according to whom Simon's work was completed in 750) must be erroneous, since Aḥa did not leave Palestine before 752; and we know that Samuel Gaon, whose successor he was to have become, did not die before 751–752. There are also other evidences of Palestinian influence in Aḥa's work. For example, his treatise indicates that besides the Babylonian Talmud (which, in the nature of things, was his chief authority) he made frequent use of the Yerushalmi, and of Palestinian Midrashim, Leviticus Rabbah, Ecclesiastes Rabbah, and Tanḥuma, all of which at this time were quite unknown in Babylonia (indeed, even Saadia Gaon, almost two hundred years later, knew comparatively little of them).

Aḥa's "Sheiltot."

The whole character of the "Sheiltot" is Palestinian; and, as such, they are quite distinct from the contemporary synopses of Judah Gaon and Simon Kahira, which confine themselves to important decisions of the Talmud, with the omission of all discussions, and with the addition of short elucidations of words. Aḥa's method is quite different from that of the Babylonian rabbis, who, caring little for the instruction of the common people, wrote scholastically. The "Sheiltot," on the contrary, were written for thoughtful laymen. Aḥa's treatises upon Biblical and rabbinical precepts, numbering 190 or 191 (see Mendelsohn, *l.c.* 59), with additions from later writers, were written with special reference to the practise of such moral duties as benevolence, love, respect for parents, and love of truth. They are based upon the order of the *parashot*, the weekly readings from the Law.

The beginning of the fourth "Sheilta," which is based upon the weekly lesson on "Noah," may serve as a specimen of the "Sheiltot." Stealing or robbery was explicitly forbidden to the Israelites; and the divine punishment for the transgression of this command is more severe than for other crimes. Thus, it is found that in the history of Noah, those of the generation of the Deluge suffered their hard fate solely on account of their violence, as it is said (Gen. vi. 13), "The end of all flesh is come before me; for the earth is filled with violence through them." This moral condemnation is elaborated by Aḥa, who quotes from the Talmud and Midrash many passages concerning the baseness and godlessness of such crimes. He follows this statement—preceded by the introductory formula, "It is, however, questionable" (*Beram ẓarik*)—with casuistic inquiries; as, for example, whether it is proper to include in the designation of robbery, for which the Law ordains a twofold restitution, the case of a theft committed in the interest of the victim

This illustration serves to show that the work is not intended for scholars alone, but also for popular instruction; and that the statement, so often repeated since the time of Meiri, that the "Sheiltot" was a book merely for the instruction of youth, is also baseless. It is more probable that it is a collection of haggadic-halakic sermons, which Aḥa delivered in Palestine, where certainly he was held in high regard. With the decline of rabbinical knowledge in Palestine, Aḥa would have found but few pupils for pure halakic instruction; and he therefore endeavored to add haggadic elements to his lectures, in obedience to the general disposition of the Palestinians, who just then favored Haggadah. This view best explains the word *derashah* (lecture), which occurs about thirty times in the "Sheiltot," in connection with the citation of passages from the Talmud. If the supposition be true that the "Sheiltot" were derived from sermons, they may properly be considered, in the form in which they appear, as extracts or abstracts of such sermons, giving the introduction and the conclusion of the original derashah; while of the derashah proper—which no doubt consisted of haggadic and halakic quotations from Talmud and Midrash—only the heading is mentioned. Considering them as portions of sermons, the frequent repetitions that occur in the "Sheiltot" are not strange, as this would happen to the best of preachers; while it would be difficult to explain them if they were found in the strictly literary productions of one man. Of course, there can be no certain conclusions concerning the composition of the "Sheiltot" until the manuscript has been examined. The printed text, while it contains much matter of later date, lacks much that, according to older authorities, was formerly included. An accurate edition of the "Sheiltot" would be very valuable for textual criticism of the Babylonian Talmud, as indeed for Aramaic philology in general, since Aḥa wrote in the Aramaic vernacular.

Aḥa's work very soon won great esteem; and the work "Halakot Gedolot," which does not date from the year 750, but belongs to the oldest literature of the gaonic times, copies no less than one hundred and fifty passages from the "Sheiltot." Sherira Gaon and his son, Hai Gaon, mention the book by title; and it was likewise freely consulted by Rashi and the author of the "'Aruk."

(1) The first edition of the "Sheiltot" appeared in Venice, 1546, and was succeeded by the following: (2) An edition with a short commentary by Isaiah Berlin (Dyhernfurth, 1786); (3) another under the title תועפות ראם, with the commentary of Isaac Pardo, Salonica, 1800–01; (4) with an extended commentary by Naphtali Ẓebi Judah Berlin (Wilna, 1861, 1864, 1867), which latter edition contains the commentary of Isaiah Berlin, as well as a number of variant readings taken from a manuscript of the year 1460, and a short commentary by Saul ben Joseph, who probably lived in the first half of the fourteenth century. Manuscripts of the "Sheiltot," but with essential divergences from the printed text, are to be found among the Hebrew manuscripts in the Bibliothèque Nationale, Paris, Nos. 308, 309, and in the Bodleian Library, Oxford, Nos. 539, 540, 1317. In the latter library may be found also the hitherto unprinted commentaries by Solomon ben Shabbethai (541), and Johanan ben Reuben (542).

BIBLIOGRAPHY: Reifmann, in *Bet Talmud*, iii. 26–29, 52–59, 71–79, 108–117; Buber, *ibid.* 209–215; Weiss, *Dor*, iv. 23–26, and the passages mentioned in the index; Harkavy, *Studien und*

Mittheilungen, iv. xxvi. and p. 373; Isaac Halevy, *Dorot ha-Rishonim*, pp. 193, 211-214, Presburg, 1897; Rapoport, *Bikkure ha-'Ittim*, x. 20 *et seq.*; Fürst, *Literaturblatt d. Orients*, xii. 313; Steinschneider, *Cat. Bodl.* No. 4330; Jellinek, *Ḳunṭres ha-Maggid*, p. 20, Vienna, 1878; S. Mendelsohn, in *Rev. Ét. Juives*, xxxii. 56-62.

L. G.

AḤA B. SHILA OF KEFAR TAMRATA or **TEMARTA**: A haggadist of the second amoraic generation (third century). Commenting on Esth. ii. 23, "And it was written in the book of the chronicles before the king," he is reported to have pointed out therein a lesson of encouragement to the God-fearing. If the chronicles written by mortals assure rewards for good deeds, how much more ought we to be assured that the pious will be duly rewarded, when the Holy One—blessed be He!—shall produce His book, concerning which it is said (Mal. iii. 16), "And the Lord hearkened and heard it, and a book of remembrance was written before him" (Esther R. to ii. 23; compare Meg. 16*a*).

S. M.

AḤA B. TAḤLIFA: Babylonian amora of the fourth and fifth centuries; disciple of Raba, friend of Aḥa b. Ika, and senior colleague of Rabina II. (Sanh. 24*a*, 'Er. 63*a*, Giṭ. 73*a*).

S. M.

AḤA B. 'ULLA: Babylonian amora, who flourished in the fourth century; disciple of Ḥisda (Shab. 54*b*, 66*a*). He emigrated to Palestine, where R. Jonah gave him tithes, saying, "Not because Aḥa is of priestly descent, but because he is assiduous in the study of the Torah," quoting II Chron. xxxi. 4 in support of this action. Aḥa himself represents King David as faithfully discharging the duty of tithe-giving, quoting Ps. xl. 9, implying that David took care that nothing which was not duly tithed should enter his body. The enforcement of this resolution was, according to Aḥa, David's object in appointing Jonathan, son of Uzziah, "over the store-houses in the fields, in the cities, and in the villages, and in the castles" (I Chron. xxvii. 25; Pesiḳ. § 9, 98*b*; Tan., Reeh 14).

For another Aḥa b. 'Ulla, see Bacher, "Ag. Pal. Amor." iii. 654 *et seq.*

S. M.

AḤA B. ZEIRA. See Ahabah (Ahawah) b. Zeira.

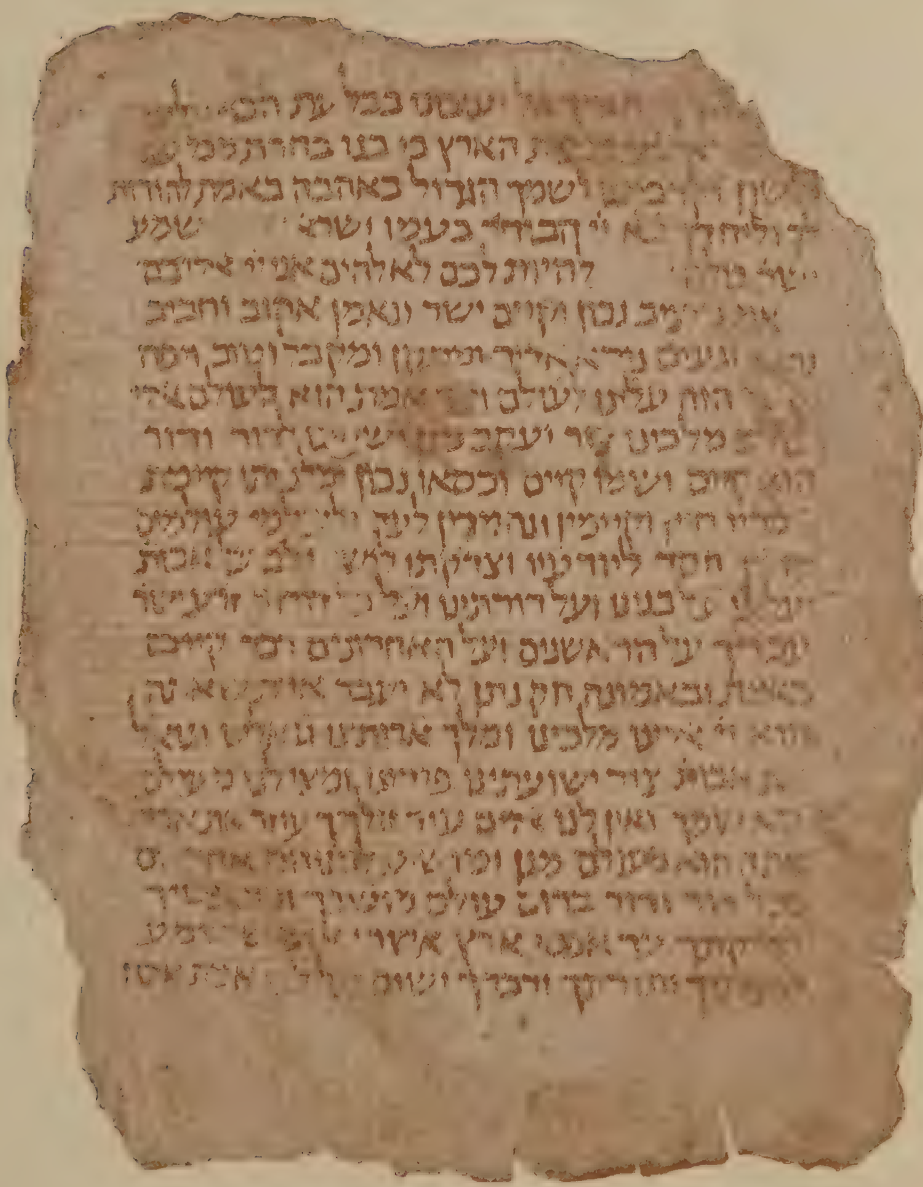
AHAB.—Biblical Data: King of northern Israel, 875–853 B.C. He was the son and successor of Omri, the founder of Samaria, and the first king of the Ten Tribes who was able to maintain a strong and stable government. Ahab inherited his father's military virtues and defended his country against the powerful Aramean (Syrian) kingdom of Damascus. Though often hard pressed by the Syrians, he defeated them in several battles and forced them to concede trading privileges in the great emporium of Damascus (855 B.C.). It was toward the end of his reign that his foreign relations became most trying. At this period, when hard pressed by Damascus, he lost the suzerainty over Moab, with the possession of valuable territory in the northern portion of that kingdom, all of which had been acquired by Omri. This expulsion of Israel is recorded by Mesha, the contemporary king of Moab, on the famous Moabite Stone now in the Louvre in Paris.

Ahab was the first king of Israel who came into conflict with Assyria, and he is also the first whose name is recorded on the Assyrian monuments (see Schrader, "K. A. T."). It was in 854 B.C. that a combination was formed by eleven of the princes of the Mediterranean coastland against Shalmaneser II., who made several invasions into the west country during his long and warlike career. In this alliance the king of Israel found himself for once fighting by the side of the king of Damascus (Benhadad II.). Shalmaneser, who tells of the affair in three distinct inscriptions, gives a list of the kings in the longest account (on his monolith inscription). Besides Israel and Damascus, it is stated that Hamath, Ammon, and Arabia sent contingents. Ahab put 2,000 chariots and 10,000 soldiers into the field. The confederacy was soon dissolved by the battle of Karkar, where the Assyrians were victorious, though Shalmaneser could not follow up his success. The Assyrian invasions of the lands bordering on Palestine were repeated, but it was long before either northern or southern Israel was directly attacked. In the next year (853 B.C.) the war with Damascus was renewed. Ahab secured the help of Jehoshaphat, king of Judah, and the two kings fought side by side at Ramoth in Gilead. In this battle Ahab disguised himself as a common soldier so as not to become a mark for the enemy, but an arrow, "shot at a venture," mortally wounded him, and he died at the close of the day.

Besides the above-mentioned wars, certain events of great importance marked the reign of Ahab. One of these was the establishment of close relations between the kingdoms of Israel and Judah, a policy which put an end to the rivalry that had existed between them since the days of the great schism. Another was the encouragement afforded by Ahab and his queen, Jezebel, to the worship of the Phenician Baal. Jezebel was a daughter of Ethbaal, king of Tyre, and the family alliance thus cemented, while it was of political and commercial advantage to Israel, resulted in great moral and religious injury through this idolatrous and sensual cult. A third noteworthy event was Ahab's cruel and oppressive dealing with Naboth of Jezreel whose property the king wished to secure, and who, upon his refusal to sell it, was put to death by false accusation at the instigation of Jezebel. For this outrage upon the rights of a freeholder, the prophet Elijah predicted a violent death for Ahab and Jezebel and the destruction of their dynasty. Noticeable also is the increase of luxury in Israel, in consequence of foreign trade and the ambition of the king and nobles. Ahab's palace of ivory (I Kings, xxii. 39) is an indication of the fashions of the time. Finally there was inaugurated in the reign of Ahab the régime of the preaching prophets, of whom Elijah was the first and greatest example (see I Kings, xvii.–xxii.).

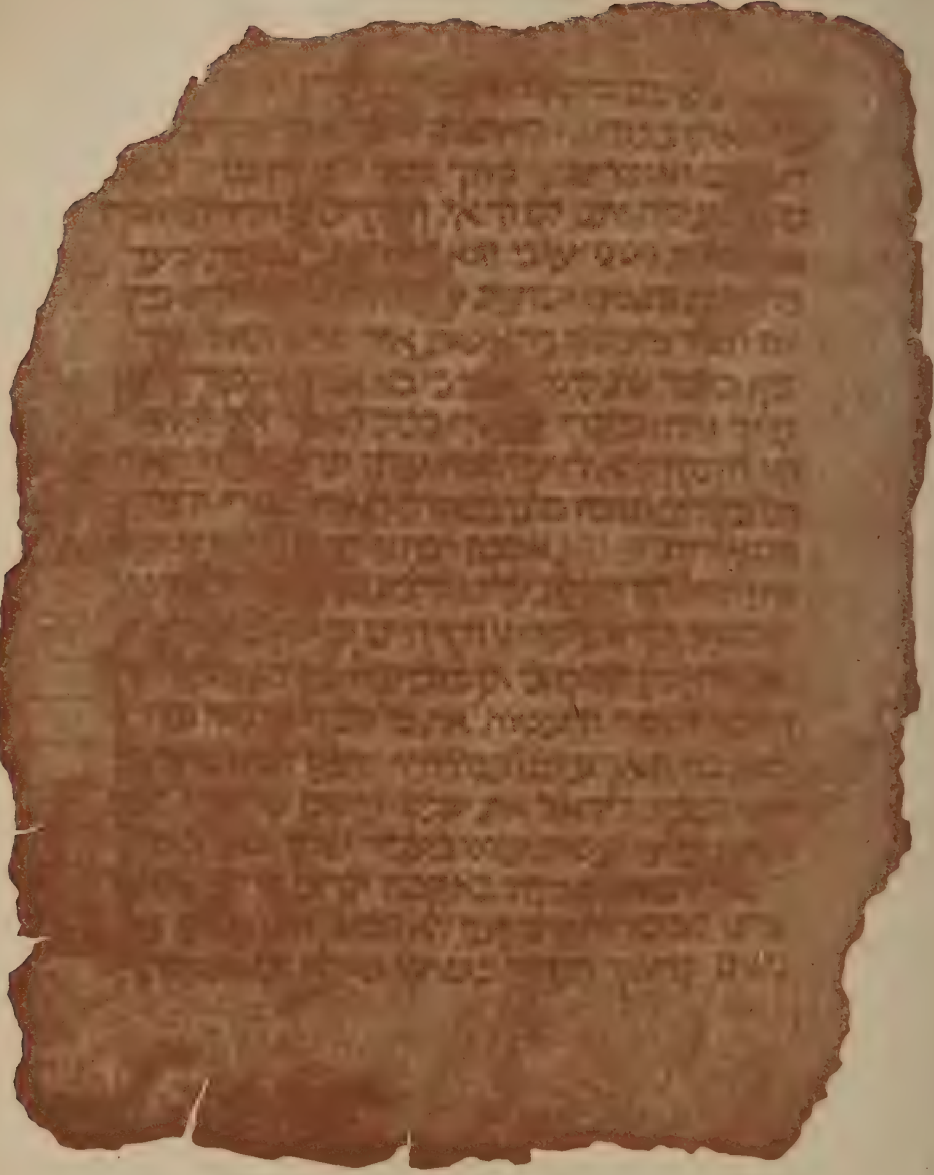
J. F. McC.

——In Rabbinical Literature: One of the three or four wicked kings of Israel singled out by tradition as being excluded from the future world of bliss (Sanh. x. 2; Tosef., Sanh. xii. 11). Midrash Konen places him in the fifth department of Gehenna, as having the heathen under his charge. Though held up as a warning to sinners, Ahab is also described as displaying noble traits of character (Sanh. 102*b*; Yer. Sanh. xi. 29*b*). Talmudic literature represents him as an enthusiastic idolater who left no hilltop in Palestine without an idol before which he bowed, and to which he or his wife, Jezebel, brought his weight in gold as a daily offering. So defiant in his apostasy was he that he had inscribed on all the doors of the city of Samaria the words, "Ahab hath abjured the living God of Israel." Nevertheless, he paid great respect to the representatives of learning, "to the Torah given in twenty-two letters," for which reason he was permitted to reign for twenty-two successive years. He generously supported the students of the Law out of his royal treasury, in consequence of which half his sins were forgiven him. A type of worldliness (Ber. 61*b*), the Crœsus of his time, he was, according to ancient tradition (Meg. 11*a*), ruler over the whole world. Two hundred and thirty subject



FRAGMENT OF AN ANCIENT MANUSCRIPT PRAYER-BOOK, SHOWING THE "AHABAH RABBAH"

(From the Cairo Genizah, through the courtesy of PROF. S. SCHECHTER.)



Fragment of an Ancient Manuscript Prayer-Book, Showing the "Ahabah Rabbah."

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kings had initiated a rebellion; but he brought their sons as hostages to Samaria and Jerusalem. All the latter turned from idolaters into worshipers of the God of Israel (Tanna debe Eliyahu, i. 9). Each of his seventy sons had an ivory palace built for him. Since, however, it was Ahab's idolatrous wife who was the chief instigator of his crimes (B. M. 59*a*), some of the ancient teachers gave him the same position in the world to come as a sinner who had repented (Sanh. 104*b*, Num. R. xiv). Like Manasseh, he was made a type of repentance (I Kings, xxi. 29). Accordingly, he is described as undergoing fasts and penances for a long time; praying thrice a day to God for forgiveness, until his prayer was heard (Pirḳe R. El. xliii). Hence, the name of Ahab in the list of wicked kings was changed to Ahaz (Yer. Sanh. x. 28*b*; Tanna debe Eliyahu Rabba ix, Zuṭṭa xxiv.). K.

AHAB, SON OF KOLAIAH.—Biblical Data: One of the first captives deported by Nebuchadnezzar to Babylonia. As a false prophet he incurred the displeasure of Jeremiah, who wrote to the exiles denouncing him. He was to be "roasted in the fire" (Jer. xxix. 21, 22) by Nebuchadnezzar, perhaps for inciting the people to revolt. J. F. McC.

——**In Rabbinical Literature:** According to rabbinical tradition (Sanh. 93*a*; Tan., Lev. ed. Buber, p. 7; Pirḳe R. El. xxxiii.; Pesiḳ. 25), the false prophet who together with Zedekiah, son of Maaseyah, wanted to lure Semiramis, the wife (or the daughter) of King Nebuchadnezzar, to sin under the pretext that she would become the mother of great kings and prophets hostile to Israel. Consequently Ahab and Zedekiah were cast by the king into the furnace and "roasted alive." See Brüll's "Jahrb." iii. 9, *s.v.* "Susanna." K.

AHABAH RABBAH (אהבה רבה, "Great Love") and **AHABAT 'OLAM** (אהבת עולם, "Everlasting Love"): The initial words, and hence the names, of the two benedictions that precede the SHEMA'; the former used in the morning service of the German ritual, the latter in the evening service of both rituals and in the morning service of the Sephardic. The difference in the formulas goes back to the time when Rab and Samuel arranged (not composed, as is often erroneously stated) the prayers for the Babylonian schools; for we find Samuel insisting on that of Ahabah Rabbah, against the general tannaitic tradition, which favored the Ahabat 'Olam formula, claiming that the Ahabah Rabbah was the prayer recited by the priests in the Temple at the morning service after the leader's call, ברכו, and before the decalogue and the Shema' (Ber. 11*b*, Mid. v. 1). According to Tos. Ber. 11*b*, Ahabah Rabbah was the formula adopted for the morning service, Ahabat 'Olam for the evening. Thus it is also found in the Siddur of Amram Gaon; but the Maḥzor Vitry, following the Sephardic ritual and the Geonim, has Ahabat 'Olam also for the morning. The phraseology of the latter seemed preferable, it being more in accord with the Biblical verse (Jer. xxxi. 3), as pointed out in Ber. 11*b*; still, to distinguish the evening from the morning prayer, the German ritual adhered to Ahabah Rabbah. The benediction itself, like Yoẓer Or, the one that precedes it, is very old and probably dates from the time of the institution of the Shema' by the founders of the Synagogue (the men of the Great Synagogue), Yoẓer Or being the thanksgiving for the light of the day, Ahabah Rabbah the thanksgiving for the special love of God for Israel, manifested in the light of Revelation (Torah). Asher of Lunel, quoted by "Kol Bo," viii., and by Abudraham, says: "The sun gives light only in the daytime, the Torah by day and by night; as Ps. xix. praises God first for the sun and then for the Torah which enlightens the mind, so should we also give praise in these two benedictions." Compare Philo, "De Vita Contemplativa" (On a Contemplative Life), ed. Mangey, ii. 475:

> "They [the Therapeutæ] are accustomed to pray twice every day: at morning, when the sun rises, they pray to God for the day of true happiness, because their minds are filled with the light of heaven; and at sunset they pray that their soul, being altogether lightened and relieved of the burden of the senses and outward things, be all the more able to trace out truth in its own resort and council-chamber."

There is a strain of profound love and zeal for God and the Law echoed in the benediction, which could only emanate from souls the very keynote of whose life is love and piety, such as was that of the ancient Ḥasidim, the Essenes (Rapoport, "Bikkure ha-'Ittim," x., on Kalir, 119). But, as is the case with all the prayers, individuals and generations occasionally added a word or a sentence, and the sixty-two words which Zunz ("G. V." p. 369) claims for the original Ahabah Rabbah were increased to one hundred and two in the German, one hundred and forty-one in the Sephardic Siddur, and one hundred and forty-two in the Maḥzor Vitry. A Genizah fragment from Cairo (Egypt), reproduced here, contains the Ahabah Rabbah version, which has some German and some Sephardic features, and aggregates one hundred and seventeen words. The following is a translation of the main benediction, the later interpolations being omitted:

> MORNING BENEDICTION: "With abounding [Sephardic ritual: "with everlasting"] love, hast Thou loved us, O Lord our God [Jer. xxxi. 3]. With great and exceeding compassion hast Thou taken compassion on us [compare Isa. lxiii. 9]. Our Father, our King, for the sake of our fathers who trusted in Thee and whom Thou taughtest the statutes of life, be gracious unto us, and be Thou also our teacher. Enlighten our eyes in Thy law, and make our hearts cleave to Thy commandments; render our hearts one that we may love and fear Thy name, and not be ashamed. For in Thy holy name we trust; we rejoice and exult in Thy salvation. For Thou art the God who worketh salvation, and Thou hast chosen us from all peoples and tongues and brought us nigh unto Thy great name (Selah) in truth, that we give praise unto Thee and proclaim Thy unity in love. Blessed art Thou, O Lord, who hast chosen Thy people Israel in love" [compare the high priest's benediction, Yoma, vii. 1, Rashi and Asheri].

> EVENING BENEDICTION [probably of later origin, as shown by the difference in style, and lack of rhythm]: "With everlasting love hast Thou loved the house of Israel Thy people; the Law and the Commandments, the statutes and ordinances hast Thou taught us. Therefore, O Lord our God, when we lie down and when we rise up, we will meditate on Thy statutes and rejoice in the words of Thy law and in Thy commandments forever. For they are our life and the length of our days; and on them we shall meditate day and night. Let not, therefore, Thy love ever fail us. Blessed art Thou, O Lord, who lovest Thy people Israel."

BIBLIOGRAPHY: Herzfeld, *Gesch. d. Volkes Israel*, ii. 195; Baer, *Siddur*, pp. 80, 164, Roedelheim, 1868; Landshuth, *Hegyon Leb*, p. 46.

K.

AHABAH (AHAWAH, AḤA, AḤWA) B. ZEIRA (ZERA): Palestinian amora of the fourth century, who taught at Cæsarea (Yer. Ḥal. i. 57*a*; Yer. Pes. ii. 29*b*), son of R. Zeira (Zera) I. His fame as a halakist spread beyond his native land, even reaching Babylonia, and sages consulted him on the ritual. Inquiries concerning his father's decisions were made of him (Yer. Ber. 3*d*), and even during his father's lifetime Ahaba transmitted the paternal Halakot to his colleagues ('Er. 96*b*, R. H. 30*b*). He is also favorably known in midrashic literature. Commenting on Ps. xxviii. 3, he points out a characteristic difference between Joseph's brothers and Absalom. He remarks that the good qualities of the sons of Israel may be gathered from the mention of their faults. Thus, it is said of them (Gen. xxxvii. 4), "And they hated him [Joseph], and could not speak peaceably unto him," which shows that what they felt in their hearts they expressed with their mouths. Of

Absalom, however, it is said (II Sam. xiii. 22), "Absalom spoke to Amnon neither good nor bad," hiding his feelings in his heart (Midr. Teh. xxviii.; Gen. R. lxxxiv.; Yalḳ., Gen. § 141). On Solomon's comparison of his beloved to the apple-tree (Song Sol. ii. 3) he remarks: "as the apple-tree sends forth its buds before the appearance of its leaves, so Israel expressed faith before hearing the purport of the divine message. Thus it is written (Ex. iv. 31), 'And the people believed and heard.' Also at Sinai (Ex. xxiv. 7), they promised first to do all the Lord should command and then to hearken to His voice" (Cant. R. ii. 3). Other homiletic remarks of his occur in Yer. Ber. v. 8*d*; Gen. R. lxxxiv; Lam. R. ii. 17; Eccl. R. iii. 11, ix. 11.

BIBLIOGRAPHY: Frankel, *Mebo*, 63*a*; Bacher, *Ag. Pal. Amor.* iii. 656–659.

S. M.

AḤADBOI: Babylonian amora of the sixth and seventh generations. He was president of the academy of Sura in its declining days, but filled the office for only six months. His death was then caused by an earthquake on the Day of Atonement in the year 822 of the Seleucidan era = 511. The name is a contraction of Aḥa de-Abba or De-Abboi ("Father's Brother") and corresponds with Ahab of the Bible.

BIBLIOGRAPHY: *Letter of Sherira*, ed. Neubauer, in *Mediæval Jew. Chron.* i.; Brüll's *Jahrb.* ii. 38; Jastrow, *Dict.* s. v.

S. M.

AḤADBOI B. AMMI: Babylonian amora of the fourth generation (fourth and fifth centuries), a disciple of Rab Ḥisda and Rab Sheshet (Pes. 75*a*; B. M. 91*a*; Sanh. 55*a*; Bek. 39*a*; Niddah, 37*b*). While the latter was discussing some intricate point of ritual, Aḥadboi, by facetious remarks, confused his teacher. The teacher felt grieved, and the disciple suddenly lost his power of speech. This was considered as a visitation from heaven for putting his master to shame. Thereupon Aḥadboi's mother, who had been Rab Sheshet's nurse, appealed, on behalf of her afflicted son, to her former foster-child to pardon the indiscretion of his pupil and pray for his recovery. At first Rab Sheshet refused her petition; but after she had pointed to her breasts, which formerly nourished him, and entreated him to be merciful on their account, he complied, and soon afterward Aḥadboi recovered his speech. His colleagues then stigmatized Aḥadboi as "the babe that confounded his mother's ways" (B. B. 9*b*; see Tos. *ad loc.* According to Rashi it was Rab Sheshet's own mother who interceded in behalf of Aḥadboi). Aḥadboi reports in R. Eleazar's name an observation calculated to encourage beneficence toward the poor. Quoting the prophet's metaphor (Isa. lix. 17), "He put on righteousness [*ẓedaḳah*—used in later Hebrew for "charity"] as a breastplate," he says: "That coat is composite in its nature; scale being joined to scale till the armor is completed. Similarly, with regard to ẓedaḳah, farthing is added to farthing; and ultimately there is a large amount to the giver's credit in heaven's register" (B. B. 9*b*). S. M.

AḤADBOI B. MATNAH: Babylonian amora of the fourth generation, and contemporary of Raba b. Joseph (Shab. 24*a*, 60*b*). His sister, being ill, willed her belongings to a brother, Rab Tobi, it being customary to give a learned heir the preference over one unlearned. Aḥadboi represented to her that the world would say, "That one is a learned man; this one [himself] is not!" So the sister altered the will in his favor. The story ends with the statement that a lawsuit followed, and Rab Naḥman decided that as the testatrix, in the event of her recovery, would have had the right to annul her will, she had also the right to change it during her illness; hence, Aḥadboi was declared the legitimate heir (B. B. 151*a*). S. M.

AḤAI: An appellation given to several rabbis who ordinarily bear the prænomen Aḥa, under which name they are grouped; while others better known by the name of אחי (or אחאי) are as follows: **1.** A Palestinian amora of the third century, contemporary of R. Ammi and R. Assi. He was judge of a divorce court (Giṭ. 5*b*). **2.** A distinguished Babylonian teacher who flourished during the closing days of the amoraic period and at the beginning of the saboraic epoch. During his time the compilation and editing of the Babylonian Talmud, begun by Rab Ashi, gradually neared completion. His fame was not confined to his birthplace, Be-Ḥatim, or to his native country; for even in Palestine he was recognized as a great authority. Thus when the substance of a ritualistic controversy between him and Samuel b. Abbahu was submitted to a Palestinian academy for final adjudication, the rabbis decided in favor of the latter's opinion; but they added the significant warning, "Be careful of the views of R. Aḥai, for he is the light of the diaspora" (Ḥul. 59*b*). So, while but few of the sayings and teachings of his contemporaries are quoted in the Talmud, not less than ten distinct opinions of Rab Aḥai are incorporated in its pages (Yeb. 24*a*, 46*a*; Ket. 2*b*, 10*a*, 47*a*; Ḳid. 13*a*; Shebu. 41*b*; Zeb. 102*b*; Ḥul. 65*b*; Bek. 5*a*, 6*a*; Niddah, 33*a*). Rab Aḥai died in 506 ("Letter of Sherira"; Grätz, "Gesch. d. Juden," 1st ed., iv. 473). Brüll, "Jahrb." ii. 25 *et seq.*, identifies him with Rab Aḥai b. Ḥanilai; but the great majority of ancient and modern rabbinical chronicles identify him with Rab Aḥai b. Huna. S. M.

AḤAI B. JOSIAH: Tanna of the fourth and fifth generations (second century). His father, Josiah, was probably the well-known tanna R. Josiah, a pupil of R. Ishmael. The following legend, intended to demonstrate the consciousness of the dead, and citing a conversation between an amora of the fourth century and Aḥai's ghost, incidentally points out the place of Aḥai's sepulcher:

> Grave-robbers engaged in digging in soil belonging to Rab Naḥman suddenly heard a groan issuing from the ground. They hastened to report this to R. Naḥman ben Isaac [see MS. M. in "Diḳduḳe Soferim," *ad loc.*], who immediately repaired to the scene. The following dialogue tells the rest: *Naḥman*: Who art thou, sir? *Ghost*: I am Aḥai ben Josiah. *N.* Did not Rab Mari declare that the bodies of the pious dead returned to dust? *Gh.* Who is Mari? I know him not. *N.* Well, then, it is written in the Bible [Eccl. xii. 7]: The dust shall return to the earth as it was. *Gh.* Evidently he who hath taught thee the Book of Ecclesiastes did not teach thee the Book of Proverbs. There it is stated [xiv. 30]: Envy is rottenness of the bones. Whoever cherishes envy in his breast, his bones will become rotten; but he who doth not nourish envy in his breast, his bones shall not rot. [Here Naḥman touched the ghost, and finding it substantial, addressed it]: Arise, my master! and come into my house. *Gh.* Thou betrayest thy ignorance even of the Books of the Prophets; for there it is said [Ezek. xxxvii. 13]: Ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you out of your graves. Until then the dead can not rise. *N.* But is it not written [Gen. iii. 19]: Dust thou art and unto dust shalt thou return? *Gh.* That will come to pass shortly before the Resurrection [Shab. 152*b*].

Now, as Naḥman ben Isaac (compare "Diḳduḳe Soferim" to *l.c.*) was a Babylonian, and his land lay in Babylonia, Aḥai's body, resting in Naḥman's ground, was also in Babylonia. Moreover, there is other evidence of Aḥai's having been in Babylonia during the course of his life. Judah I. states that there were some fishermen who violated the Sabbath by plying their trade on that day; and that Aḥai b. Josiah, observing this, excommunicated them. This happened in Birta de-Saṭia, in Babylonia (Ḳid. 72*a*). Further, we are informed that he had some personal property in Babylonia, while he himself was in Palestine; for the Talmud relates: R. Aḥai b. Josiah owned a vessel of silver which was in Nehardea. He commissioned Dositai ben Jannai and Jose ben Kippar to reclaim it and, on their return to Palestine, to bring it to him (Giṭ. 14*a*). From all these data it is evident that Aḥai ben Josiah was buried in Babylonia, where he had spent his last days; that he had been in that country before the death of Judah I., and that he had some personal property in Babylonia, even while he himself was in Palestine. There is, in fact, little doubt that Aḥai spent his riper years on Babylonian soil and with Babylonian scholars. This accounts for the failure to find him mentioned in the Palestinian Talmud or the Palestinian Midrashim; while he is referred to in the Babylonian Talmud and in the halakic Midrashim compiled by the disciples of Rab (Be-Rab) in Babylonia (ʻEr. 13*a*, Giṭ. 45*a*, Mek. Bo, 3—twice; *ibid.* Baḥodesh, § 7; compare *ibid.* Ki Tissa; Sifre, Num. 106, 126).

As an ethical teacher, Aḥai tried to impress the strictest morality on the people. "Whoever eyes woman will eventually fall into sin; and whoever watches her step will rear unworthy children" (Ned. 20*a*). On domestic economy he observed:

> "Whoso purchases breadstuff in the market is like the infant whose mother is dead, and who is therefore carried from door to door to suckle at strangers' breasts, never getting its fill. Whoso purchases bread in the market is like one interred. But whoso eats of his own store is like the child raised on its own mother's breasts." He also remarked, "As long as a man supports himself he enjoys peace of mind; but when he is dependent, even on his own parents or on his own children, he has no peace of mind: still less so when he depends on strangers" (Ab. R. N. xxxi. [ed. Schechter, xxx.]; compare Men. 103*b*, Yer. Sheḳ. iii. 51*a*, and parallels).

BIBLIOGRAPHY: Bacher, *Ag. Tan.* ii. 393, 394.

S. M.

AHALI-TAURAT ("People of the Torah"): The name adopted by the Persian Jews of Hamadan, Demavend, Teheran, and other districts, in contradistinction to Persian Jews of Indian origin, who are called "Israeli." They are not, however, remarkable for their knowledge of the Torah.

BIBLIOGRAPHY: Von der Hoven, *Iz Proshlavo i Nastoyashchavo Asiatskikh Yevreyev*, in *Sbornik Budushchnosti*, 1900, i. 221.

H. R.

AHARAH. See AHIRAM.

AḤARONIM (אחרונים "The Later Ones"): A technical term used in later rabbinical literature generally to indicate authorities who are contemporaries of the person quoting them or who belong to the generation immediately preceding him. It is especially applied to the rabbinical authors following the age of the "Shulḥan ʻAruk"—the end of the sixteenth century.

The religious mind is prone to accept the testimony of the past, and remoteness in time adds weight to an authority. Even in the time of Ecclesiastes there were people who believed "that the former days were better than these" (Eccl. vii. 10). In the Talmudic literature we rarely find an attempt to set aside the authority of former teachers. For example, none of the Amoraim is permitted to contradict the words of the Tannaim. It is said that Rab's words may contradict a Mishnah because he is a tanna (Ket. 8*a*). As a rule, it is taken for granted that past generations were superior to the present. The following from the Talmud may serve to illustrate this:

> Says Rabbi Zeira in the name of Raba bar Zimona: "If our ancestors [ראשנים] were angels, we are human beings; and if they were human beings, we are asses" (Shab. 112*b*). Says Rabbi Johanan: "The finger nail of the ancestors is better than the whole body of the descendants." Said Resh Laḳish to him: "On the contrary, the descendants are greater; for, in spite of their oppression, they study the Law." Said he (Johanan) to Resh Laḳish: "The Temple will decide the question; for it was restored to the ancestors and not to the descendants" (Yoma, 9*b*). Says Rab Papa to Abaye: "Why were miracles done to the ancestors [ראשנים] and not to us?" Said Abaye: "The ancestors sacrificed their lives for the sanctification of the Name [the service of God], and we do not" (Ber. 20*a*).

With reference to the Mishnah (Mid. i. 2), which speaks of the heavy punishment meted out to the guards of the Temple who were found sleeping while on duty, Johanan says: "Blessed are our ancestors [ראשנים], who were punished even for succumbing to sleep" (Tamid, 28*a*). From all these passages it is apparent that even in Talmudic times the ancient authorities were considered superior in religious conduct to those of later generations.

This belief in the authority of the past, and, consequently, the lack of confidence in the present age and its immediate predecessors, are strongly upheld in the age of the Geonim and by the more strict observers down to our own era. Sherira Gaon, in the tenth century, says: "One who opposes a single word of the teachings of the Talmud is like one opposing God and His Law; for the words of the rabbis are the words of the living God" ("Shaʻare Ẓedeḳ," introduction; see Weiss, "Dor," iv. 166). In the twelfth century R. Tam writes to R. Samson of Sens, who objected to a passage in Rashi's works: "God forbid that one should think for a moment of opposing the angel of our Creator" ("Sefer ha-Yashar," quoted by Azulai in "Shem ha-Gedolim" under "Samson of Sens"). Israel Isserlein of Marburg in the fifteenth century says: "No one has a right to contradict the rabbinical works that have been accepted by the majority of Israel" ("Terumat ha-Deshen," Pes. No. 241). Similar expressions of a strict belief in the authority of the past, on the ground that past ages were always superior to all succeeding generations, are found in rabbinical literature.*

A typical expression of the deference shown to the earlier authorities is found in a letter of Aaron Samuel Kaidanower (seventeenth century) to Samuel ha-Levi of Bamberg. He writes:

> "You have given attention to the later authorities, David ha-Levi of Ostrog [died 1667] and Shabbethai Cohen [died about 1662]. This is not my method. My studies are limited—thank God!—to the Talmud and older authorities [פוסקים הראשנים]. And why should we nibble at the bones of the later authors when we can feast on the meat upon the golden table of the Talmud, Alfasi, Maimonides, Asher, the nails on which everything hangs [see Isa. xxii. 23]; for the later writers [אחרנים] confuse man's mind and memory. The good which is found in their works comes from our teacher, Rabbi Hoeschl of Cracow [died 1663]; and in that which is their own I can show any number of mistakes on every page. You would therefore do better to sell their books and buy an edition of the 'Ṭur' with Joseph Caro's commentary" ("Naḥalat Shibʻah," No. 50; Fünn, "Ḳiryah Neemanah," p. 81; Dembitzer, "Kelilat Yofi," p. 62*a*, Cracow, 1880).

The absence of a dictionary covering the post-Talmudic Hebrew and rabbinical literature renders it impossible to trace the usage of the word "Aḥaronim" in the sense in which it is now understood; but the only exception which can be found is in the work on Talmudic methodology, "Halikot Eli," by

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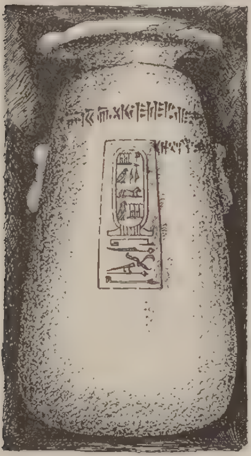
* See Elijah de Vidas (sixteenth century), "Reshit Ḥokmah," ed. Fürth, p. 41*a*; Joseph Caro (1492–1575), in his notes on "Ṭur Yore Dea," ed. Warsaw, 1881, § 112, p. 177*b*, who attacks Jacob ben Asher for his criticism of Solomon ben Adret, "to whom all the paths of heaven were known"; Menahem Mendel Krochmal (died 1661), "Ẓemaḥ Ẓedeḳ," No. 6; Lipmann Heller (1577–1654), in his commentary on the Mishnah ʻEduy. v. 1, who says: "Every religious authority is, as a matter of course [מן הסתם], superior to the succeeding generations"; Menahem di Lonzano (died 1620), in his preface to "Derek ha-Ḥayyim," quoted by David Pardo in the preface to "Mizmor le-David" (Leghorn, 1818), and by Solomon Ḥazan in "Ha-Maʻalot li-Shelomoh" (Alexandria, 1894), p. 64*a*; Azulai, "Shem ha-Gedolim," under "Moses ben Naḥman"; Israel Landau, in the "ʻAruk," edited by his son, M. I. Landau, under the title, "Rabbinisch-Aramäisch-Deutsches Wörterbuch" (Prague, 1835), ii. 266; Moses Sofer (1762–1839), in his responsa on "Eben ha-ʻEzer," ii. 156; Lubetzki, rabbi in Paris, in his "Bidḳe Batim" (Paris, 1896), p. 44*b*; Eliezer Papo, in his dictionary of religious ethics, "Pele Yoʻeẓ," under "Epiḳoros."

Solomon Algazi (No. 206, Smyrna, 1663), where, according to Isaac Lampronti's Talmudic dictionary, "Paḥad Yiẓḥaḳ," under "Aḥaronim," the word is used with reference to the Tosafists. On the question of the relative value of the Aḥaronim in the Halakah, which differs somewhat from the mere deference shown to the Rishonim, see notes to Samuel ha-Nagid's "Mebo ha-Talmud," and AUTHORITY.

D.

AHASUERUS.—Biblical Data: 1. Persian king, identical with Xerxes (486–465 B.C.). The Book of Esther deals only with one period of his reign. It tells us that he ruled over one hundred and twenty-seven provinces—"from India, even unto Ethiopia" (Esth. i. 1). In the third year of his reign he made a feast to show his riches and splendor; "the power of Persia and Media, the nobles and princes of the provinces, being before him" (*ibid.* i. 3). After this feast, which lasted one hundred and eighty days, he made another of seven days, to which "all the people . . . great and small" were invited. At the same time Vashti the queen gave a banquet to the women (i. 9). On the seventh day (i. 10) Ahasuerus summoned the queen to appear before him, and the banqueters, too, so that all might see her beauty. This Vashti naturally refused to do (i. 12); but the king, angered at her disobedience, took the advice of his counselors and set the queen aside. At the same time he sent proclamations throughout the land, declaring the husband the ruler in every household (i. 22). Between the events of the first chapter and those of the second some years may be supposed to intervene, during which Ahasuerus is busy with his attempt at enslaving Greece. He fails, and returns to Persia. On his return a second consort is found for him, and in the tenth month of the seventh year of his reign (ii. 16) Esther becomes queen. The Biblical account then introduces what must have been a very common episode in the life of Persian monarchs. Two eunuchs, Bigthan and Teresh (Persian, Bagatana and Tiris; Jules Oppert, "Commentaire Historique et Philologique du Livre d'Esther," p. 22), form a conspiracy against Ahasuerus, which might have succeeded, had not Mordecai (through a Jewish slave of one of the conspirators, suggests Josephus, "Ant." xi. 6, § 4; but through Mordecai's knowledge of seventy languages, suggests the Targum) discovered it to Esther, who in turn told Ahasuerus. The conspirators are hanged, and the account of the conspiracy and its discovery entered in the chronicles. Later on the king rewards Mordecai for his fidelity (Esth. vi. 2–12). Haman now comes to the front as the chief adviser of Ahasuerus (iii. 1). Mordecai will not do reverence to Haman, who thereupon, scorning to lay hands on Mordecai alone, plots to destroy all the Jews throughout the kingdom. The king gives his consent (iii. 11), but withdraws it on the intercession of Esther, puts Haman to death, and raises Mordecai to the position that Haman held. Fresh proclamations are sent out ordering the Jews to defend themselves and to take vengeance on their enemies (viii. 13). No further information about Ahasuerus is given in the Bible. Only once more is he mentioned—in Ezra, iv. 6. See ESTHER, HAMAN, MORDECAI, PURIM.


Alabaster Vase with Name of Xerxes in Persian, Susian, Assyrian Cuneiform and Egyptian Hieroglyphics.

(From the Louvre, Paris.)

2. Father of Darius the Mede (Dan. ix. 1).

G. B. L.

——In Rabbinical Literature: Ahasuerus, the Persian king of the Book of Esther, being identified by the rabbis with the one mentioned in Dan. ix. 1 as father of Darius, king of Media, and with the one mentioned in Ezra, iv. 6, is counted as one of the three kings of Biblical history who ruled over the entire globe, the other two being Ahab and Nebuchadnezzar (Meg. 11*a*; Targ. Sheni on Esth. i. 2 has four, counting also Solomon among them; see Meg. 11*b*). He was wicked from the beginning to the end of his reign. Upon the slanderous report of the Samaritans he stopped the work, begun under Cyrus, of the rebuilding of the Temple (Ezra, iv. 6; Esther R. intro.). Whether he was a wise ruler or a foolish one is a matter of dispute between Rab and Samuel (Meg. 12*a*). According to R. Gamaliel II., he was simply whimsical and vacillating (*ib.* 12*b*); according to another tradition which was handed down by Abba Gorion, he was so unstable that he sacrificed his wife to his friend, and his friend to his wife (Mid. Abba Gorion i. 1), probably meaning the emperor Domitian, of whom this statement was true (compare Bacher, "Ag. Tan." i. 96 *et seq.*). In his ambition Ahasuerus wanted to sit on King Solomon's wonderful throne, described in the Midrash and the Targum to Esther, but he could not. His "showing the riches of his glorious kingdom" to his princes (Esth. i. 4) was especially sinful, as he had all the sacred vessels from the sanctuary taken out of his royal treasure-house to the banquet in order to boast of these possessions, thus committing an offense against God and the Jews. He heaped up great treasures and in his miserliness hid them. Cyrus, his successor, found them, and offered them to the Jews in order that they might rebuild the Temple therewith. These are "the treasures of darkness" promised to Cyrus in Isa. xlv. 3 (Esther R. i. 4). The restlessness of Ahasuerus on that night which decided the fate of the Jews was caused by the archangel Michael (Gabriel), who knocked him to the ground 366 times, and then brought before him a company of butchers, bakers, and butlers, to whom the king in his anger said: "You have poisoned me!" They replied: "See whether Esther and Haman, who ate and drank with you, are poisoned." When Ahasuerus found that they were well he sent for the book of the chronicles, and there learned of Mordecai's unrewarded act (Midr. Abba Gorion).

Pirḳe Rabbi Eliezer, xi., in accordance with Targ. Sheni on Esther, at the beginning, counts ten kings as rulers over the entire globe: God, Nimrod, Joseph, Solomon, Ahab, Ahasuerus, Nebuchadnezzar, and Alexander the Great; then, as the ninth, the Messiah; and last, God Himself again. It is also said there that Ahasuerus was the wealthiest of all the kings of Persia and Media; that he is mentioned in Daniel (xi. 2), where it is said: "The fourth shall be far richer than they all"; and also that he set up couches of gold and silver in the thoroughfare of his capital to show all the world his riches; all the dishes and vessels he used were of gold, while the pavement of his palace was entirely of precious stones and pearls.

K.

——**Critical View:** Despite the fact that both Josephus ("Ant." xi. 6) and the Septuagint refer to Ahasuerus as Artaxerxes, modern scholars, such as Keil ("Commentary to Esther"), Bertheau, and Ryssel ("Commentary to Esther"), Wildeboer ("Kurzer Hand-Kommentar," 1898), Sayce ("Higher Criticism and the Monuments," p. 469), and Schrader ("K. A. T." p. 375), are agreed that Xerxes and none other is meant by Ahasuerus, and this for various reasons: (1) Ahasuerus is the attempt of the Hebrew to represent the Persian Khshayarsha, the aleph being prosthetic just as it is in Aḥashdarpenim (Esth. iii. 12), where the Persian is Kschatrapawan (Wildeboer, *in loco*). The Greek represents it by Xerxes. (2) The description that Herodotus gives of the character of Xerxes corresponds to the Biblical and, later, the midrashic picture—vain, foolish, fickle, and hot-tempered. (3) The king must be a Persian; for the whole atmosphere is Persian. The court is at Shushan, and the officers are Persian. (4) Between the third and seventh years of his reign Ahasuerus is lost to view in the Biblical account; but that was just the time when Xerxes was engaged in the invasion of Greece.

There can therefore be no doubt that the monarch whose name passed among the Hebrews as Ahasuerus was the one known as Khshayārshā in the Persian inscriptions and among the Greeks as Xerxes. The Babylonian tablets spell his name Khisiarshu, Akhshiyarshu, etc. An Aramaic inscription ("C. I. S." ii. 1, 122) spells it חשיארש.

Whether there are any references to Ahasuerus in the Old Testament which are really historical is a serious question. The Ahasuerus of Dan. ix. 1, the father of Darius "of the seed of the Medes," is as unknown to history as is his son. Probably both are the confused ideas about Persian kings of a badly informed writer (see "Journal of Bibl. Lit." xvii. 71). In like manner the reference to Ahasuerus in Ezra, iv. 6 occurs where Cambyses or Darius is to be expected, if the statement is historical, and is no doubt the result of the ignorance of a late writer.

Concerning the references to Ahasuerus in the Book of Esther various opinions are entertained, and ultimate judgment depends upon the estimate of the book itself. See ESTHER, BOOK OF.

G. B. L.—G. A. B.

AHASUERUS, THE LEGEND OF. See WANDERING JEW.

AHAVA: A river—possibly a canal or branch of the Euphrates—upon the banks of which Ezra halted his expedition on its march from Babylon to Jerusalem (Ezra, viii. 15–31), to fast and to humble themselves before the Lord. From the fifteenth verse of the same chapter one might infer that Ahava was also the name of a village or town. In I Esd. viii. 41, 61, it is called Theras. G. B. L.

AḤAWA. See ACHAWA.

AHAZ, King of Judah (735–719 B.C.).—**Biblical Data:** Son of King Jotham. His reign is memorable as that in which Judah first became vassal to Assyria, and Assyrian (Babylonian) modes of worship were first introduced into the official worship at Jerusalem. The Hebrew authorities know only the form of his name given above, but the Assyrians called him Yauḥazi (= Jehoahaz: "Whom YHWH has held fast"); the former name being a contraction of the latter, like Nathan for Elnathan or Jonathan. Immediately upon his accession Ahaz had to meet a combination formed by northern Israel, under Pekah, and Damascus (Syria), under Rezin. These kings apparently wished to compel him to join them in opposing the Assyrians, who were arming a force against Syria and Palestine under the great Tiglath-Pileser III. (Pul). To protect himself he called in the aid of the Assyrians. Through their interference, and as a result of their invasion and subjection of the kingdom of Damascus and of Palestine outside of Judah, Ahaz was relieved of his troublesome neighbors; but his protector henceforth claimed and held suzerainty over his kingdom. This war of invasion lasted two years (734–732 B.C.), and ended in the capture and annexation of Damascus to Assyria and of the territory of Israel north of the border of Jezreel. Ahaz in the meanwhile furnished auxiliaries to Tiglath-Pileser. This appeal to Assyria met with stern opposition from the prophet Isaiah, who counseled Ahaz to rely upon the Lord and not upon outside aid. The sequel seemed to justify the king and to condemn the prophet. Ahaz, during his whole reign, was free from troubles with which the neighboring rulers were harassed, who from time to time revolted against Assyria. Thus it was that, in 722, Samaria was taken and northern Israel wholly incorporated into the Assyrian empire. But what was externally a blessing proved to be inwardly a curse. Ahaz, who was irresolute and impressible, yielded readily to the glamour and prestige of the Assyrians in religion as well as in politics. In 732 he went to Damascus to swear homage to Tiglath-Pileser and his gods; and, taking a fancy to an altar which he saw there, he had one like it made in Jerusalem, which, with a corresponding change in ritual, he made a permanent feature of the Temple worship. Changes were also made in the arrangements and furniture of the Temple, "because of the king of Assyria" (II Kings, xvi. 18). Furthermore, Ahaz fitted up an astrological observatory with accompanying sacrifices, after the fashion of the ruling people. In other ways Ahaz lowered the character of the national worship. It is recorded that he even offered his son by fire to Moloch. His government must be considered, on the whole, disastrous to his country, especially in its religious aspects; and a large part of the reforming work of his son Hezekiah aimed at undoing the evil that Ahaz had wrought.

BIBLIOGRAPHY: See the commentaries on II Kings, xvi., II Chron. xxviii., and Isa. vii., and the standard histories of Israel for the period in question. For the relations with Assyria and its consequences, see Schrader, *C. I. O. T.* 2d ed., pp. 257 *et seq.*; McCurdy, *History, Prophecy, and the Monuments*, i. chaps. iv and vii., especially §§ 317 *et seq.*; Price, *The Monuments and the Old Testament*, pp. 165 *et seq.*; Schrader, *K. B.* ii. 20.

J. F. McC.

——**In Rabbinical Literature:** According to the rabbis, who refer to II Chron. xxviii. 19–25, Ahaz was the king who persisted in his wickedness even in the face of all the trials to which he was subjected, and would not repent (Sanh. 103*a*, Meg. 11*a*). Worse than this, he threatened Israel's religion to its very foundation, in order to destroy all hope of regeneration. He closed the schools and houses of worship so that no instruction should be possible, and the Shekinah (or Glory of God) should abandon the land. It was for this reason that Isaiah had to teach in secret (Yer. Sanh. x. 28*b*; Gen. R. xlii.), though Ahaz always humbly submitted to the prophet's rebukes—his only redeeming feature (Sanh. 104*a*). K.

AHAZIAH, King of Judah: Son and successor of Jehoram, and grandson of Jehoshaphat. His reign, like that of his namesake of Samaria, was very brief, lasting but a year (843–842 B.C.). Shortly after his accession he went to the help of Joram, king of Israel, against the Syrians of Damascus. Being related to the kingly house of Israel through his mother Athaliah, the daughter of Jezebel and Ahab, he was fully in sympathy with it, politically and religiously. Joram, having been wounded in battle, returned to Jezreel to recuperate. Ahaziah also left the field of conflict in Gilead, and, after a visit to Jerusalem, came to Jezreel for a conference with Joram. Meanwhile the great uprising under Jehu had begun. Joram was surprised by him and slain. Ahaziah fled by way of the "house of the garden." He was overtaken by Jehu's soldiers and wounded in his chariot; but the stroke was not immediately fatal. Ahaziah escaped southward, and died on reaching Megiddo. His body was taken to Jerusalem and buried in the royal sepulcher there (II Kings, viii. 25 *et seq.*; ix. 27, 28).

Such is the account given in the Book of Kings, which is more credible and consistent than the parallel narrative in II Chron. xxii. The anarchy which followed the death of Ahaziah greatly weakened the monarchy of Judah; but it was a necessary step in the purgation of the kingdom from the taint of Baal-worship. J. F. McC.

AHAZIAH, King of Israel: Son and successor of Ahab, king of northern Israel. In his brief reign of less than two years (853–852 B.C.) he continued his father's military activity. He hoped also to increase the wealth of Israel by taking part, with Jehoshaphat, king of Judah, in the Red Sea traffic with the land of Ophir. By his close relations with Phenicia he was in a position to furnish the king of Judah with better seamen than those that had suffered shipwreck at the head of the Elamitic gulf. Jehoshaphat declined the partnership, and the enterprise appears to have been given up (I Kings, xxii. 48, 49; Hebrew text, 49, 50). The early death of Ahaziah was due to a fall from a window of an upper room of his palace in Samaria. In his sickness he sought counsel of the oracle of Baal-zebub in Ekron. For this impious and disloyal act, as it appeared to Elijah, the prophet denounced him three times and predicted his death. His readiness to resort to an alien god and his persistence in foreign cults show the traits which marked the rulers of the house of Omri, and more than neutralized their energy and political patriotism. J. F. McC.

AḤER. See ELISHA BEN ABUYAH.

AHIAB. See HEROD.

AHIAH. See AHIJAH.

AHIAM: Son of Sharar the Hararite. He was one of the thirty mighty men of David (II Sam. xxiii. 33). In I Chron. xi. 35, he is called "the son of Sacar." G. B. L.

AḤIASAF: A Hebrew annual, published in Warsaw by the "Aḥiasaf" Publication Society. It was founded in 1893, and had immediate success, both literary and financial. Though an almanac in form, its chief merit rests upon the literary portion forming the bulk of the annual.

The "Aḥiasaf" is one of the agents at work in Russia aiming to bring about a revival of the ancient Hebrew tongue and to build up a modern Hebrew literature. Most of the best Hebrew writers, men like "Aḥad-ha-'Am" (A. Ginzberg), Lillienblum, Brainin, and others, are among its regular contributors. M. RA.

AHIEZER ("Kinsman is Help"): **1.** Son of Ammishaddai, chief of the tribe of Dan in the second year after the Exodus (Num. i. 12), who brought his offering to the dedication of the Tabernacle on the tenth day (Num. vii. 66–71). **2.** Chief of the men who came to David at Ziklag (I Chron. xii. 3). G. B. L.

AHIJAH (THE PROPHET).—Biblical Data: A prophet from Shiloh, who foretold to Jeroboam that he would become king (I Kings, xi. 29). Later he prophesied the downfall of Jeroboam's house and of the kingdom of Israel (I Kings, xiv. 1–18). Beginning with the latter passage, the prophet's name is written in the Hebrew text "Ahijahu." Both narratives seem to be derived from a series of "Tales of the Prophets" by various hands. It is not clear whether, in II Chron. ix. 29, reference is made to these tales or to a later work ascribed to Ahijah. J. D. P.

——**In Rabbinical Literature:** Ahijah, the prophet of Shiloh, instigated Jeroboam's secession and predicted the downfall of his kingdom. The Midrash, basing itself on the fact that, according to II Chron. ix. 29, Ahijah is described as extremely aged in Jeroboam's time (I Kings, xiv. 4), and with no pedigree, identified him with Ahiah, son of Ahitub, the oracle-giving priest at Shiloh in King Saul's time (I Sam. xiv. 3). He is accordingly singled out by rabbinical tradition as one of the seven long-lived saints whose successive lives extend over the whole history of mankind; each having transmitted the sacred lore from his predecessor to the one succeeding him, while shielding the generations of his time by means of his piety. These saints are: (1) Adam; (2) Methuselah; (3) Shem (Tanna debe Eliyahu R. xxiv.); (4) Jacob (Gen. R. xciv.); (5) Serah, the daughter of Asher, or, as others have it, Amram, the father of Moses; (6) Ahijah of Shiloh; (7) Elijah the prophet, who lives until the coming of the Messiah (Ab. R. N. version B. xxxviii., Seder 'Olam R. i., and B. B. 121*b*). For the underlying idea, see Ḥag. 12*b*, and Yoma, 38*b*, with reference to Prov. x. 25, *Heb.*, "The righteous is the foundation of the world," and Prov. ix. 1, "Wisdom hath hewn seven pillars." According to this tradition Ahijah lived over six hundred years, having received his "wisdom" from either Amram, the father of Moses (see AMRAM), or from Serah, the daughter of Asher (see SERAH).

If from Serah, his age was considerably less, since she was supposed to have lived for more than four hundred years, until the days of David (Yalḳ., Sam. § 152). The reason why Ahijah was regarded as having attained so unusual an age seems to be that, according to II Chron. ix. 29, the history of Solomon's reign was written by him; and that he was supposed to be identical with Ahijah the Levite, who was placed by King David in charge of the treasures of the house of God and of the treasures of the dedicated things (I Chron. xxvi. 20; see B. B. 121*b*, Rashi).

Simon ben Yoḥai is reported to have said: "The world must have thirty righteous men to serve as its pillars. I and my son are counted among these . . . and if Abraham would carry the past generations by his merit, I will carry the future generations until the advent of the Messiah. And if Abraham would not, I would count Ahijah of Shiloh with me, and we together would carry the world by our merits" (Gen. R. xxxv.; see Suk. 45*b*, in which King Jotham is given in place of Abraham and Ahijah).

That Ahijah, though one of the pillars of righteousness, should have been sent to Jeroboam with a divine message inducing him to establish his idolatrous kingdom is explained by the rabbis in the following manner: They say that he was entrapped by a ruse of Jeroboam's idolatrous friends, who circulated a document requesting Jeroboam to become king and stipulating that, if he were elected, he set up a golden calf at Dan and Beth-El. Ahijah signed this document, believing firmly that Jeroboam would not belie his trust. Herein he was mistaken in his pupil. Jeroboam had shown great wisdom and learning, and appeared to Ahijah "as pure as the new garment" he wore when Ahijah saw him coming out of Jerusalem (I Kings, xi. 29). Moreover, as he excelled all the rest of the pupils, he had been initiated by Ahijah into the innermost secrets of the Law (Sanh. 101*b et seq.*). Just as the words said of Isaac, "his eyes were dim, so that he could not see" (Gen. xxvii. 1), are taken to refer to spiritual blindness, because he favored his wicked son Esau, so the words, "Ahijah could not see, for his eyes were set by reason of his age" (I Kings, xiv. 4), imply spiritual blindness on the part of Ahijah, who favored a wicked pupil and set him up as ruler (Gen. R. lxv.). It was, however, only Jeroboam's son Abijah, and his friends, who, starting the rebellion against Rehoboam, followed Ahijah and called themselves "the children of Belial" (II Chron. xiii. 7), as if Ahijah were Belial. For this reason Ahijah was stricken with the plague (Gen. R. lxv., Yer. Yeb. xvi. 15*c* and parallels).

Maimonides, in his introduction to "Yad ha-Ḥazaḳah," says, rather inaccurately:

> "Ahijah was a Levite, a disciple of Moses, one of those who went out of Egypt—the tribe of Levi not being included in the divine decree of death in the wilderness [see B. B. 121*b*], and also a disciple of David [Abraham ben David of Posquières, in his notes, corrects this, and says instead, "a member of David's court of justice"]; and finally he became the teacher of Elijah before his death."

K.

AHIJAH, AHIAH, AHIJAHU (אחיה, אחיהו): Etymology of the name uncertain. **1.** Youngest son of Jerahmeel; or it is possible to take the name as that of his first wife; Atarah, the second, being given in the next verse (I Chron. ii. 25). **2.** A Benjamite chief (I Chron. viii. 7). **3.** Priest at Shiloh, son of Ahitub, and great-grandson of Eli; was with Saul at Gibeah in the battle with the Philistines (I Sam. xiv. 3, 18); he had charge of the Ark of the Lord. **4.** The Pelonite, one of the "thirty" of David (I Chron. xi. 36). **5.** A Levite, who "was over the treasures of the house of God and over the treasures of the dedicated things" (I Chron. xxvi. 20). The text here is corrupt and the Septuagint reading, "the Levites their brethren," is preferable.

6.—Biblical Data: Son of Shisha, scribe for Solomon. His brother Elihoreph held a similar position (I Kings, iv. 3). G. B. L.

——**In Rabbinical Literature:** Concerning the deaths of Ahiah and his brother Elihoreph, the two scribes of Solomon, the Haggadah relates that Solomon once met the Angel of Death, who was very sad. Being asked for the reason of his sadness, the angel replied that he had been commanded to take the lives of his (Solomon's) two Ethiopians (Ahijah and his brother). As soon as Solomon heard this he dispatched the brothers to Luz, where the Angel of Death was supposed to have no power (see Luz). Ahijah and his brother were, however, overtaken by death when just at the gates of the town. The angel afterwards explained to Solomon that it had been a ruse on his (the angel's) part to induce the king to send the brothers to Luz; it having been destined that they should meet their death at its gates, and that there only he could fulfil his task. To this explanation Solomon replied: "The feet of man are his fate: wherever he is wanted, thither do they lead him!" (Suk. 53*a*). L. G.

7. Father of Baasha, who conspired against Nadab, killed him, and reigned in his place (I Kings, xv. 27, 33; xxi. 22). He was of the tribe of Issachar. **8.** One of the men who sealed the covenant with Nehemiah (Neh. x. 26).

G. B. L.

AHIJAH: A leader among the Babylonian Jews of the second century, perhaps a *resh galuta* (exilarch). He was the chief ally of Hananiah, the nephew of Joshua ben Hananiah, in his endeavor to emancipate the Jews of Babylonia from the intellectual domination of those of Palestine. The following words of the messengers sent by the Palestinian patriarch Simon ben Gamaliel from Palestine to Babylon, to dissuade the leaders there from their intention of introducing a calendar independent of that of Palestine, refer to this activity of Ahijah: "If ye persist in your intention, seek for yourselves another hill, where Ahijah can build you another temple, where Hananiah can play the harp for you [he was of the Levites who were the musicians of the Temple], and confess openly that ye have no more share in Israel's God" (Ber. 63*a*). Since Ahijah figures here as the sarcastically proposed builder of an illegal temple, and Hananiah as the priest in the same, it would seem that the former was considered as representing political rather than spiritual power. Geiger's suggestion ("Urschrift," p. 154), based upon Yer. Ned. vi. 40*a*, and Yer. Sanh. i. 19*a*, where the name is read Nehunian, that this is a reference to Onias, the builder of the well-known temple bearing his name, does not seem to be well founded (see Hananiah, nephew of Joshua). A. Krochmal's suggestion ("Scholia," p. 8, Lemberg, 1881), that this Ahijah was the father of the celebrated tanna R. Nathan, also lacks foundation.

Bibliography: Geiger, *Urschrift*, pp. 154 *et seq.*; Grätz, *Gesch. d. Juden*, iv. 202, 478; Bacher, *Ag. Tan.* i. 390.

L. G.

AHIKAM: Son of Shaphan, the scribe, and father of Gedaliah. He was sent by King Josiah to consult Huldah, the prophetess, about the book of the Law. Later, in the reign of Jehoiakim, he protected Jeremiah from the hands of the enraged people (Jer. xxvi. 24; II Chron. xxxiv. 20; II Kings, xxii. 12, 14, and xxv. 22). G. B. L.

AḤIḲAR: Hero of a wide-spread legend, and supposed author of a number of proverbs. His name has been variously distorted, but probably was originally אחיקר (אֲחִי־יָקָר) or אַח־יָקָר 'Aχιάκαρυς; compare יקר, the name of a tosafist, which survives among Jews to-day; the name איקא, in the Babylonian Talmud, is probably an abbreviation of it).

Mentioned in Greek Literature.

The earliest mention of Aḥiḳar is in the Book of Tobit (i. 21 *et seq.*, ii. 10, xi. 18, "Achiacharus"). According to these passages, Aḥiḳar was a relative—the texts vary as to the precise relationship—and friend of Tobit, and at the same time was lord chancellor of the Assyrian empire under Sennacherib. Mention is also made there of a certain Nadab whom Aḥiḳar adopted, and who sought to repay the latter's kindness by burying him alive; "but God made good his dishonor in His sight and Aḥiḳar returned to the light, but Nadab went into darkness everlasting" (Tobit, xiv. 10, 11, according to the Codex Sinaiticus). Aḥiḳar is not unknown in the literature of the Greeks. Clement makes the statement ("Stromata," i. 15; ed. Migne, p. 772)—whether correctly or not is immaterial here—that Democritus obtained his wisdom in part from the Babylonian Akikarus. Probably identical with this Akikarus is the Achiakarus who, according to Strabo

("Geography," xvi. 2, § 39, p. 762), received almost divine honors from the inhabitants of Borsippa (*βορσιππηνοί* should undoubtedly be read, with Rendel Harris, instead of the impossible form *βοσπορηνοί*). A work of Theophrastus ("Diogenes Laertius," v. 50) also bears the name of Akicharus—probably another reference to the Babylonian sage. Finally, in a mosaic at Treves ("Antike Denkmäler des Archäologischen Instituts," i. 47), at the side of the muse Polyhymnia, there is the form of a man holding a scroll in his hand, whose name was deciphered by Studemund ("Archäologische Jahrbücher," v. 2 *et seq.*) as "Accicar."

None of the above statements by Greek writers concerning Aḥiḳar affords an explanation of the circumstances referred to in the Book of Tobit. It was reserved for recent research to discover that the Arabic, Armenian, Rumanian, Slavonic, and Syriac literatures have preserved references to a certain Aḥiḳar, which are not only of value for the comprehension of the references in Tobit, but are important in the consideration of the whole range of Jewish apocryphal literature, and also of the whole fund of Jewish folk-lore and legend. The credit of demonstrating the connection between the Aḥiḳar of the Book of Tobit and the hero of the Oriental legends grouped around the same name belongs to Georg Hoffmann ("Auszüge aus Syrischen Acten Persischer Märtyrer," pp. 182 *et seq.*), who was closely followed by Meissner and Lidzbarski with further investigations. Thanks to the publication and translation of the Oriental texts of Aḥiḳar by Conybeare, Rendel Harris, and Mrs. A. S. Lewis ("The Story of Aḥiḳar," London, 1898), and to the critical introduction to the last-named book, the subject may now be more fully discussed. The legend of Aḥiḳar, as current in the above-mentioned languages, is somewhat as follows:

Chancellor of Sennacherib.

Aḥiḳar was the wise and powerful chancellor of the Assyrian king Sennacherib, son of Esar-haddon (in II Kings, xix. 37 Esar-haddon is the son, and not the father, of Sennacherib; but compare, for a similar anachronism, Sanh. 94*a*: indeed the later Jewish legend did not always adhere strictly to Biblical accounts). He was sixty years of age, had sixty wives (compare Cant. vi. 8; in the Aramaic folk-lore of the Talmud the number sixty is a favorite one and usually denotes any large number: B. Ḳ. 92*b*, twice; B. B. 91*a*; Sanh. 7*a*; Ḥul. 58*b*), and no child had been born to him. The gods, to whom he brought many offerings, announced to him at last that he would never have a child; and they therefore desired him to adopt his sister's son, the lad Nadan (meaning "gift," like Nathan, but also possibly with a contemptuous secondary meaning, as in Ezek. xvi. 33). Rearing him tenderly, Aḥiḳar himself undertook the lad's instruction.

Nadan seemed a promising youth indeed, physically and intellectually, and Aḥiḳar might have rejoiced at such return for all his care; but morally the lad was thoroughly corrupt, and paid not the slightest heed to the wise counsels and maxims of his uncle. Not only was he offensively domineering in Aḥiḳar's household—so much so indeed that the latter had eventually to forbid him the house—but at court, too, where Aḥiḳar had presented him as his future successor in office, he used his influence with a view to destroying his benefactor. By means of forged letters and subtle intrigues Nadan succeeded in having Aḥiḳar accused of high treason and condemned to death. Only through the friendship of the executioner Nabusamak (compare the Hebrew name "Elisamak") did Aḥiḳar escape. Nabusamak concealed him in a subterranean hiding-place, and showed the body of a decapitated slave as that of Aḥiḳar. Nadan's triumph, however, was of short duration. The king repeatedly deplored the loss of the wise counsel of his former chancellor. Waiting his opportunity, Nabusamak came forward and declared himself able to produce the missing sage. This was done, much to the king's gratification; and the latter received his lost friend with great honor.

Architect for Pharaoh.

But Aḥiḳar had then no time to punish his rascally nephew; for he had to build for the king of Egypt a castle between heaven and earth, besides giving him other illustrations of Assyrian wisdom. It appears that Pharaoh had demanded of Sennacherib an architect competent to erect such a castle, and had promised to pay a large sum annually for several years if he could provide one; failing which, Sennacherib was to pay him tribute. Aḥiḳar not only performed his task in Egypt successfully, but at the same time gave so many instances of his superior wisdom that Pharaoh declared he could not compete with him, and dismissed him with rich rewards for himself and handsome presents for his master. On his return home the king delivered Nadan into Aḥiḳar's hands for punishment. Aḥiḳar loaded him with chains and threw him into prison, where, in contrast with the scanty food doled out to him, he was richly regaled with selections from his uncle's wise proverbs—the same that he had so spurned in his youth, and for the practical utilization of which he had now no opportunity. He died miserably in prison: "for he who digs a pit for his brother shall fall into it; and he who sets up traps shall be caught in them" (Arabic text, end; compare Ps. vii. 16; Eccl. x. 8).

The foregoing brief abstract of the legend is nearly the same in all the above-mentioned versions. But there is great diversity as regards the maxims and fables that form the beginning and the close of the legend, so that it is desirable to consider the development of the legend apart from that of the maxims.

It is evident, in the first place, that the Arabic version has come directly from the Syriac, and that it retains many Syriac expressions (compare, for instance, תטול רוחך, "Thou shalt have patience," p. 2, end, which is a literal translation of the Syriac אגר רוחך, p. 39, line 12; and p. 27, line 4 from bottom, the Syriac word סין is transliterated into the Arabic and left untranslated). The Armenian text also is derived from the Syriac; while the Slavonic version, from which the Rumanian is a translation, has the medieval Greek version for its foundation.

Versions of Legend Compared.

Much more intricate is the problem of the connection with the so-called "Life of Æsop," by Maximus Planudes (ed. Eberhard, "Fabulæ Romanenses," i. 225 *et seq.*), which relates of Æsop events similar to those ascribed to Aḥiḳar. Meissner, therefore, maintains that the Aḥiḳar legend in its present form is simply an elaboration of Planudes' "Life of Æsop," and claims to have detected traces of its Greek origin in the Semitic version. The nature of these supposed traces, however, is sufficiently indicated by one example. In the riddle of the years, occurring in both the Aḥiḳar legend and the "Life of Æsop," mention is made of two cords, one white and one black, representing day and night. Meissner claims that this proves the Indo-Germanic origin of the story; for Semites would have said "one black and one white," because they commence the day with the evening. Unfortunately for this ingenious hypothesis, in the Old Testament—the Semitic character of which probably no one will deny—the expression "day and night" occurs nearly fifty times; while the inverted phrase is found only fourteen times. Indeed, if one were to judge simply from such external evidence, the Syriac version would undoubtedly be recognized as a direct translation from the Hebrew; for in the whole range of Syriac literature there is no work of such strongly marked Hebrew cast as this Aḥiḳar legend. The following examples will illustrate this: In the Syriac the expression "Bat Kol" (p. 38, line 4) is exactly the Neo-Hebrew בת קול (a voice from heaven), meaning in Syriac simply a word; on p. 38, line 10, "if thou," etc., is an imitation of Gen. xv. 3, the Hebrew הן of which is badly rendered by the Syriac אן; on p. 38, line 16, "linen and purple" is a reminiscence of Esth. viii. 15; on p. 39, line 1, there is a trace of Dan. ii. 4, and on p. 56, line 9, one from Dan. ii. 11. Such examples, which might easily be multiplied, show at least how closely the Syriac version follows Biblical style. In view of the fact that the narrative itself has no point of contact with Biblical literature, this close resemblance can be explained only by the assumption that the author of the Syriac version had a Hebrew original before him. This assumption becomes almost a certainty when it is perceived how deeply the Aḥiḳar legend is indebted to Jewish literature for many of its essential features, though it is by no means meant to be implied that the work itself is genuinely Jewish.

Syriac Follows Hebrew Original.

In its details the contest of wits between Aḥiḳar and the Egyptian sages resembles closely that in the Talmud (Bek. 8*b*) between Rabbi Joshua ben Hananiah and the Athenian wise men; and this resemblance exists not only in the individual details, but likewise in the general fashion of replying to one question impossible of solution with another question of exaggerated impossibility. For instance, the wise men of Athens require Joshua to sew together the fragments of a broken millstone and receive in reply the request for a few threads made of the fiber of the stone (see also Lam. R. to i. 1); exactly the same question and answer are recorded of Aḥiḳar in the Syriac version (p. 65) and in the Arabic (p. 24). The incident of the ropes of sand, mentioned in all the versions of the Aḥiḳar legend, is found in its simplest form in the Talmud: Joshua declares himself ready to transport an outlying well into the city if his questioners will supply him with ropes of bran. The form of Aḥiḳar's repartee seems a little too artificial. The resemblance between the account of Pharaoh's indebtedness to Sennacherib and a similar pleasantry related of Joshua has been pointed out by Meissner, who also demonstrates that Aḥiḳar's greatest triumph—the boys, upborne by eagles, who were to build a tower between heaven and earth—is also related of Joshua, though in a strongly Judaized form. The construction of a similar air-castle plays a great part also in the Hiram legend (Yalḳ. to Ezek. xxviii. 2, § 367; "B. H." v. 111 *et seq.*). It is to be remarked that the Aḥiḳar legend is in many respects similar to that concerning Hiram; thus, Hiram's self-deification (see Ginzberg, in "Monatsschrift," xliii. 542 *et seq.*) seems to be mildly paralleled in the colloquy between Aḥiḳar and Pharaoh, where the former refers to the Egyptian monarch's weakness and insignificance as compared with his almost divine Babylonian master, Sennacherib. The sarcasm of this comparison is intensified when one recollects that, according to Jewish legend, it was the Egyptian king who, like Hiram, claimed divine honors for himself (Mek., Shirah, § 8; Tan., ed. Buber, ii. 31).

Sources of the Proverbs and Fables.

Investigation as to the sources of the proverbs and fables in the Aḥiḳar legend is more difficult. Not only do the different versions differ widely in number and contents, but, from the very nature of legends, such material is extremely liable to modification and elaboration. Taking those in the Syriac version, the following numerous parallels to Aḥiḳar's maxims, culled from the Bible and Talmud, may throw some light upon the connection:

No. 1. Ab. iv. 17, Eccl. R. to xii. 11.
No. 2. Ecclus. (Sirach), xix. 10 (Syriac); Ab. ii. 14.
No. 5. Ecclus. (Sirach), xxv. 21 (Syriac). The Aḥiḳar text probably needs correction here.
No. 7. This is probably a pun upon the Hebrew word שקר, which means both "almond-tree" and "to hasten."
No. 8. Here, too, according to Halévy, is a play upon the Hebrew words עיר (city) and עַיִר (ass).
No. 9. A play upon the words בקע עצים (to split wood) and קבע סעודה (to sit down to a meal).
No. 10. For the expression "to pour wine upon graves" compare Ecclus. (Sirach), xxx. 18.
No. 12. Compare Prov. xiii. 19, a maxim widely prevalent in various forms throughout Jewish literature; see Dukes, "Rabbinische Blumenlese," Nos. 180, 181, 600.
No. 13. Found literally in Gen. R. xliv. 12.
No. 15. Originally contained a play upon חֵלֶק (portion) and חָלַק (to quarrel).
No. 16. In place of "evil eye" (Prov. xxiii. 6) we have "a shameless one"; probably through confusion of the late Hebrew חמצן (see Ḳid. 53*a*) with the Syriac אתחמץ (to be ashamed).
No. 20. Matt. v. 44.
No. 21. Prov. xxiv. 16.
No. 23. Ecclus. (Sirach), xxx. 12 (compare Syriac).
No. 34. "Son" should probably be read here instead of "slave" (see Armenian version, No. 42), in agreement with Shab. 10*b*.
No. 40. "Alphabet of Ben Sira," letter *Lamedh*: "The wise man needs a nod; the fool requires a blow."
No. 43. Ecclus. (Sirach), xxxii. 11.
No. 44. Eccl. ix. 16.
No. 46. B. B. 98*b*, quoted as a saying of Sirach; identical with the Aḥiḳar maxim as to substance, but contradictory in form.
No. 49. Prov. xxvii. 10.
No. 50*a*. Ecclus. (Sirach), xxx. 17, xli. 2.
No. 50*b*. Eccl. vii. 2–4: the divergence is probably owing to an erroneous contraction of the verses in Ecclesiastes.
No. 51. To Eccl. R. iv. 6, quoted as a popular adage; see also a similar maxim in Pes. 113*a*.
No. 52. Ecclus. (Sirach), xxvii. 16.
No. 53. Ecclus. (Sirach), xx. 18, xxi. 16.
No. 54. Ecclus. (Sirach), xix. 10.
No. 55. Mek., Mishpaṭim, § 6.
No. 57. Prov. xxvii. 10, the word "not" is to be supplied.
No. 58. Ab. vi. 5.
No. 60. Prov. xxiv. 17, Ab. iv. 26; compare also No. 17 of the Aḥiḳar maxims.
No. 61. Lev. xix. 31.
No. 62. Pirḳe Rabbenu ha-Ḳadosh, ed. Schönblum, p. 22*b*; ed. Grünhut, p. 65.
No. 65. Ecclus. (Sirach), iv. 26, according to the text given in "Wisdom of Ben Sira," ed. Schechter; compare also Gen. R. xliv. 15, Meg. 16*b*, Ber. 7*b*.
No. 66. Eccl. i. 8, a play upon the Hebrew word עין, which means both "eye" and "fountain"; compare Tamid, 32*b*.
No. 71. "Alphabet of Ben Sira," end, where the text needs correction.
No. 73. Ps. cxli. 5, probably according to the Septuagint.
No. 74. Prov. xxv. 17.

The exhortations at the end of the Aḥiḳar legend, which borrow their imagery mainly from the animal world, may be also paralleled in rabbinical literature. The following is an illustration: Aḥiḳar refers to the relations between himself and his nephew when he says, "I have seen colts that were the slayers of their parents" (Syriac text, p. 70). The context seems to demand an opposite sentence; namely, that young colts sometimes die before their parents—a form which is actually found in Sanh. 52*a*, Lev. R. xx. 10. A comparison with the latter passage shows that the Syriac translator read the word שמיתין erroneously as שוחטין (slayers), thus giving it the opposite sense. It is interesting to note the almost complete agreement between Aḥiḳar (Syriac, p. 19) and Gen. R. xxvi. 5. The fable of the man and the wood, known both to Greeks and Indians (see Æsop's Fables), is also found in all forms of the Aḥiḳar legend as well as in Gen. R. v. 10. It may also be mentioned that those maxims that do not occur in the Syriac version, but are met with in the others, may also be paralleled by rabbinical sayings (compare, for instance, the Slavonic version, No. 27, with Sanh. 112*b*, and the Armenian, No. 100, with Pes. 89*b*).

Relation to the Hindu Version.

From all the preceding it seems fair to conclude that the Aḥiḳar maxims represent some ancient collection of Jewish popular proverbs, which at a later period were combined with the legend of the Babylonian sages. Legends and proverbs then traveled together through Europe and Asia. In addition to the above-mentioned versions of the Aḥiḳar story, the Hindus, like most of the European nations, possess the legend, as Benfey has shown; although he, unacquainted with the true facts, designated India as the original home of the story. It is remarkable in this connection that the Hindu version betrays many points of resemblance with the Talmudic material—points which obtain in no other forms of the story. Thus, for instance, one of Viçakha's problems was to determine the sex of two serpents which had no distinctive marks about them: both task and solution are found in the Midrash on Proverbs (i. 1) related of King Solomon. In the Hindu form of the legend and in cognate forms, it is considered the highest triumph of the sage to distinguish which end of a wooden rod was situated downward in the tree in which it grew, and which end upward. In the Jewish Solomon legend the same question is described as being the last and the most difficult of those propounded by the queen of Sheba to the king, and its solution is exactly in accord with that of the Hindu version (see the Yemen Midrash described by Schechter, in "Folk-Lore," 1890, pp. 349–358).

A Jewish Substratum.

Although the weight of the preceding testimony is in favor of the suggestion that the Aḥiḳar legend and the system of legends and maxims connected therewith point to a Jewish substratum, the material extant hardly warrants the conclusion that it is a product of genuine Jewish folk-lore. For a purely Jewish work there is too little religious material in it; a fact which in the postexilian period—for this is the earliest date possible—is somewhat surprising. The Aḥiḳar of the Book of Tobit and the Aḥiḳar of the legend have many points of similarity; but it can not be said with certainty that they are identical. That the Aḥiḳar legend finds employment in the New Testament is true only to the extent that some proverbial sayings of the Aḥiḳar collection appear in the latter in a somewhat modified form, which may really only show the extent to which the legend had spread, and not a strictly literary connection. Of the Aḥiḳar legend proper, the New Testament contains absolutely no traces, Halévy and Rendel Harris to the contrary notwithstanding.

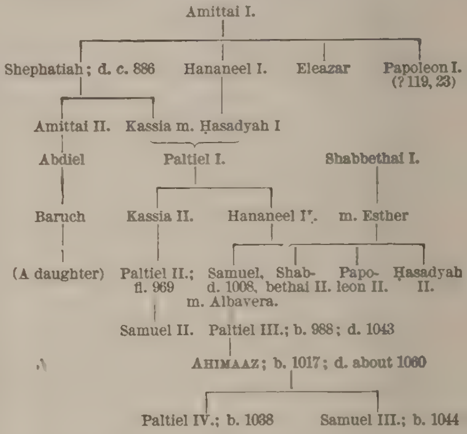
Bibliography: Benfey, *Die Kluge Dirne*, in *Ausland*, 1859, pp. 457 *et seq.*, and especially 511 *et seq.*; Conybeare, Rendel Harris, and Agnes Smith Lewis, *The Story of Aḥiḳar*, London, 1898 (contains the Arabic, Syriac, Armenian, and Greek texts, with a translation of the first three, as well as a Slavonic version and an exhaustive introduction); Cosquin, in *Revue Biblique*, viii. 50 *et seq.*, 510 *et seq.*; Gaster, in *Journal of the Royal Asiatic Society*, 1900, pp. 301 *et seq.* (contains a Rumanian version and an English translation); Halévy, in *Revue Sémitique*, viii. 23 *et seq.*; Jagic, in *Byzantinische Zeitschrift*, i. 107 *et seq.*; Kuhn, *ibid.* pp. 127 *et seq.*; Lidzbarski, in *Z. D. M. G.* xlviii. 671 *et seq.*; *Die Neu-Aramäischen Handschriften*, i. ii.; Meissner, in *Z. D. M. G.* pp. 171 *et seq.*; Reinach, in *Rev. Ét. Juives*, xxxviii. 1 *et seq.*

L. G.

AHIMAAZ ("Brother of Anger"): **1.** Father of Ahinoam, wife of Saul (I Sam. xiv. 50). **2.** Commissary-general of Solomon in Naphtali, who married Basmath, the daughter of Solomon (I Kings iv. 15). **3.** Son of Zadok, who, with Jonathan, the son of Abiathar, brought David the news from the camp of Absalom and, after the battle between the king's forces under Joab and those of Absalom, hastened to tell David of the victory, outrunning the Cushite who had started some time before him (II Sam. xv. 36, xvii. 17–20, xviii. 19 *et seq.*; I Chron. v. 34 *et seq.* He is mentioned in the list of high priests).

G. B. L.

AHIMAAZ BEN PALTIEL: Liturgical poet, and author of a family chronicle; born in Capua, Italy, 1017; died about 1060 in Oria. Very little is known about his life. He came of a family some of whose members are well known in Jewish literature as scholars and poets; for example, Hananeel, and his nephew Amittai ben Shephatiah. Ahimaaz had two sons, Paltiel and Samuel. The following family tree, reaching up to the middle of the eleventh century, is based on data given by Ahimaaz in his "Chronicle":



Benjamin of Tudela mentions an Ahimaaz ben Paltiel in Amalfi in southern Italy, in the year 1162 (see his "Travels," ed. Asher, i. 13, 14). This may well have been a descendant of his earlier namesake; for it is known that two brothers of the grandfather of Ahimaaz ben Paltiel were sent with presents to Paltiel by the prince of Amalfi (see "Rev. Ét. Juives," xxxii. 147). In a list of twenty-two *seliḥah* (elegiac) poets (Italy, fifteenth century?), Ahimaaz ben Paltiel is mentioned as the author of two poems; and a Maḥzor of the Roman rite attributes to him a seliḥah for the Feast of Esther.

The Chronicle of Ahimaaz.

Ahimaaz is better known as the compiler of the "Chronicle" mentioned above, which, though intended merely to glorify his own immediate ancestors, gives much important information in regard to the history of the early Jewish settlements in such towns as Oria, Bari, Otranto, Gaeta, Benevente, Capua, Amalfi, and Pavia in southern Italy. Written about one hundred years before Abraham ibn Daud, it covers a period (850–1054) our knowledge of which is extremely scanty; the only information hitherto having been obtained from a few inscriptions and from notices in the works of Shabbethai Donolo, who also was a native of Oria. Only one manuscript of the "Chronicle" is known to exist; it is in the library of the cathedral at Toledo, Spain. It bears the title "Sefer Yuḥasin" (Book of Genealogies; compare Neubauer's ed., pp. 111–113, 132, 133), and is written in the peculiar rimed prose which the Arab Al-Hamdani had, in the *makamat*, brought into prominence fifty years before Ahimaaz, and which Hariri perfected fifty years after him: the same style that in Hebrew literature was affected by Judah Al-Ḥarizi and Immanuel of Rome.

According to the traditions preserved by Ahimaaz, his family had its origin among the captives whom Titus brought to Italy after the destruction of the Temple. The first person he mentions is Amittai of Oria, whom he calls *sabbar* and *payyat*, a man versed in Talmudic law and a writer of liturgical poetry. In the "Chronicle" are given the first authentic data concerning the wonder-working Aaron of Babylon, the reputed teacher of Kalonymus of Lucca; also through an account by R. Silano additional information is gleaned about the Jewish community of Venosa, some epitaphs from which place had previously been published by G. J. Ascoli. Of the sons of Amittai, the "Chronicle" dwells especially upon Shephatiah, one of the earliest and most prolific liturgical poets (about 850–860), and gives some reliable data on the persecutions which the Byzantine Jews had to suffer under Basil I.; on the Saracen invasion of Sicily and Italy (872); on another liturgical poet, Amittai ben Shephatiah; and on the disputation which Hananeel ben Amittai was forced to hold with the archbishop of Oria. The author is obviously proud of the honor done to his family by one of its members, Paltiel, the vizier of Al-Muizz and 'Abd al-Manẓur (962–992) of Egypt; perhaps the first of the Egyptian *nagids*, whom De Goeje has tried to identify with Jauhar al-Rumi or al-Saḳlabi. Ahimaaz closes with short accounts of Hananeel, of his son Samuel in Capua, and of Paltiel ben Samuel (988–1048), father of the author himself.

The unique manuscript in Toledo bears the name of Menahem ben Benjamin in its signature. It is uncertain whether the word used there, נשלם ("finished"), refers to the composition or to the copying of the work. This signature is also in rimed prose; and it seems probable that at least part of page 132 (lines 12–23) in Neubauer's edition is by Menahem and not by Ahimaaz, for it contains an account of the author in language that one would not expect an author to use of himself.

There is no evidence that Ahimaaz made use of any literary records: he simply gathered together traditions that had been current in his family. In describing the activity of the vizier Paltiel, he refers to the "Chronicles of Egypt" as containing further data on the subject. Even in this case it is improbable that he has any individual work in mind. The body of the "Chronicle" contains no dates: a few are to be found in the last two sections, part of which may be, as stated above, a later addition.

Popular Beliefs and Superstitions.

The "Chronicle of Ahimaaz" is, however, of interest from another point of view. It is full of accounts of wonderful deeds and of superhuman efforts; and gives an interesting picture of the popular beliefs and superstitions of the author's day. It narrates the exploits of Aaron, who is able to lock up an evil spirit in a chest by means of the *Shem* (ineffable name of God); how his pupil Shephatiah is able miraculously to cover a great distance in a very short time so as to avoid profaning the Sabbath day; how Shephatiah is able to save the life of a child that two female demons had determined to put to death; how Hananeel is able to bring his cousin to life again; how heaven directly helps the same Hananeel; and how the moon remains obscured for a whole night in order to cover up an error made in an astronomical calculation. The tale is told of the "Sefer ha-Merkabah," a wonderful book from which Shephatiah draws his knowledge of heaven's mysteries: before this book a light burned upon the Sabbath day. In order that the book should not fall into the hands of those that were unworthy to use it, it was put into a case of lead and thrown to the waves, which receded perceptibly and carried away the mysterious gift. The power of Paltiel as an astrologer is dwelt upon; it was this power which, in a measure, insured for him the friendship of the conqueror of Egypt. In this "Chronicle" are also found the first traces of the story of the "Wandering Jew." Filled as it is with these legends, one would be tempted to disregard the "Chronicle" as a historical source. But the naïveté with which the story is told shows that there is no attempt at historical reconstruction; and one can feel certain that the basis upon which Ahimaaz's work rests is reliable family tradition.

The language in which the "Chronicle" is written bears out this view. In its formation of new nouns and verbs, in its biliteral roots, its peculiar plural endings, and in its use of the construct state, it recalls the style of Donolo and of the liturgical poets of the school of Kalir. Nor are evidences wanting of the influence of the Arabic and the Romance languages. From the rime one can also learn the pronunciation of Hebrew in the days of the author. The "Chronicle" contains a poetical elegy on Paltiel, which has a double alphabetic acrostic, as well as an acrostic upon the full name of the author.

BIBLIOGRAPHY: For Ahimaaz as a liturgical poet, see Zunz, *Literaturgesch.* pp. 264, 626. The first accounts of the manuscript of the *Chronicle* (Nos. 86, 25 in the catalogue of the library of the Cathedral of Toledo) were given by Neubauer, in *Rev. Ét. Juives*, xxiii. 236; idem, in *Jew. Quart. Rev.* iv. 614 *et seq.* Neubauer published the full text in his *Mediæval Jew. Chron.* ii. 111–132, from a facsimile and a photograph of the original. A complete résumé of the contents is given by Kaufmann, in *Monatsschrift*, 1896, pp. 462–473, 496–509, 529–554, together with emendations of the text, a discussion of its linguistic peculiarities, and a reprint of the elegy in a poetical form (not recognized as such, however, by Neubauer). Further corrections of the text may be found in the reviews by Brody, *Zeit. f. Hebr. Bibl.* iii. 159 *et seq.*; Bacher, in *Rev. Ét. Juives*, xxxii. 144–151. On the identity of Paltiel, see Kaufmann, *Beiträge zur Gesch. Aegyptens aus Jüd. Quellen*, in *Z.D.M.G.* li. 436–442; De Goeje, *Paltiel-Djaubar*, *ib.* lii. 75–80. On the general value of the *Chronicle*, see Steinschneider's remark in *Monatsschrift*, xliv. 239.

G.

AHIMELECH ("Brother is King").—**Biblical Data:** **1.** Son of Ahitub, grandson of Phinehas, and great-grandson of Eli. He was priest at Nob during David's halt in his flight from Saul (I Sam. xxi. 1–9). Owing to his friendship for David he was slain by Doeg the Edomite by order of Saul (I Sam. xxii. 11–19). The identity of Ahiah (I Sam. xiv. 3, 18) with Ahimelech is not established.

I. M. P.

——**In Rabbinical Literature:** The interview between Ahimelech and David concerning the hallowed bread hinges upon the following Halakah: David reached the priestly city on the Sabbath, and, finding the priests baking this bread, remarked to them that such work was fitting for the week-days only (the rabbinical interpretation of the words והוא דרך חל, "and it is in a manner common," I Sam. xxi. 5, 6); for the setting up of the showbread was permitted on the Sabbath day (Lev. xxiv. 8), but not the baking of it (Men. 95*b*, Yalḳ. Sam. 130). Concerning Ahimelech's hesitation to give up the bread, tradition states that David informed the priest that he was famishing, and that in such extremity all food was permitted to him (*l.c.*).

Similarly, the interview between Ahimelech and Saul turned upon a halakic point. Saul was of the opinion that the right to interrogate the Urim and Thummim belonged to the king exclusively, so that Ahimelech had made himself liable to the death penalty when he consulted them in David's behalf. Ahimelech, on the contrary, maintained that interrogation by anybody was justified when the affairs of state demanded it, and that David, as general of the Jewish army, certainly had the right to interrogate them. This question divided the scholars of Saul's court: Abner and Amasa sided with the priest, Doeg against him. The last-named was accordingly deputed to execute the sentence upon Ahimelech (Yalḳ. Sam. § 131). L. G.

2. A Hittite officer in the service of David (I Sam. xxvi. 6). I. M. P.

AHIN. See Ḥayyim.

AHIN, BENDICH (ברוך חיים): Mathematician and physician at Arles during the second half of the fourteenth century. Nostradamus says that Ahin was an excellent mathematician, well versed in Arabic, Greek, and Latin; that, because he was prudent, loyal, and very experienced in the art of medicine, he was appointed physician to Joanna of Anjou, queen of Naples (1369), was lodged in the royal palace, and was exempted, both for himself and his posterity, from all special taxes laid upon the Jews. Ahin seems also to have busied himself with astrology, as it is said that he predicted the tragic end of the queen. M. Kayserling has tried to identify Bendich with מאשטרי בנדיט (Maëstro Bendit), one of the ten men to whom Kalonymus ben Kalonymus dedicated his "Eben Boḥan"; but the identification is by no means certain.

Bibliography: Nostradamus, *L'Histoire et Chronique de Provence*, p. 427; Kayserling, *Eben Boḥan*, Budapest, 1877; Depping, *Les Juifs dans le Moyen Âge*, p. 334; Carmoly, *Histoire des Médecins Juifs*, p. 108; Landau, *Gesch. d. Jüd. Aerzte*, p. 45; Nübling, *Judengemeinden des Mittelalters*, p. 86. In these last authorities the name is wrongly spelled "Abin." Compare Gross, *Gallia Judaica*, p. 85.

G.

AHINOAM ("Brother is Pleasantness"): **1.** Daughter of Ahimaaz and wife of Saul, first king of Israel (I Sam. xiv. 50). **2.** The Jezreelitess captured by David while at war with Saul (I Sam. xxv. 43); she became his wife. The Amalekites subsequently carried her away from Ziklag, but David soon rescued her (I Sam. xxx. 5, 18). At Hebron Ahinoam gave birth to Amnon, David's first-born (II Sam. iii. 2). I. M. P.

AHIRAM ("Brother is Exalted"): Son of Benjamin (Num. xxvi. 38; called Ehi in Gen. xlvi. 21). In the corresponding list of I Chron. viii. 1 he appears as Aharah. His family is referred to as that of the Ahiramites (Num. xxvi. 38). G. B. L.

AHISHAR: The overseer of Solomon's household (I Kings, iv. 6), whose position was one of responsibility similar to that of Joseph in Potiphar's house (Gen. xxxix. 4) and of Obadiah in Ahab's palace (I Kings, xviii. 3). I. M. P.

AHITHOPHEL.—Biblical Data: A native of Giloh in the highlands of Judah, and privy councilor to David. He was a man of extraordinary sagacity and insight in political affairs (II Sam. xv. 12, xvii. 21–23), but showed himself devoid of principle by his participation in the rebellion of Absalom and by his evil counsel regarding the royal harem. His advice to pursue the fleeing king in hot haste was wise from a military point of view, but was not accepted by Absalom; and the preference then shown to Hushai's counter-recommendation of delay offended him so sorely that he withdrew to his native city, Giloh, where he hanged himself. I. M. P.

——**In Rabbinical Literature:** The Talmud speaks of this councilor of David as "a man, like Balaam, whose great wisdom was not received in humility as a gift from heaven, and so became a stumbling-block to him" (Num. R. xxii.). He was "one of those who, while casting longing eyes upon things not belonging to them, lose also the things they possess" (Tosef., Soṭah, iv. 19). Ahithophel was initiated into the magic powers of the Holy Name, by means of which he could replace the foundation-stone of the world, removed by King David in his search for the great abyss, in the exact spot above which the Temple was to be built. And being thus familiar with all the secret lore as imparted through the Holy Spirit, he was consulted as an oracle like the Urim we-Tummim (II Sam. xvi. 23, Yer. Sanh. x. 29*a*, Suk. 53*a et seq.*). But he withheld his mystic knowledge from King David in the hour of peril, and was therefore doomed to die from strangulation (Tanna debe Eliyahu R. xxxi., Mid. Teh. iii. 7; Ex. R. iv., Mak. 11*a*). "Ahitophel of the house of Israel and Balaam of the heathen nations were the two great sages of the world who, failing to show gratitude to God for their wisdom, perished in dishonor. To them the prophetic word finds application: 'Let not the wise man glory in his wisdom,' Jer. ix. 23" (Num. R. xxii.). Socrates was said to have been a pupil of his. K.

The Haggadah states that Ahithophel, who was the grandfather of Bath-sheba (Sanh. 69*b*), was misled by his knowledge of astrology into believing himself destined to become king of Israel. He therefore induced Absalom to commit an unpardonable crime (II Sam. xvi. 21), which sooner or later would have brought with it, according to Jewish law, the penalty of death; the motive for this advice being to remove Absalom, and thus to make a way for himself to the throne. His astrological information had been, however, misunderstood by him; for in reality it only predicted that his granddaughter, Bath-sheba, the daughter of his son Eliam, would become queen (Sanh. 101*b*, Yalḳ. Sam. § 150). David, during his reign, had many disagreeable encounters with Ahithophel. Shortly after his accession the king seems to have overlooked Ahithophel in his appointments of judges and other officials. Consequently, when David was in despair concerning the visitation upon Uzzah during the attempted transport of the ark (II Sam. vi. 6; see Uzzah) and sought counsel of Ahithophel, the latter mockingly suggested to him that he had better apply to his own wise men. Only upon David's malediction, that whoever knew a remedy and concealed it should surely end by committing suicide, did Ahithophel offer him some rather vague advice, concealing the true solution, which was that the ark must be carried on the shoulders of men instead of upon a wagon (Num. R. iv. 20, Yer. Sanh. x. 29*a*).

Curse upon Ahithophel.

Ahithophel rendered a service to David upon another occasion; not, however, until he had been again threatened with the curse. It appears that David excavated too deeply for the foundations of the Temple, with the result that earth's deepest floods (תהום) broke forth, and nearly inundated the earth. None could help but Ahithophel, who withheld his counsel in the hope of seeing David borne away upon the flood. When David again warned him of the malediction, Ahithophel counseled the king to throw a tile, with the ineffable name of God written upon it, into the cavity; whereupon the waters began to sink. Ahithophel is said to have defended his use of the name of God in this emergency by reference to the practise enjoined by Scripture (Num. v. 23) to restore marital harmony; surely a matter of small importance, he argued, compared with the threatened destruction of the world (Suk. 53*a*, *b*). David's repeated malediction that Ahithophel would be hanged was finally realized when the latter hanged himself.

Ahithophel's death was a great loss to David; for his wisdom was so great that Scripture itself (II Sam. xvi. 23) avoids calling him a man; in the passage quoted the Hebrew word for man, איש, is omitted in the text, being supplied only by the Masorah. Indeed, his wisdom bordered on that of the angels (Yer. Sanh. x. 2; Yalḳ. II Sam. § 142). His learning in the Law was also extensive, so that David did not scruple to call him "master" (Abot, vi. 2; the two things which David is there said to have learned from Ahithophel are more closely described in "Kallah," 16*a* (ed. N. Coronel). Ahithophel's disposition, however, was a jealous one; and he always sought to wound David by mocking remarks (Pesiḳ. ii. 10*b*; Midr. Teh. iii. 3, and parallel passages in Buber, note 68). His devotion to the study of the Law was not founded on worthy motives (Sanh. 106*b*). Ahithophel was thirty-three years old when he died (*l.c.*). In his will he left warning to his children never to side against the royal Davidic family, and to take no part in their dissensions (Yer. *l. c.*). Ahithophel is counted among those that have no share in the world to come (Sanh. xi. 1; B. B. 147*a*). L. G.

AHITHOPHEL LOOSBUCH: A book of fate used in popular divination and named after Ahithophel. In Jewish legends of the Middle Ages Ahithophel plays a rôle somewhat similar to that of Mephistopheles (see Steinschneider, "Pseudepigraphische Literatur," p. 80, note 2). Cassel would even translate "Ahithophel" as "the Brother of the Evil One"; regarding *tofel* as an ancient formation of *diabolus*, in support of which he cites the Germanic *tiuval* and *tievel-teufel* (compare "Mischle Sindbad," p. 330, Berlin, 1888). R. Moses Isserles, again, relates having read in a "very old book," in which were contained the philosophies and the portraits of various thinkers, that Socrates had received his wisdom from Asaf the Korahite and Ahithophel ("Torat ha-'Olah," i. xi.). In accordance with the popular view of Ahithophel's character, as being at once diabolic and omniscient, in the Middle Ages the authorship of a cabalistic work, "Sefer Goralot" (Book of Lots), was attributed to him. According to its preface, it discloses the "great secret of securing an answer without the drawing of lots or computation, by indifferently putting one's hand on a tablet containing the numbers one to ninety, or eighty-nine." The book furthermore is said to have lain hidden in Alexandria, and afterward to have been used in Tiberias and elsewhere, "the usual legend concerning pseudepigraphic writings," as Steinschneider puts it. Compare Lots, Books of.

Bibliography: Steinschneider, *Hebr. Uebers.* p. 870.

H. G. E.

AHITUB: **1.** Father of Ahimelech, priest of Nob (I Sam. xxii. 9–19). The name Ahitub means, properly, "good friend," "good brother"; and is significant in connection with the fact that the house of Ahitub, through the acting priest, Ahimelech, was friendly to David at the risk of incurring King Saul's displeasure (*ibid.* 10). Ahitub was a son of Phinehas and an elder brother of Ichabod, of the house of Eli, and a direct descendant of Aaron (*ibid.* xiv. 3). It is doubtful whether Ahitub was ever high priest, since that is nowhere mentioned; but his house was certainly of high dignity—so much so that Saul, king of Israel, had to reckon with it—and it was a power in aiding David to secure the throne of the Hebrew nation.

2. Possibly the same as No. 1. He is referred to in II Sam. viii. 17 as the father of Zadok, a priest in the time of David. Ahitub is mentioned in several genealogical lists as the son of Amariah and the father of Zadok (I Chron. v. 33, 34; *ibid.* xviii. 16; Ezra, vii. 2).

3. A priest; descendant (in the seventh generation) of the preceding. He, also, had a son named Zadok (I Chron. v. 38, 39).

4. A priest; father of Meraioth. In the time of Nehemiah he was "the ruler of the house of God" (I Chron. ix. 11, Neh. xi. 11).

5. Ancestor of Judith (Judith, viii. 1, R. V.; A. V., "Acitho"). G. A. B.

AHLAB: A city which Asher failed to conquer (Judges, i. 31). Perhaps this is identical with the later Gush Halab, which is the same as Gischala (see Neubauer, "G. T." p. 230). G. B. L.

AHLWARDT, HERMANN: One of the most notorious of anti-Semitic agitators; born December 21, 1846, at Krien, near Anklam, in the province of Pomerania, Prussia. After having filled various positions as a teacher he was in 1881 appointed rector (school principal) in Berlin. His inability to manage his affairs involved him in financial difficulties, from which he tried to extricate himself by the aid of money-lenders. He was extricated from these and other difficulties by Jewish friends and lawyers, and for a time claimed to be a friend of the Jews.

In a letter dated January 25, 1885, published in "Mittheilungen aus dem Verein zur Abwehr des Antisemitismus," 1893, p. 192, he says: "Antisemitism is illogical; I have always condemned it, and shall continue to condemn religious intolerance until my last breath." As he did not find within the ranks of the Conservative party that success which he had hoped for, Ahlwardt joined the anti-Semitic movement, publishing such venomous pamphlets against the Jews as "Der Verzweiflungskampf der Arischen Völker mit den Juden," 1890; "Eid Eines Juden," 1891; and "Jüdische Taktik," 1892. These pamphlets did not rise above the average anti-Semitic literature; but an immense sensation was created by his two pamphlets, "Judenflinten," 1892, in which he made the statement that Ludwig Loewe & Company had furnished worthless guns to the army, and had been hired by the "Alliance Israélite Universelle" to cheat the commissary department in order to defeat Germany in her next struggle with France.

Ahlwardt's object was to demonstrate that the Jews possessed no patriotism; and the charges seemed the weightier since Ludwig Loewe, the founder of the firm in question, had been a member of the Reichstag. Although Chancellor von Caprivi declared these charges to be unfounded, and the leaders of all parties in the Reichstag expressed their condemnation of the tactics which destroyed the confidence of the soldiers in their leaders, Ahlwardt gained steadily in popularity. In spite of the protest of the Conservative party, he was nominated as a representative for the Reichstag from the district of Friedeberg-Arnswalde; and he was elected December 5, 1892, while still on trial for libel in a suit brought against him by Ludwig Loewe & Company. Four days later Ahlwardt was sentenced to five months' imprisonment.

Neither this punishment nor subsequent sentences for libeling public officials seemed to injure his popularity. His public lectures on "Jewish Guns" and similar subjects, for which an admission fee was charged, were attended by large audiences; and in the general elections of 1893 he was returned to the Reichstag by two constituencies. In 1895 he visited America with the view of starting an anti-Semitic agitation there; but, although he remained in the country about a year, he failed in his object. Discharged from his position as rector, Ahlwardt edited various newspapers, among others the "Bundschuh"; but neither his journalistic nor his commercial enterprises were successful, though he employed the unscrupulous tactics which he claimed were practised by prominent Jews in the business world. He conducted a cigar-store under the name of his son-in-law in order to avoid attachments by creditors. In Germany his name, like that of Drumont in France, symbolizes the worst form of anti-Semitism.

Bibliography: *Mittheilungen aus dem Verein zur Abwehr des Antisemitismus*, 1893; Kayser, *Bücher-Lexicon*, xxvii. and register to xxvii. and xxviii. *s.v.* D.

AḤMED HAMDI PASHA. See Hamdi, Aḥmed.

AḤMED PASHA: Turkish vizier and viceroy of Egypt under Solyman II., the Magnificent (1520–1566). He received these honors as rewards for valor displayed at the conquest of Rhodes (1523). But Aḥmed had hoped to be made grand vizier, and in his disappointment planned to detach Egypt from Turkey and to declare himself its independent ruler. He sought to induce the Jewish farmer of the mint Abraham de Castro to place his name on the coins. De Castro pretended compliance, and obtained a written order to that effect over Aḥmed's signature. With this evidence he secretly left Egypt for Constantinople and informed Solyman of Aḥmed's treason. Foiled thus in his plans, Aḥmed avenged himself upon the Jews of Cairo; he imprisoned some of them, and gave over the Jewish quarter to the Mamelukes to pillage, but recalled this permission when his adviser Mani reminded him that the Jews' property should by right belong to him and not to the plunderers. He then summoned to his palace twelve prominent Jews and ordered them to pay an exorbitant sum of money (200 silver talents) within a short time, under penalty of death to all the Jews of the city. For security he retained them as hostages. To a request for delay he gave no heed, but reiterated his threats. In this desperate condition the Jews instituted a public fast and day of prayer and penitence. Samuel Sidillo gathered children under the age of twelve to pray in the synagogue. In the meanwhile a large sum of money, amounting to about a tenth part of the sum demanded, was collected and offered as payment on account. Aḥmed's private secretary Zada, in reply, gave orders to put the collectors in irons, and announced that they and all the rest of the Jews would be put to death as soon as the viceroy should leave the bath where he then was. At the very moment when this threat was uttered, Aḥmed was attacked in the bath and severely wounded by a band of conspirators headed by one of his viziers, Mohamed Bey. Aḥmed escaped from his assailants, but was subsequently captured and beheaded (in Rebiul-Achir). These events, taking place in March, 1524 (Adar 27, 28), were long afterward commemorated by the Egyptian Jews as the Cairo Purim (Purim al Miẓriyin). A "Megillah" (Purim narrative) detailing them was drawn up.

Bibliography: Solomon ibn Verga, *Shebeṭ Yehudah*, German translation by M. Wiener, pp. 228, 229, Hanover, 1856; Joseph ha-Kohen, *'Emeḳ ha-Baka*, German translation by M. Wiener, p. 76, Leipsic, 1858; Grätz, *Gesch. d. Juden*, 3d ed., ix. 20 *et seq.*; Joseph von Hammer-Purgstall, *Gesch. des Osmanischen Reiches*, iii. 35 *et seq.*, Pesth, 1828; Conforte, *Ḳore ha-Dorot*, pp. 32b *et seq.* H. R.

AHOLIAB. See Oholiab.

AHOLIBAMAH. See Oholibamah.

AḤOT ḲEṬANNAH, אחות קטנה ("The Little Sister," Song Sol. viii. 8): A *pizmon* (ritual poem) of eight stanzas, signed with the acrostic of Abraham Ḥazan, and sung in the Sephardic ritual before the commencement of the New-year's evening prayer, the refrain running, "May the year end with her woes!" changed in the last stanza to "May the year begin with her blessings!" The author, a cantor who was born in Salonica in 1533, was probably also the composer of its beautiful melody in the hypo-dorian mode (minor scale without the leading note) which has been slightly developed in the course of tradition.

This melody has many striking points of similarity to contemporary airs from the region of the Greek archipelago, such as those analyzed by Bourgault-Ducoudray, which, he remarks, possess a certain amount of Italian coloring. In the present melody the Italian Jews have obviously modified the original air in the direction of a more definite coloring of this nature, but the Dutch, English, and West Indian Sephardim have retained some Oriental peculiarities that give their version the appearance of a more faithful tradition than the Italian. The music follows on page 295. F. L. C.

AHRIMAN (Angro-mainyush; identical with Satan, the Devil, Armilus): In the Mazdian religion, the evil deity, who has his real opposite in Spenta Mainyu, "the beneficent [holy] spirit." The latter was identified at a later period, if not originally, with Ahuramazda. Ahriman would seem to have existed as long as Ahuramazda; for, according to the conceptions of the Mazdian religion, immeasurable space has always existed, with its two hemispheres of light and darkness; each with its particular spirit: the one, that of light or life, and the other that of darkness or death—the spirits, in short, of good and of evil. Ahuramazda, however, is the real originator of this present world, for Ahriman created only the harmful and unclean animals, diseases, evil spirits (dævas), sin and death; and he seeks continually to destroy the whole good creation.

Ahriman's might, too, is very terrible in the eyes of the faithful believer of the Mazdian faith; for he possesses a whole kingdom of evil beings, who are obedient tools in his hands for annihilating the creations of Ahuramazda and for bringing men to violent destruction. Among these evil spirits there are six that are in intimate contact with his person, just as there are six Ameshaspentas that surround Ahuramazda. The number six may be an invention of a later period for the sake of arriving at a counterpart to Ahuramazda's body-guard. But it is certain that Ahriman, too, according to the testimony of the Mazdian religion in its earliest epoch, is surrounded by an army of evil beings like-minded with himself. The whole history of the world is one long-continued struggle between Ahuramazda and Ahriman. The course and outcome of the struggle are, however, settled beforehand. The conflict is to proceed for 12,000 years, divided into four periods of 3,000 years each.

Ahura-mazda and Ahriman.

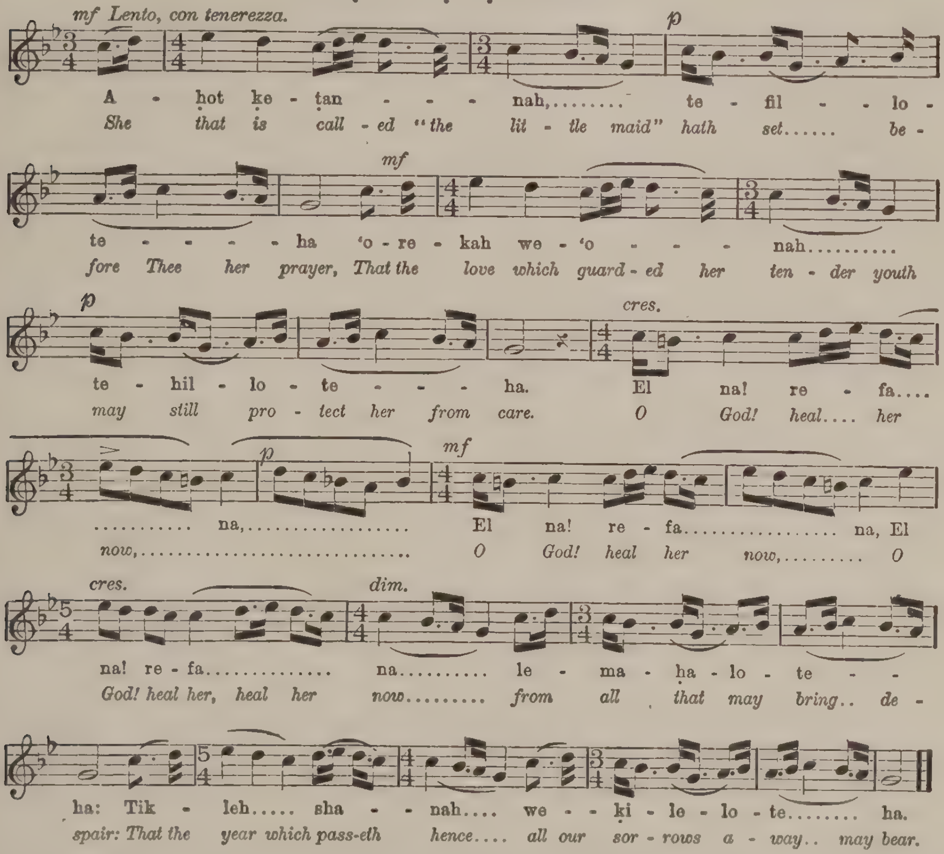
At the close of the last period, the Saoshyat or Sosiosh, the Messiah of the Parsees, will arise and make an end of Ahriman's dominion, not, however, until he has been allowed to exercise his sway to an extent before unknown. Sosiosh will at the same time raise all the dead to life, hold final judgment upon the earth, and inaugurate the regeneration of the present world.

This tenet of the Persian religion has not been without its influence upon the ideas of later Judaism. As late a writer even as the Deutero-Isaiah (Isa. xlv. 7) expresses himself in such a way as to exclude beyond question any dualism in religion, if we are not to interpret his words as being a direct attack on the Parsee doctrine, a god of light and a god of darkness.

But after the Exile the Jewish mind becomes unable to refer to God, as formerly, everything that has happened and continues to happen in the world. As early as the prologue to the Book of Job, and in Zech. iii., Satan is spoken of in terms that show that he is no longer merely a servant of YHWH, but is, rather, a persecutor of man, actuated by personal motives in making mankind evil and in checking God's work. In I Chron. xxi. 1, where the word "Satan" appears without the article, we have a new step in the development of his character, in that the figure of Satan is employed to explain a matter hitherto ascribed without further thought to God (compare II Sam. xxiv. 1). Satan acts (according to I Chron. xxi. 1) entirely on his own account in enticing David to commit sin. According to the Book of Daniel—composed about the year 168 B.C.—the whole of the history of the non-Jewish world, from the point when the Babylonian power first comes into contact with Israel down to Antiochus Epiphanes, constitutes merely an outburst of the ill-will and enmity of the kingdoms upon the earth against God and His chosen people.

"Satan" in the Bible.

AḤOT ḲEṬANNAH

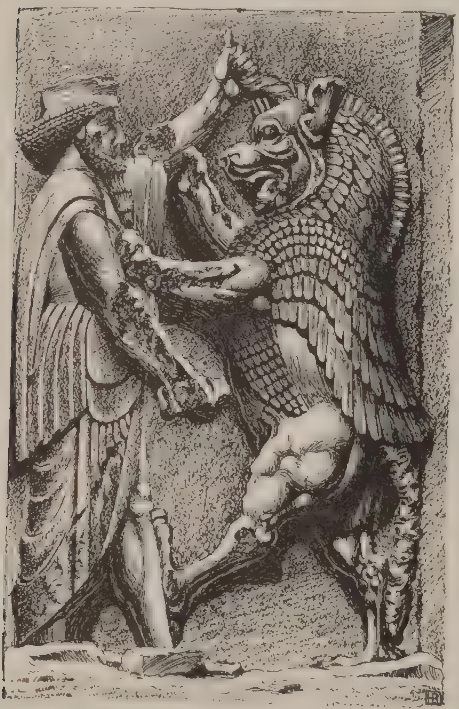

mf Lento, con tenerezza.
p
A - hot ke - tan - - - nah,........ te - fil - - lo -
She that is call - ed "the lit - tle maid" hath set...... be -
mf
te - - - - ha 'o - re - kah we - 'o - - - nah..........
fore Thee her prayer, That the love which guard - ed her ten - der youth
p
cres.
te - hil - lo - te - - - ha. El na! re - fa....
may still pro - tect her from care. O God! heal.... her
p
mf
.... na,.................. El na! re - fa................. na, El
now,............................ O God! heal her now,......... O
cres.
dim.
na! re - fa.............. na.......... le - ma - ha - lo - te - -
God! heal her, heal her now......... from all that may bring.. de -
ha: Tik - leh..... sha - - nah.... we - - ki - le - lo - te........ ha.
spair: That the year which pass-eth hence.... all our sor - rows a - way.. may bear.

Dualism is even more clearly marked in the Book of Daniel than it is in the Parsee religion, for the divine and the secular kingdoms are unable to exist side by side. The use that is made in I Chron. xxi. 1 of the figure of Satan as an explanation of a certain historical event is continued in such passages as Book of Wisdom, ii. 24, where, in allusion to Gen. iii., it is stated that "by the envy of the devil death entered into the world." In agreement therewith the serpent in the Garden of Eden too becomes identified with Satan or the devil, or is said to have been his tool (compare the Jewish portions of Rev. xii. 9, xx. 2). Thus Satan (the devil) is here employed as an explanation of the origin of evil in mankind. In conjunction with this, and as a development from I Chron. xxi. 1, we have the version given in the Book of Jubilees of the story in Genesis; for there Satan (or Masṭema, as he is there named) has repeatedly—whenever it is necessary to remove any feature that

Rise of Dualism.

might give offense to Jewish conceptions of that later time—to assume a part that in Genesis was assigned to God Himself. At the same time he is given an ever-increasing army of evil spirits to serve him: the ancient popular belief in harmful—not exactly evil—spirits becomes transformed into a belief in a dominion of evil under the sway of its head, the devil.

Consequently Satan (or the devil) obtained for Jewish ideas almost the same significance as Ahriman for Persian. Indeed, in certain respects he developed greater power than his Persian counterpart, inasmuch as he succeeded in corrupting the immediate followers of God, whereas Ahriman, in his contest with Ahuramazda, did not achieve such success. The Jews tried to preserve the monism that was their original view by explaining the rise of dualism as due to a fall among the originally good spirits. The author of the Book of Enoch (chaps. vi. *et seq.*) attributed the question of the origin of evil to the conception of a fall of the angels who seduced the daughters of men (compare Gen. vi.), becoming thus the authors of all earthly sins, and especially of the demons, who, according to the same author, are descended from the giants which the daughters of men bore to the fallen angels. In accordance with another doctrine, the devil was said to have been actively present in the Serpent in the Garden of Eden (see above); while still another maintains that the principles of good and evil were opposed to each other from the very beginning.



The Ahriman Dragon.
(From Fergusson, "History of Architecture.")

Antichrist the Incarnation of Satan.

Just as the dominion of the evil spirits was, in the Parsee theory, to come to an end with the advent of Sosiosh, so is the Messiah, according to the Jewish faith, to destroy the devil and his kingdom. Just as, again, Ahriman, in the Persian belief, was to do mankind terrible injury shortly before his end, so too, in the Jewish view, great tribulations were to precede the Messiah's coming. The Jews would seem to have expected an evil Messiah, an Antichrist; consequently, the teaching of the New Testament in this direction does not imply anything new. This Antichrist is, moreover, to be, on the hypotheses of several writers, nothing else than an incarnation of the devil himself. In consequence of the hatred of the Jews toward Rome, even after it had accepted Christianity, this Antichrist was also called ARMILUS, a Jewish rendering of Romulus; thus, in Pseudo-Methodius, "Romulus qui est Armilus" (compare W. Bousset, "Antichrist," pp. 33, 67).

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E. S.

——**In Rabbinical Literature:** Ahriman (Angromainyush) is mentioned in Sanhedrin, 39*a*: Amemar, on being told by one of the Magi, "The upper half of thy body belongs to Ormuzd [הורמין], the good principle; the lower to Ahriman [אהורמין], the evil principle," replies satirically, "Why, then, does Ahriman permit Ormuzd to carry the water (the excreta) through his province?" The whole conception of Ahriman as the antagonist of the divine principle of goodness permeated Judaism in many ways. Just as Ahriman appears in the guise of a serpent and casts poison into man with the aid of Jeh, the personification of menstrual impurity ("Bundâhis," iii.; in West, "Sacred Books of the East," vi. 6; Windischmann, "Zoroastrische Studien," p. 61), so does Samael, the fallen angel-prince, select the Serpent as the seducer of Adam (Pirḳe R. El. xiii.), and the poison of impurity in Eve is his work—*zohamo shel naḥash*—(Shab. 146*a*; Yeb. 103*b*; 'Ab. Zarah, 22*b*). "In the future the Holy One—blessed be His name—shall bring the Evil Spirit and slay him in the presence of the righteous and the wicked ones: the righteous will shed tears of joy at their victory over the gigantic foe, and the wicked will weep at their inability to defeat so small a power as he will then appear to them" (Suk. 52*a*).

Defeat of the Arch-fiend.

This end of the archfiend goes back to an older form than is presented in "Bundâhis," xxx. 30-33, according to which Ahuramazda at the last day with his seven archangels goes to war with Ahriman and the seven archfiends; each archangel crushing the archfiend opposed to him, until finally only Ahriman and the Serpent remain. Against these Ahuramazda rises as high priest with the magic girdle in his hand, and, assisted by Sraosha, brings final defeat upon them; so that the Serpent is burned in the molten metal of the nether world, into which Ahriman, too, casts himself to be consumed along with the whole infernal region, which is then purified and added to the regenerated world of Ahuramazda. The older view of the defeat of Ahriman may be learned from the sculptural presentations of Darius and Xerxes, in which there is the image of Ahuramazda stabbing a monstrous animal called, as a rule, the Ahrimanian beast, but which is, in point of fact, Ahriman himself. This is a repetition of the old Babylonian myth of Bel Marduk and the Tiamat (see illustrations from the

Persepolis hall of one hundred columns, in Mme. Ragozin's "Media," p. 402, and in Justi's "Persien," p. 108, following Ker Porter's "Travels in Georgian Persia"; compare Nöldeke, "Gesch. d. Artachsir i Papakan," pp. 29, 55 *et seq.*: the story of Bel and the Dragon is repeated in the legend of the Persian king). This Evil Spirit was believed to be alluded to also in Joel, ii. 20: "I will remove far off from you הצפוני [the Concealed One—in the human heart; not, as the A. V. has it, "the northern army"], and drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savor shall come up, because he hath done great [insolent] things" (Suk. 52*a*; see Merx, "Die Prophetie des Joel," p. 213, who finds a Judæo-Mohammedan tradition identifying the "Northern One" with the Mohammedan Antichrist, Al-Dajjal—the Liar). But there is direct proof that the big monster slain and cast off as offensive is none other than Ahriman.

His Death Fulfils Prophecy.

According to Targ. Yer. Deut. xxxiv. 3, Moses was before his end shown the history of Israel's tribulations, ending with the punishment of Armalgus the Wicked (ארמלגום רשיעא), the war of Gog and Magog, and the appearance of Michael as his triumphant combatant. Compare with this the battle of Gabriel with the Leviathan at the end of days (B.B. 74*b*), and the Antichrist stories in Jellinek, "B. H." v. 127; "Assumptio Mosis," 10. Thus the Messianic prophecy (in the Targum to Isa. xi. 4), "With the breath of his lips [mouth] will he slay the wicked," refers to Armalgus—as the manuscripts have it, or as our printed edition has it, Armilus, which is the same as Armalyus = Armainyus. Bacher ("Targum zu den Propheten," in "Z. D. M. G." 1873, p. 31, note) has shown that all the manuscripts to Isa. xi. 4 have the ג, either ארמלגון or אדמלגון or ארמלגום. He has also called especial attention to the tyrant Armalinus, the mythical builder of Memphis in Arabian folk-lore, who, according to Professor Fleischer, is Armalgus, whom Bacher also identifies with Angro-mainyush. Jellinek, "B. H." vi. xxx., found, in the Leipsic manuscript containing "Milḥamot ha-Mashiaḥ," the name written ארמינום. Saadia ("Amunât," ed. Landauer, p. 239) calls him ארמליום Armalyos.

Owing to the identification of Rome's angel with Samael, chief of the evil spirits, Armilus in the course of time was identified with Romulus (see Bousset's "Antichrist," pp. 66, 67). The name given to Armainyush in other Jewish eschatologies was Belial (Beliar, II Cor. vi. 14; Sibylline Books, ii. 6,15, iii. 63; Testaments of the Twelve Patriarchs, Dan. v.), the same as "spirit of hell" (see Ps. xviii. 5 and Bäthgen's Comm.), hence the "son of perdition" (II Thess. ii. 3) and the "man of sin," that is, *rasha'*, "the Wicked" (Isa. xi. 4). Thus the Serpent is spoken of as *Ha-rasha'*, "the Wicked One," in Gen. R. xx., Bek. 8*a* (compare Targ. Yer. Gen. iii.13); and Rome as the wicked kingdom, *Malkut ha-resha'ah* (Gen. R. lxxvi.).

His Guises and Names.

In the Hebrew apocalyptic literature (Midr. Wayosha'; Book of Zerubbabel; Otot ha-Mashiaḥ; The Secrets of Simon b. Yoḥai; and the Elijah Apocalypse in Jellinek, "B. H." i. 56, ii. 56, 60, iii. 65–80) Ahriman appears in many forms that gave rise to all kinds of conjectural interpretations: ארמילאום, explained by Jellinek ("B. H." iii. xviii.) as Heremolaos; according to Grätz, in Levy, "Wörterbuch zu den Targumim," *s.v.*, a supposed translation of בל־עם, Bala'am = "Destroyer of the people"; ארמילום explained by Zunz, "G. V." p. 295 (who declares the passage in Targ. Yer. to Isa. xi. 4 to be a late interpolation), as a combination of Romulus and Remus; and by Hitzig (in his "Commentary on Daniel," p. 125) as referring to Caligula, whom Suetonius (chap. xxv.) represents as appearing *armillatus*. Then there are also the forms הרמלת and תרמילא, which convey no sense at all; and finally he is introduced as "Armilus whom the nations of the world will call Antichristus," a name which appears again in distorted forms as הכשרת and הרתחשסתא (see Elijah Apocalypse in Jellinek, "B. H." iii. 65). He is described as a monstrous figure of immense size, with one small and one large eye; with leprosy on his forehead; with one ear open and one closed; the left arm small, and the right very long; and of his origin the strange story is given that he is the son of Satan, and that a stone is his mother. There is in Rome a marble block "not made by human hands," in the shape of a beautiful maiden; and under the guiles of Satan the youths of Rome are filled with lust at sight of it; the stone gives birth to the monstrous giant who becomes king and Messiah of the Romans. It is he who leads the whole army of heathendom in battle against the Messiah, the son of Ephraim, and conquers him. His reign lasts, however, only forty or forty-five days, and he is at last defeated by the Messiah from the house of David, with the aid of Michael the archangel and Elijah.

That this legend—evidently connected with that of Virgil, and with the stone of Rhea, brought to Rome in 204 B.C., and the impure cult of Sabazius, whose symbol was the serpent (see Preller, "Griechische Mythologie," i. 531, 576, 578)—has nothing to do with Romulus is clear. Nor can the Armilus-Antichrist legend be the product of the Arabic-gaonic age, as Zunz ("G. V." 2d ed., p. 295) thought, for Bousset in his work on Antichrist has clearly shown that it is of pre-Christian origin. Already Saadia (in "Emunot we-De'ot," viii. 122 *et seq.*) speaks of it as an ancient tradition. The Mandæans also speak of an Antichrist, *Nebu Mesiha*, as one full of lasciviousness and stricken with leprosy ("Right Genza," section ii., p. 59; Brandt, "Mandäische Schriften," pp. 95, 97 *et seq.*), who, with the aid of Ruha, his mother, casts the spirit of lust and fornication into the world. He is called the deceiver or Roman (Nöldeke prefers the latter translation; see Brandt, "Mandäische Religion," p. 228, and "Mandäische Schriften," p. 95, note 2). He is identical with the Mohammedan Al-Dajjal (The Deceiver or Liar), whose reign lasts forty days (see Bousset, p. 74, and compare ANTICHRIST).

BIBLIOGRAPHY: Zunz, *G. V.* p. 295; Hamburger, *R. B. T.* s.v. *Armilus*; Gunkel, *Schöpfung und Chaos*, pp. 221-293; Bousset, *Der Antichrist*, 1895; Kohler, in *Z. D. M. G.* 1869, p. 693; Brüll, in Kobak's *Jeschurun*, viii. 11; Kaufmann, in *Monatsschrift*, 1896, pp. 134 *et seq.*; Güdemann, *Geschichte d. Erziehungswesens*, etc., 1884, pp. 220, 332.

K.

AHRONY, ISAAC. See COURLAND.

AHRWEILER: Town of Rhenish Prussia, twenty-three miles northwest of Coblenz, on the river Ahr. It is mentioned in the year 1248 as containing a Jewish colony. In 1255 and 1262 a number of Jews of Ahrweiler acquired property at Cologne; some of them are referred to as living at Bacharach at the beginning of the fourteenth century. Wolfram, archbishop of Cologne in 1335, ordered the same measures to be applied to the Jews of Ahrweiler, in regulating the meat trade, as were already in force among the Jews of Bonn. The community suffered greatly from the persecutions which broke out in the Rhine districts in 1348, during the prevalence of the black death, and in the archbishopric of Cologne alone no less than forty-four communities were annihilated. At the beginning of the fifteenth century

Ahrweiler was attacked by the soldiery of Brabant and Holland, and the Jewish community barely escaped destruction. Of its rabbis, a certain **Isaac of Ahrweiler** addressed ritual questions to Jacob Mölin of Worms (d. 1427), and wrote a commentary on the Pentateuch. In Ahrweiler was also Rabbi Issachar, whose daughter Frommet, the wife of Rabbi Samuel ben Moses, was so learned that she copied Samuel Schlettstadt's "Ḳiẓẓur Mordecai," in 1454, for her husband. The manuscript is now in the Bibliothèque Nationale in Paris. In the "Judenschreinsbuch der Laurenzpfarre" of Cologne there are mentioned as coming from Ahrweiler: Joseph and his wife, Richa, 1248–55; Gumpert, son of the preceding, 1270–75; Saul and his wife, Reggelin, 1318–26; Joseph and his wife, Genanna, 1291–1336. In the Palatinate records are to be found in addition: Simon, son of Vifanz (= Ḥayyim), 1346; Hanne (in Bacharach), 1367, widow of the preceding; to which may be added Baruch ben Simon, physician, poet, and glossarist (flourished in the fifteenth century). Ḥayyim Treves, son of Johanan Treves who wrote a commentary upon the Maḥzor and who succeeded Ruben Fulda in the rabbinate of Cologne, died at Ahrweiler in 1598. His son-in-law, Isaac ben Ḥayyim, also lived there. During the seventeenth century (1641 *et seq.*) we find the name of **Herz Ahrweiler** as one of the "Rabbinatsassessoren" at Frankfort-on-the-Main. His son MATTITHIAH AHRWEILER became rabbi of Heidelberg in 1708. The family name Ahrweiler occurs also at Prague and Worms. After this every trace of the community disappears.

The present Jewish community dates from the middle of the nineteenth century. In 1899 there were eighty-two Jewish families there. The new synagogue was built in 1895.

BIBLIOGRAPHY: *Das Judenschreinsbuch der Laurenzpfarre zu Köln*, ed. Stern and Hoeniger, p. 188; *Das Martyrologium des Nürnberger Memorbuches*, ed. Salfeld, pp. 273, 287; Löwenstein, *Gesch. d. Juden in d. Kurpfalz*, p. 157.

A. F.

AHRWEILER, MATTITHIAH: German rabbi; born about 1650 at Frankfort-on-the-Main; died at Heidelberg, September 19, 1728. At the time of his birth his father, Herz, was dayyan. Mattithiah officiated as rabbi at Bingen (Jacob Popper, "Responsa," ii., No. 8, Frankfort, 1742), and subsequently at Mannheim, where he taught in the college (see KLAUS) founded by Lemle Moses. In 1708 he took part in the dedication of the Lemle Institute. Shortly afterward he was called to Heidelberg as rabbi to the congregation of that city, with jurisdiction over all the congregations in the Palatinate, which position he held until his death. The local memorial book praises his piety and learning.

BIBLIOGRAPHY: Löwenstein, *Gesch. d. Juden in d. Kurpfalz*, 1895, pp. 157 *et seq.*

D.

AHUB BEN MEIR HANASIA. See HANASIA, AHUB BEN MEIR.

AHUDI, SOLOMON. See SOLOMON B. JOSEPH IBN AYUB.

AHURAMAZDA. See ORMUZD.

AI (or **HA-'AI,** probably from עי = "The Ruin"): A royal Canaanitish town, eastward from Beth-el in the northern part of the territory of the tribe of Benjamin, the seat of a king, destroyed by Joshua (Josh. viii.) after one unsuccessful attack (Josh. vii.). In Josh. viii. 28 it is described as "a ruin unto this day." It must have been rebuilt before the time of Isaiah, as it is mentioned in Isa. x. 28, where the name is given as Aiath. "Men of Beth-el and Ai" are mentioned after the Exile (Ezra, ii. 28); Aija and Beth-el were peopled by Benjamites (Neh. xi. 31). Ayya (as in many Hebrew manuscripts and the better Septuagint manuscripts, instead of Azzah-Gaza), in the latter passage, is a border city of Ephraim, I Chron. vii. 28. Aiath may be understood thus or as the northernmost city of Judea. According to Gen. xii. 8, xiii. 3, Abraham encamped on a mountain between Ai and Beth-el; and in Josh. vii. 11 Joshua's army is said to have pitched on the north side of Ai with a valley between that place and Ai. Ai is generally identified, according to Van de Velde, with the modern Tell el-Hajar, between Betin and Dār Diwan; and, according to Robinson, with Khirbet Ḥayan, directly south of the latter.

BIBLIOGRAPHY: Robinson, *Biblical Researches in Palestine*, ii. 119, 312 *et seq.*

W. M. M.

AIBU (IBU): By this name, unaccompanied by patronymic or cognomen, are known four amoraim, three of whom were members of the family of Abba Arika (Rab) in Babylonia, and the remaining one was a distinguished Palestinian. **1.** The father of Rab, and elder half-brother of Ḥiyya the Great, a lineal or lateral descendant of the royal house of David (Ket. 62*b*; Yer Ta'anit, iv. 68*a*; Gen. R. xcviii.). After the birth of Aibu, his father, having become a widower, married a widow who had a daughter, and from that union came Ḥiyya. Aibu married his stepsister, and was thus related to Ḥiyya as both half-brother and brother-in-law (Sanh. 5*a*, Pes. 4*a*). Aibu was a disciple of Eleazar b. Zadok (Suk. 44*b*); and Ḥiyya, speaking to Rab, often addressed him as Bar Paḥate (Son of Nobles; Ber. 13*b*), thus testifying to the noble gifts of his elder half-brother. **2.** A son of Rab, who inherited his name from his grandfather, but not his scholarly capacity. His father, seeing that Aibu was not endowed with great mental gifts, advised him to turn his attention to secular pursuits, and furnished him with a number of practical rules of conduct. Aibu became a farmer; and some had occasion to criticize him for not observing a rabbinical enactment (Pes. 113*a*; B. M. 93*b*; 'Ab. Zarah, 35*b*). **3.** A grandson of Rab (Suk. 44*b*). So little was he known as an authority on the Halakah, that the name of his Palestinian contemporary Abbahu was sometimes substituted for his (Pes. 46*a*, Ḥul. 122*b et seq.*). **4.** See following article.

S. M.

AIBU (IBU): A prominent haggadist of the fourth amoraic generation (fourth century), contemporary of Judah (Judan) b. Simon (b. Pazzi; Midr. Teh. to viii. 2, cxiii. 1). He was versed in the Halakah, in which he often reported opinions in behalf of Rabbi Yannai (Ket. 54*b*, 104*b*; Ḳid. 19*a*, 33*a*; Zeb. 103*a*); but no original decisions have come down from him. In the field of the Haggadah, on the contrary, while we find him repeating observations of his predecessors (Gen. R. xliv., lxxxii.; Midr. Teh. to ci. 8), he is generally original in his remarks. Commenting on Jacob's order to Joseph, "Go and see whether it be well with thy brethren and well with the flock" (Gen. xxxvii. 14), the question is raised, Do flocks of sheep appreciate human greetings? Whereunto Aibu replies: "It is man's duty to pray for and look after the well-being of the dumb animal that contributes to his welfare" (Tan., Wayesheb, 13, ed. Buber; see Gen. R. lxxxiv.). In specifying the number of men that escorted Abraham on his journey to Moriah (Gen. xxii. 3), and Saul on his visit to the witch of En-dor (I Sam. xxviii. 8), Scripture, according to R. Aibu, intends to convey the practical lesson, that man when traveling should be accompanied by at least two servants, or else he may himself become his servant's servant (Lev. R. xxvi.).

In his Biblical exegesis, he aims to reconcile variations in Scriptural expressions. Thus, Aibu explains the reason assigned for God's mercies in the passage, "The Lord will not forsake his people for his great name's sake" (I Sam. xii. 22), and the omission of that reason in the similar message, "The Lord will not cast off his people" (Ps. xciv. 14), by applying the latter to the times of the people's piety, and the former to the days of heedlessness. God is always good: when the people are deserving of His goodness He showers it upon them for their own sake; when, on the contrary, they are not deserving, He forsakes them not for His great name's sake (Ruth R. to i. 6). Similarly, he explains the variation in the version of the Fourth Commandment, "Remember the Sabbath day" (Ex. xx. 8), and "Keep the Sabbath day" (Deut. v. 12). According to Aibu (on behalf of Resh Laḳish) the term "remember" applies to cases when one is not able to rest on the Sabbath day, as, for instance, when one is on a sea voyage, and only remembering is possible; the term "keep" applies to ordinary circumstances, when "keeping" is obligatory (Pesiḳ. R. xxiii.).

Dwelling on the verse (Ps. viii. 4 [A.V. 3]), "When I consider thy heavens, the work of thy fingers," etc., Aibu remarks:

> "There are three classes of men: (1) those who are contented with admiring the grandeur of the sky, with the moon and stars and planets; (2) those who pray to God to reserve all the good due to them for heaven in the hereafter; and (3) a class of lazy workingmen who say, 'Whatever thou wilt give us, give us now, both what may be our due and whatever may be bestowed upon us through our fathers' merits: give us whatever thy fingers have wrought'" (Midr. Teh. to Ps. viii. 4).

Elsewhere he says: "No man departs from this world having realized even half of his desires. When a man has acquired a hundred pieces of gold, he longs to increase them to two hundred; and when he has two hundred, he is anxious to double these again" (Eccl. R. i. 13, iii. 10). Aibu's homiletic observations are numerous, both those related in his own name and those reported in his behalf by the haggadists of his own and subsequent generations (compare Pesiḳ. i., iii., v., xvii., xxv., xxvii.; Pesiḳ. R. ed. Friedman, index; Tan., ed. Buber, index; Midr. Teh. ed. Buber, index; Bacher, "Ag. Pal. Amor." iii. 63–79).
S. M.

AIBU (IBU) B. NAGGARI: A Palestinian amora of the fourth generation (fourth century), disciple of Hila, and contemporary of Judah b. (Simon b.) Pazzi. He reports Halakot in behalf of many of his predecessors (Yer. Sheḳ. iv. 48*c*, Yer. Meg. i. 70*a*, Yer. Yeb. i. 2*c*), and also advances opinions of his own. Several of his homiletic observations are preserved. One of these makes the scriptural verse "When he shall be judged, let him be condemned" (Ps. cix. 7) the basis for the often-cited rabbinic doctrine that Satan is always ready to accuse at a man's critical moment (Yer. Shab. ii. 5*b*; Yalḳ., Gen. § 31). Another, and the one most frequently quoted, is that which exonerates David from the imputation that he really "sat before the Lord" (compare II Sam. vii. 18), whereas sitting in the Temple was strictly prohibited. Aibu interprets the Hebrew term *wayesheb* ("he sat") as if it were *wayasheb* ("he settled," or "prepared himself"), and interprets it as signifying that David composed himself for praying before the Lord (Yer. Pes. v. end, 32*d et al.*; the reading Bun b. Nagdi, in Midr. Sam. xxvii., is obviously a copyist's error). That Aibu received instructions directly from Johanan, as seems to be intimated in the Babylonian Talmud (R. H. 21*a*), is doubtful, since he was known to have been a disciple of Hila (see Frankel, "Mebo," pp. 63*a*, 75*b*; Bacher, "Ag. Pal. Amor." iii. 559–560).
S. M.

AIN ("Fountain"): **1.** A city given to the Levites in the tribes of Judah and Simeon (Josh. xv. 32, xix. 7, xxi. 16; Neh. xi. 29). The Septuagint reading connects Ain and Rimmon and gives them as one; although the context of I Chron. iv. 32 is in favor of the supposition that they at least were regarded as distinct. The place corresponds to the modern Umm-er Rammamiu (Buhl, "Geogr. d. Alten Palestina," p. 183). **2.** A place on the northern boundary of Canaan, west of Riblah. Its identity is the subject of much dispute. Both the Jerusalem Targums refer it to the fountain in the grove of Daphne, near Antioch. Later geographers prefer the source of the Orontes; others identify it with a well at the foot of Mt. Hermon (Num. xxxiv. 11; Bacher, "Ag. Pal. Amor." iii. 659 *et seq.*).
G. B. L.

AIN KADES: A well near the Arabah, first seen by Rowlands in 1842. He identified it with the Kadesh Barnea of the Bible. It was not seen again by Europeans till 1881, when it was visited by Trumbull, who has shown conclusively that Ain Kades and Kadesh Barnea are the same. See Kadesh.

Bibliography: Trumbull, *Kadesh Barnea*, pp. 272–275, 309–321, New York, 1884.

G. B. L.

AIN MUSA ("Spring [or "Springs"] of Moses"): A small oasis, about seven or eight miles southwest of Suez, Egypt. It is about 250 acres in extent, with luxuriant gardens and groups of palms and tamarisks. The water of some of its springs is undrinkable, while that of others has only traces of salt, so that the popular identification of it with Marah (Ex. xv. 23) is not very plausible. Modern scholars have, more frequently, connected Ain Musa with Elim (Ex. xv. 27).
W. M. M.

AIRE: A fortified town on the river Adour, in southern France. There is no certainty that a Jewish community ever existed here; but about the middle of the thirteenth century a Hebrew poet composed a eulogy on his native town which, from its Hebrew spelling (איירש), would seem to have been Aire. This poet was Isaac ben Abraham ha-Gorni. The appellation Ha-Gorni ("he of the threshing-floor") is derived from the modern name of Aire, which signifies a barn or threshing-floor; and by a play on words, the poet applies this name to his native place. He mentions several of his fellowtowns men: one Samuel, whom he describes as "prophet," and Aaron, a learned Talmudist, besides a number of private individuals.

Bibliography: *Monatsschrift*, 1878, p. 476; 1879, p. 17; 1882, pp. 510–523; Jedaiah Bedersi, *Hotam Taknit*, ed. Steinschneider, introd. p. 2; Gross, *Gallia Judaica*, p. 49; Steinschneider, *Cat. Munich*, Nos. 128 *et seq.*

M. S.

AIX, or **AIX-EN-PROVENCE:** A town in the department of Bouches-du-Rhône, France, the Aquæ Sextiæ of the Romans, and for a short period the capital of Provence. It is variously transcribed in Hebrew, and is sometimes translated in Hebrew literature by "'Ir ha-Mayim."

The first mention of Jews in Aix appears in a document of the year 1283, preserved in the annals of the Church of Aix, wherein it is stated that the community, in return for the yearly payment of two pounds of pepper, was permitted to have a synagogue and a cemetery. The greater part of the Jews of Aix inhabited the rue Venel, in the quarter of Saint-Sauveur, which was then known as the

"Jews' Street." Their chief trade seems to have been in spices, silks, and wax. The exact number of Jewish families that made up the community can not be ascertained, except for the year 1341, when Aix contained 1,211 Jews, of whom 203 were landed proprietors. The ordinances against the Jews throughout Provence were rigorously applied to those of Aix, and were the cause of many complaints on the part of the Jewish community. They could not, for instance, testify against a Christian; nor were they allowed to visit the public baths on any day during the week but Friday, which was set aside for their exclusive use; they were forbidden to do work on Sundays; no Jew could embark for Alexandria, and only four could take passage by the same boat for any of the other ports of the Levant. This latter enactment often compelled Jewish merchants to send Christian messengers on their commercial expeditions. The failure, on the part of Jew or Jewess, to wear the distinguishing yellow toque, or the round patch, was severely punished. A local ordinance prohibited the Jews from engaging in dice-throwing with Christians. It is probable that the inquisitorial commission of Dominican friars, instituted in 1198 by Pope Innocent III., against the Albigenses, became likewise a source of annoyance to the Jews of Aix and of the other large cities of Provence; for, in 1276, Charles I. of Anjou promulgated an edict which abolished the right of this commission to molest the Jews within his territory.

With Charles I. the Jews of Aix, together with those of other towns of Provence, lost their protector. Charles II. (1285–1309) issued ordinances according to which the Jews were forbidden, on pain of a fine of two silver marks, to have a Christian servant, to hold a public office, and to lay aside the distinguishing yellow badge. The first half of the fourteenth century was relatively a happy epoch for the Jews of Aix, under the reign of Robert of Anjou, who showed them every kind of protection; but the second half was a very dark one. The presence of the wicked Joanna on the throne of Provence gave scope to the enemies of the Jews, and the most barbarous rescriptions were issued. In 1344 the Jews of Aix had much to suffer from the riots following the blood accusation against Samson of Reylhane.

Execution of Astruc de Léon.

An incident fraught with frightful consequences to the Jews of Aix and Pertuis took place in the year 1436, during the otherwise tranquil reign of René of Anjou. A Jew of Aix, Astruc de Léon, was accused of having blasphemed the name of the mother of Jesus, and a fine of 100 livres was imposed upon him for this crime. But the populace considered this punishment too light, and demanded and obtained his death; and, not content even with this, a wholesale massacre of the Jews was begun which extended over a considerable area. The execution of Astruc took place near the Church of the Oratory, as proved by a commemorative column said to have been still in existence at the end of the eighteenth century. In the account given by Depping, it is related that 20,000 livres were offered by the Jews to René as a ransom for the accused, and that finally he was executed by disguised noblemen of Aix; but these statements are based chiefly upon very unreliable documents. Joseph ha-Kohen, in his "Emeḳ ha-Baka," speaks of a massacre of the Jews of Aix during the year 1430, and states that in this uprising of the populace seventy-four Jews accepted baptism; but it is highly probable that there is an error of dates here, and that the massacre mentioned by Joseph ha-Kohen is the same as the incident of 1436. This massacre is also mentioned, though vaguely, in the "Shebeṭ Yehudah" of Solomon ibn Verga; but Wiener, in his edition, p. 114, erroneously has "Agen" for "Aix."

On the 10th of May, 1484, a band of marauders from the Dauphiné and Auvergne provinces pillaged the Jews of Aix ("Rev. Ét. Juives," xxxix. 110). When, in 1492, a convoy of Spanish Jews was brought to Marseilles to be sold into slavery, the Jews of Aix associated themselves with those of that city and procured their release, becoming in part responsible for them ("Rev. Ét. Juives," ix. 67).

The Synagogue at Aix-la-Chapelle (see p. 301).
(From a photograph.)

Aix now belongs to the Consistory of Marseilles. It has also an aid association.

Among the few more or less eminent persons associated with the town of Aix may be mentioned: R. Isaiah ben Samuel, poet and savant, who lived about the end of the thirteenth century and who maintained a lively controversy, largely upon personal matters, with the poet Isaac Gorni; Abraham ben Joseph ben Neriya, rabbi at Aix toward the end of the thirteenth century and the beginning of the fourteenth, whose reputation for learning and wisdom spread throughout Provence, and who sided with Abba Mari ben Moses of Lunel and Solomon ben Adret in the theological conflict that took place in the south of France, from 1303 to 1306; Solomon ben Nathan Orgueiri, who, according to Johanan Alemanno, translated from the Latin into Hebrew a book of mysticism and superstition by "Apollonius" (about 1390); and Simon ben Joseph, a learned rabbi, originally of Perpignan, who settled at Aix during the expulsion of the Jews from northern France (1306). The term "of Aix" is appended to names found in various manuscripts, as, for instance, "Don

Bendig of Aix," in manuscript No. 2550 of the Bodleian Library, Oxford. See also NOSTRADAMUS.

BIBLIOGRAPHY: Joseph ha-Kohen, *'Emek ha-Baka*, ed. Wiener, p. 60; Gross, *Gallia Judaica*, pp. 28, 29, 45–48, 148, 149, 464; Depping, *Die Juden im Mittelalter*, pp. 252 *et seq.*; *Monatsschrift*, 1878, pp. 156 *et seq.*, 1879, pp. 17 *et seq.*; Hananel Crémieux, in *La Famille de Jacob*, vii. 144.

W. M.

AIX-LA-CHAPELLE (AACHEN): A city in Rhenish Prussia, in which a Jewish settlement flourished during the time of the Roman empire. In the Carlovingian period there was a colony of Jews near the royal palace; and the Jewish merchants of Aix-la-Chapelle are referred to in a capitulary of the eighth century. In 802 Isaac, who had accompanied the ambassador of Charlemagne to the calif Harun-al-Raschid, made his ceremonial entrance into the royal residence of Aix-la-Chapelle. Among the Jews of Aix-la-Chapelle in 828, a certain David is mentioned, who had admired the wonderful cures of Einhard (Eginhard). For the next four hundred years the records are silent concerning the Jews; and not till 1227 is there another important entry. In that year Frederick II. presented the Jews to Count Wilhelm of Jülich as an imperial fief. The records of the Church of St. Mary show many Jewish converts in the thirteenth century. In 1247 a Jew of Aix-la-Chapelle, Mannis (also called Troist), acquired half a house called "Aquis" (that is, Aachen) at Cologne. An Isaac of Aachen and his son Jacob are mentioned in the "Judenschreinsbuch" of Cologne, 1270–75; also a Solomon of Aachen and his son Vivis, 1280–81. In the fourteenth century the presence of Jews at Aix-la-Chapelle is probable, though not certain. At the coronation of Maximilian I. (1486), the Jews offered homage and gave him magnificent presents. It is certain that Jews resided at Aix-la-Chapelle during the sixteenth and seventeenth centuries, and that they contributed largely to the state treasury. The expulsion of the Jews in 1629 caused the serious loss to the city in tax receipts of 136 gold guilders. In 1667, against the protest of the city council, six Jews were allowed to return. In 1777, the duke of Jülich yielded to the city of Aix-la-Chapelle the Jewish tax, which had been his prerogative. On May 16, 1815, the Jewish congregation, dating from about the end of the eighteenth century, offered homage in its synagogue to the Prussian king Friedrich Wilhelm III. The present synagogue was built in 1860 (see illustration opposite). A cemetery was acquired in 1851. The office of rabbi was held by Dr. Rothschild from 1847 to 1859; by Dr. Wolffsohn, 1861 to 1875; and by Dr. Taubes, 1876. Dr. Jaulus is the present rabbi. In 1900 there were 2,100 Jewish residents at Aix-la-Chapelle.

BIBLIOGRAPHY: O. Dresemann, *Die Juden in Aachen*, 1887; Stern and Hoeniger, *Das Judenschreinsbuch*, Nos. 27, 28, 118, 119, 120, 141–143; Aronius, *Regesten zur Geschichte der Juden in Deutschland*, p. 240.

A. F.

GENERAL VIEW OF YÂLO—THE ANCIENT AJALON—PALESTINE.
(From a photograph.)

AJALON: A city in Palestine, from which the adjacent "Valley of Ajalon" took its name (Josh. x. 12). Its location is identical with that of the present Yâlo, a small village on the western spur of the south Ephraimitic mountain range (Robinson, "Researches," ii. 253; iii. 145; Guérin, "La Judée," i. 290; Pal. Explor. Fund, "Memoirs," iii. 19). The valley of Ajalon is either the fertile plain Merj ibn Umâr or the valley Wady Salmân, which lies west of Gibeon and leads to Ajalon. The city is mentioned in the El-Amarna tablets under the names Aialuna and Ialuna (Winckler, in "Keilinschrift. Bibliothek," vol. v., Nos. 173, 180). According to Judges, i. 35, the Danites failed to conquer Ajalon; and it remained Canaanitic until subdued by the Ephraimites. It is included in the Danite territory referred to in Josh. xix. 42, xxi. 24 (compare I Chron. vi. 54); but in I Chron. viii. 13 it appears as a city of the Benjamites. Under the name of Aijurun it is mentioned by the Egyptian king Shishak, in the list of cities conquered by him in the time of Rehoboam (W. M. Müller, "Asien und Europa," p. 166). According to II Chron. xi. 10 it was fortified by Rehoboam, and II Chron. xxviii. 18 states that it was taken by the Philistines from Ahaz. Whether it occurred in the original text of I Sam. xiv. 31 is doubtful. Ajalon must not be confused with Aijalon in the territory of Zebulun (Judges, xii. 12). F. Bu.

AJAS. See Ayas.

AKABAH, PALESTINE. See Eloth.

'AKABIA BEN MAHALALEL: A religious teacher, probably of the second tannaitic generation (first and second centuries). Of his early history nothing is known; his teachers are nowhere named; and of his sayings comparatively few have been preserved (Mishnah 'Eduy. v. 6, 7; Mishnah Bek. v. 4; Mishnah Niddah, ii. 6; Mishnah Neg. i. 4, v. 3). The Mishnah portrays him as a man who, even in cases where different traditions were held by the majority of his colleagues, fearlessly and persistently maintained opinions on some Halakot, because those opinions were founded on traditions he had received from his learned predecessors. On one occasion the majority demanded that he renounce his divergent opinions, but he refused. It was even intimated to him that, in the event of his compliance, he would be elevated to the dignity of Ab bet din (president of the court); but 'Akabia rejected the proposition, remarking, "I would rather be called a fool all my lifetime than be a sinner for one moment."

In the course of the discussion of the Halakah concerning the administration of "the water of jealousy" (Num. v. 11–31), 'Akabia declared that, if the subject of the test was not a free-born Jewess, the test-water was not to be administered; while the majority declared a proselyte or an emancipated slave to be the equal of a free-born daughter in Israel. In support of their view the majority cited a case in point, where the former associate presidents of the Sanhedrin, Shemaiah and Abtalion, had the test made on a freed woman; whereupon 'Akabia disdainfully exclaimed, "Dugma hishḳuha." This might mean "To one like themselves they gave to drink," and may be construed as an allusion to an old rumor to the effect that these associate presidents were themselves lineal descendants of proselytes (Giṭ. 57*b*); or it might mean "They gave her a sham to drink." The memory of those chiefs being held in esteem, 'Akabia's insinuation gave offense; wherefore the sentence of *nidduy* (isolation, excommunication) was passed on him. This he bore to the end of his days rather than violate his convictions. However, before his death, he admonished his son to submit to the views of the majority, even in the cases where he himself had shown such persistent opposition. His son expressing surprise at so apparent an inconsistency, the dying sage replied: "I have received my tradition from a majority of a school in my days, and so have my opponents. I was bound to conform to the tradition I had received; and so are they bound by their tradition. But thou hast heard the traditions both from myself and from my opponents; from a minority and from a majority, and it is proper for thee to reject the opinions of the individual and adopt the views of the majority" ('Eduy. v. 7).

Another characteristic trait of 'Akabia was the great stress he laid on personal merit. When, on his deathbed, he was requested by his son to recommend him to the sages, he declined to do so. His son inquired whether his father had discovered in him any trait which rendered him unworthy of such recommendation; and 'Akabia's reply was, "No! but thine own deeds will make thee welcome, or thine own deeds will make thee obnoxious" ('Eduy. v. 7).

'Akabia's motto in life was: "Remember whence thou hast come, whither thou goest, and before whom thou must be prepared to render an account of thy doings" (Ab. iii. 1; compare Ab. R. N. xix; Yer. Soṭah, ii. 18*a*; Derek Ereẓ R. iii). Beyond this maxim and the Halakot enumerated above, nothing from him has been transmitted. As to his epoch scholars are divided. While some place him in the patriarchate of Hillel I. (30 B.C. to 10 of the present era), and even somewhat earlier, others bring him down to the first tannaitic generation (10–80); still others believe that he flourished during the patriarchate of Gamaliel II. (80–117). The circumstances and scholastic achievements of the second tannaitic generation render 'Akabia's excommunication more reasonable.

The decree of excommunication failed to obscure 'Akabia's merited fame; for his name reached subsequent generations surrounded by such a halo of glory as to throw doubt on the decree itself. "God forbid," exclaims Judah b. Ilai, one of the tannaim of the fourth generation (139–165), "that we should think that 'Akabia was excommunicated, for the Temple gates were never closed behind a man in Israel so great in wisdom and in the fear of sin as was 'Akabia ben Mahalalel" ('Eduy. *l.c.*). This expression, which is based on the law forbidding an excommunicated person to enter the Temple court, was in later days taken literally, and gave rise to forced halakic discussions and comments (Ber. 19*a*, Pes. 64*b*), as well as to hypothetical speculations about the age of 'Akabia. Elsewhere (Sifre, Num. 105) it is said, "Whoever asserts that 'Akabia was ever excommunicated will have to answer before the tribunal of heaven." This observation is wrongly attributed to Judah b. Betera I. (compare Shab. 97*a*); and conclusions as to 'Akabia's early age are erroneously deduced therefrom.

Bibliography: Brüll, *Mebo ha-Mishnah*, i. 49; Frankel, *Darke ha-Mishnah*, pp. 56 *et seq.*; Grätz, *Gesch. d. Juden*, 2d ed., iv. 39; Jost, *Gesch. des Judenthums und seiner Sekten* ii. 34; Weiss, *Dor*, i. 176; Hamburger, *R. B. T.* ii. 32; Derenbourg, *Essai sur l'Histoire de la Palestine*, p. 483; Mendelsohn, *Rev. Ét. Juives*, xli. 31–44.

S. M.

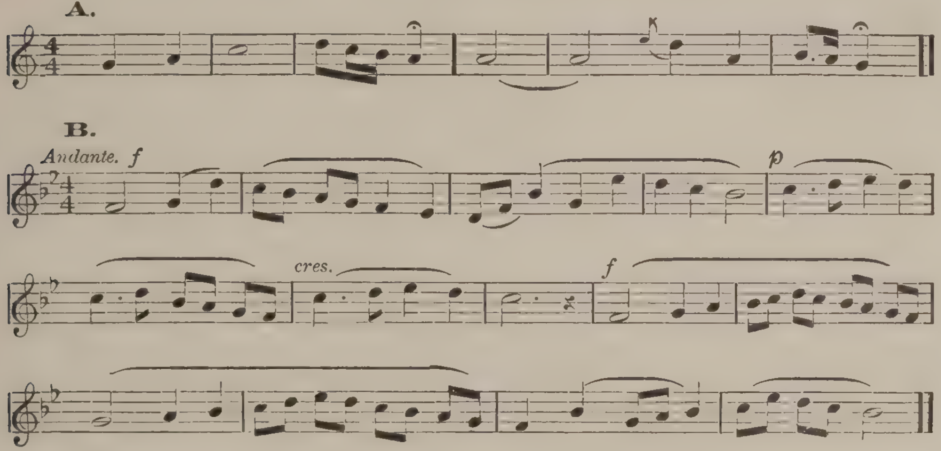
AKBARITES. See Okbarites.

AḲDAMUT (אקדמות)**:** A mystical poem, written in Aramaic by Meir ben Isaac Nehorai, which is in the Ashkenazic usage interpolated after the opening verse of the lesson from the Law on the first day of the Feast of Weeks. It is traditionally associated with two melodies of different dates. The older (A) is a chant, used also for "calling up" the *ḥatan Torah* (bridegroom of the Law) on the Feast of the Rejoicing of the Law. It is an interesting example of the eighth (hypomixolydian) mode in the medieval, or plain-song, system, which is the tonality of much of the older recitative music of the Synagogue. The other traditional melody (B) for this hymn is of much later origin. There is no reason to suppose it other than the composition of a ḥazan of Middle Germany in the eighteenth century. It has been elevated to the dignity of a representative theme for the festival (compare Addir Hu), and as such is quoted extensively in the rendering of the HALLEL (Ps. cxvi. 16–19, cxvii.). Probably its finest musical treatment has been that by J. L. Mombach, written about 1870 for the Great Synagogue of London—a composition of great interest.

BIBLIOGRAPHY: Zunz, *Gottesdienstliche Vorträge*, p. 396.

F. L. C.

AKDAMUT



'AḲEDAH, עקידה ("The binding or sacrifice of Isaac"): This Biblical incident plays an important part in the Jewish liturgy. The earliest allusion to it in prayer occurs in the Mishnah (Ta'anit, ii. 4) in the litany for public fast-days, "May He who answered Abraham on Mount Moriah listen to our supplication." In the Gemara (R. H. 16*a*) the use of a ram's horn on New-year's Day is explained as a reminder of the ram which was offered in place of Isaac. Hence the following passage was inserted in the *musaf* arranged by Rab in the third century (Zunz, "S. P." p. 81; B. Beer, "Leben Abraham's," p. 186) for that day (see Gen. R. lvi.; Lev. R. xxxvi.):

> "Remember in our favor, O Lord our God, the oath which Thou hast sworn to our father Abraham on Mount Moriah; consider the binding of his son Isaac upon the altar when he suppressed his love in order to do Thy will with a whole heart! Thus may Thy love suppress Thy wrath against us, and through Thy great goodness may the heat of Thine anger be turned away from Thy people, Thy city, and Thy heritage! . . . Remember to-day in mercy in favor of his seed the binding of Isaac."

Gen. xxii. was taken as the Biblical lesson for the second day of the New-year festival (Meg. 31*a*; compare Rashi, *ad loc.*).

In the course of time ever greater importance was attributed to the 'Aḳedah. The haggadistic literature is full of allusions to it; the claim to forgiveness on its account was inserted in the daily morning prayer; and a piece called "'Aḳedah" was added to the liturgy of each of the penitential days among the German Jews.

Before the first blasts of the shofar are sounded there is sung in the Sephardic liturgy a hymn which narrates the 'Aḳedah; this was written by Judah ben Samuel ibn Abbas, rabbi in Fez in the twelfth century.

This turn given to the attempted sacrifice of Isaac is certainly in conflict with the prophetic spirit. The occurrence is never again mentioned in the Bible; and even in the Talmud voices are raised in condemnation of its conception as a claim to atonement. The injunctions in Jer. xix. 5 and in Micah, vi. 7 against the sacrifice of children are explained as referring to the sacrifice of Isaac (Ta'anit, 4*a*; Yalḳ., Micah, § 555).

These protests were silenced by the persecutions in which Jewish fathers and mothers were so often driven to slaughter their own children in order to save them from baptism. This sacrifice is regarded as a parallel to that of Abraham (Zunz, "S. P." pp. 136–138). The influence of the Christian dogma of atonement by vicarious suffering and death, it has been suggested, induced the Jews to regard the willingness of Isaac also to be sacrificed in the light of a voluntary offering of his life for the atonement of his descendants (Geiger's "Jüd. Zeit." x. 170; "Nachgelassene Schriften," v. 352).

From the point of view of some advocates of reformed Judaism the great importance of the Biblical story of Abraham's attempted sacrifice of Isaac consists in the lesson that God does not desire such a sacrifice; accordingly many American reform rituals have abolished the 'Aḳedah prayers. At the same time stress is laid even by reformers on the typical character of the story as expressing the spirit of martyrdom which permeates Jewish history and has maintained the Jewish faith.

BIBLIOGRAPHY: L. Dukes, *Zur Kenntniss d. Neuhebr. Poesie*, 1842, pp. 57, 145; A. Wiener, *Die Opfer- und Akedagebete*, Breslau, 1869.

M. LAN.

AKERMAN, RACHEL: The earliest Jewess to write German poetry; born probably at Vienna, 1522; died at Iglau, Moravia, 1544. She appears to have received an excellent education, having studied both Latin and Greek. She soon exhibited poetical powers, and began to exercise them at an early age. On account of her poem, "Geheimniss des Hofes" (The Mystery of the Courts), in which she described the intrigues of courtiers, Rachel and her father were expelled from Vienna, where they had lived. She died heartbroken at this treatment. M. K.

AKHALTZYK (meaning, in the Georgian language, "New Castle"): A fortified town of Transcaucasia, in the government of Tiflis, on an affluent of the Kur, 110 miles west of Tiflis. Of the 26,000 inhabitants about 3,000 are Jews; some of them being very old settlers, while others emigrated from Abas-Tuman in the middle of the nineteenth century, owing to persecution by the Mohammedans of that region. They have a synagogue and schools, and are mainly cotton-weavers and small traders.

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H. R.

AKIBA BAER BEN JOSEPH (SIMON, AKIBA BAER): Son of Joseph Ḥanoks, a Talmudist and cabalistic writer, one of the refugees who, at the expulsion of the Jews from Vienna in 1670, went to Bavaria, to promote Talmudical learning among their brethren in their new home. Being thus reduced in circumstances he at first had to wander from town to town through Bohemia and parts of Germany as a teacher, highly reputed for his Talmudic and cabalistic knowledge as well as for his eloquence as a preacher. As the son-in-law of Veitel Isserles, rabbi of Kremsier, nephew of Gerson Ashkenazi and David ben Isserles in Trebitsch, a relative of Aaron Teomim of Worms and Menahem Mendel Bacharach in Bamberg, he was received everywhere with open arms. For six years he occupied the position of rabbi in the small community at Zeckendorf near Bamberg, and having found in the learned Parnes, Isaac Seligman ben Meir Levi, a congenial coworker, he published as the fruit of their common studies a small midrashic encyclopedia, based on the Midrashim Rabbot, under the title (taken from II Kings, ii. 9) of "Pi Shenayim" (A Double Share; Sulzbach, 1702), printed by Aaron ben Uri—also a Vienna refugee and friend of Akiba. His reputation as author, however, is due chiefly to a cabalistic commentary on the daily prayers, entitled "'Abodat ha-Boreh" (Worship of the Creator; Wilmersdorf, 1688), and divided into five sections corresponding with the five letters of his name A K I B A, at which he worked for a year while rabbi at Burgpreppach, Bavaria (1688). The book met with such general approval that he felt encouraged to issue a second edition (Berlin, 1700), and finally an enlarged third edition, comprising also a commentary on the Sabbath and holy-day prayers (Sulzbach, 1707). He then accepted a call to the rabbinate of the large community of Schnaitach, extended to him through the influence of Chief Rabbi Baerman of Ansbach; but owing to the political turmoil he failed to find there the looked-for rest. Upon a false accusation he was cast into prison, but, being soon released, he left and became rabbi of Gunzenhausen and assistant rabbi of his relative and benefactor, Rabbi Baerman at Ansbach, where he also won the friendship of Model Marx, the wealthy court Jew. Akiba was eminently a writer for the people, compiling rabbinical and cabalistic legends, and not even disdaining the use of the Judæo-German vernacular for the purpose of disseminating this quaint knowledge. The two works of this class that he published are: "Abir Ya'aḳob," a haggadic history of the Patriarchs, based upon the first forty-seven chapters of Genesis (Sulzbach, 1700), since reedited many times, and "Ma'aseh Adonai" (The Deeds of the Lord), a collection of miraculous tales, compiled from the "Zohar," Isaac Luria, and other cabalistic writers (Frankfort-on-the-Main, 1691; afterward republished with addenda). His son Joseph was rabbi of Schaffa and Gewitsch in Moravia, then rabbi of the schoolhouse at Cleves, and afterward assistant rabbi at Amsterdam.

BIBLIOGRAPHY: Kaufmann, *Die Letzte Vertreibung der Juden aus Wien*, 1889, pp. 202–205; Steinschneider, *Cat. Bodl.* No. 7210; Benjacob, *Oẓar ha-Sefarim*, pp. 2, 355.

K.

AKIBA EGER THE ELDER, OF PRESBURG. See Eger, Akiba, the Elder, of Presburg.

AKIBA EGER THE YOUNGER, OF POSEN. See Eger, Akiba, the Younger, of Posen.

AKIBA FRANKFURT. See Frankfurt, Akiba.

AKIBA BEN JOSEPH: Palestinian tanna; born about 50; martyred about 132. A full history of Akiba, based upon authentic sources, will probably never be written, although he, to a degree beyond any other, deserves to be called the father of rabbinical Judaism (Yer. Sheḳ. iii 47*b*, R. H. i. 56*d*). Legend, which delights in embellishing the memory of epoch-marking personages, has not neglected Akiba (see Akiba ben Joseph in Legend); but, despite the rich mass of material afforded by rabbinical sources, only an incomplete portrait can be drawn of the man who marked out a path for rabbinical Judaism for almost two thousand years.

Parentage and Youth.

Akiba ben Joseph (written עקיבא in the Babylonian style, and עקיבה in the Palestinian—another form for עקביה), who is usually called simply Akiba, was of comparatively humble parentage (Yer. Ber. iv. 7*d*, Bab. *ibid.* 27*b*).* Of the romantic story of Akiba's marriage with the daughter of the wealthy Jerusalemite, Kalba Sabu'a, whose shepherd he is said to have been (see Akiba ben Joseph in Legend), only this is true, that Akiba was a shepherd (Yeb. 86*b*; compare *ibid.* 16*a*). His wife's name was Rachel (Ab. R. N. ed. Schechter, vi. 29), and she was the daughter of an entirely unknown man named Joshua, who is specifically mentioned (Yad. iii. 5) as Akiba's father-in-law. She stood loyally by her husband during that critical period of his life in which Akiba, thitherto the mortal enemy of the rabbis, an out-and-out *'am ha-areẓ* (ignoramus) (Pes. 49*b*), decided to place himself at the feet of those previously detested men. A reliable tradition (Ab. R. N. *l.c.*) narrates that Akiba at the age of forty, and when he was the father of a numerous family dependent upon him, eagerly attended the academy of his native town, Lydda, presided over by Eliezer ben Hyrcanus. The fact that Eliezer was his first teacher, and the only one whom Akiba later designates as "rabbi," is of importance in settling the date of Akiba's birth. It is known that in 95–96 Akiba had already attained great prominence (Grätz, "Gesch. d. Juden," 2d ed., iv. 121), and, further, that he studied for thirteen years before becoming a teacher himself (Ab. R. N. *l.c.*). Thus the beginning of his years of study would fall about 75–80. Earlier than this, Johanan ben Zakkai was living; and Eliezer, being his pupil, would have been held of no authority in Johanan's lifetime. Consequently, if we accept the tradition that Akiba was forty when beginning the study of the Law, he must have been born about 40–50. Besides Eliezer, Akiba had other teachers—principally Joshua ben Hananiah (Ab. R. N. *l.c.*) and Nahum of Gimzo (Hag. 12*a*). With Rabban Gamaliel II., whom he met later, he was upon a footing of equality. In a certain sense, Ṭarphon was considered as one of Akiba's masters (Ket. 84*b*); but the pupil outranked his teacher, and Ṭarphon became one of Akiba's greatest admirers (Sifre, Num. 75). Akiba probably remained in Lydda (R. H. i. 6), as long as Eliezer dwelt there, and then removed his own school to Bene Beraḳ, five Roman miles from Jaffa (Sanh. 32*b*; Tosef., Shab. iii. [iv.] 3). Akiba also lived for some time at Ziphron (Num. xxxiv. 9), the modern Zafrân (Z. P. V. viii. 28), near Hamath (see Sifre, Num. iv., and the parallel passages quoted in the Talmudical dictionaries of Levy and Jastrow). For another identification of the place, and other forms of its name, see Neubauer, "Géographie," p. 391, and Jastrow, *l.c.*

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* A misunderstanding of the expression "Zekut Abot" (Ber. *l.c.*), joined to a tradition concerning Sisera, captain of the army of Hazor (Giṭ. 57*b*, Sanh. 96*b*), is the source of another tradition (Nissim Gaon to Ber. *l.c.*), which makes Akiba a descendant of Sisera.

His Relations with Bar Kokba.

The greatest tannaim of the middle of the second century came from Akiba's school, notably Meir, Judah ben Ilai, Simeon ben Yoḥai, Jose ben Ḥalafta, Eleazar b. Shammai, and Nehemiah. Besides these, who all attained great renown, Akiba undoubtedly had many disciples whose names have not been handed down, but whose number is variously stated by the Haggadah at 12,000 (Gen. R. lxi. 3), 24,000 (Yeb. 62*b*), and 48,000 (Ned. 50*a*). That these figures are to be regarded merely as haggadic exaggerations, and not, as some modern historians insist, as the actual numbers of Akiba's political followers, is evident from the passage, Ket. 106*a*, in which there are similar exaggerations concerning the disciples of other rabbis. The part which Akiba is said to have taken in the Bar Kokba war can not be historically determined. The only established fact concerning his connection with Bar Kokba is that the venerable teacher really regarded the patriot as the promised Messiah (Yer. Ta'anit, iv. 68*d*); and this is absolutely all there is in evidence of an active participation by Akiba in the revolution. The numerous journeys which, according to rabbinical sources, Akiba is said to have made, can not have been in any way connected with politics. In 95–96 Akiba was in Rome (Grätz, "Gesch. d. Juden," iv. 121), and some time before 110 he was in Nehardea (Yeb. xvi. 7); which journeys can not be made to coincide with revolutionary plans. In view of the mode of traveling then in vogue, it is not at all improbable that Akiba visited en route numerous other places having important Jewish communities (Neuburger in "Monatsschrift," 1873, p. 393); but information on this point is lacking. The statement that he dwelt in Gazaka in Media rests upon a false reading in Gen. R. xxxiii. 5, and 'Ab. Zarah, 34*a*, where for "Akiba" should be read "'Uḳba," the Babylonian, as Rashi on Ta'anit, 11*b*, points out. Similarly the passage in Ber. 8*b* should read "Simon b. Gamaliel" instead of Akiba, just as the Pesiḳta (ed. Buber, iv. 33*b*) has it. A sufficient ground for refusing credence in any participation by Akiba in the political anti-Roman movements of his day is the statement of the Baraita (Ber. 61*b*), that he suffered martyrdom on account of his transgression of Hadrian's edicts against the practise and the teaching of the Jewish religion, a religious and not a political reason for his death being given.

Akiba's death, which, according to Sanh. 12*a*, occurred after several years of imprisonment, must have taken place about 132, before the suppression of the Bar Kokba revolution; otherwise, as Frankel ("Darke ha-Mishnah," p. 121) remarks, the delay of the Romans in executing him would be quite inexplicable. That the religious interdicts of Hadrian preceded the overthrow of Bar Kokba, is shown by Mek., Mishpaṭim, 18, where Akiba regards the martyrdom of two of his friends as ominous of his own fate. After the fall of Bethar no omens were needed to predict evil days. Legends concerning the date and manner of Akiba's death are numerous; but they must all be disregarded, as being without historical foundation (see AKIBA BEN JOSEPH IN LEGEND).

His Personal Character.

Before proceeding to a consideration of Akiba's teaching, a word or two as to his personal character will be in place. According to the customary conception of the Pharisees, one would imagine him as being a typically proud and arrogant rabbi, looking down with contempt upon the common people. How modest he was in reality is shown by his funeral address over his son Simon. To the large assembly gathered on the occasion from every quarter, he said:

> "Brethren of the house of Israel, listen to me. Not because I am a scholar have ye appeared here so numerously; for there are those here more learned than I. Nor because I am a wealthy man; for there are many more wealthy than I. The people of the south know Akiba; but whence should the people of Galilee know him? The men are acquainted with him; but how shall the women and children I see here be said to be acquainted with him? Still I know that your reward shall be great, for ye have given yourselves the trouble to come simply in order to do honor to the Torah and to fulfil a religious duty" (Sem. viii., M. Ḳ. 21*b*).

Akiba and Gamaliel II.

Modesty is a favorite theme with Akiba, and he reverts to it again and again. "He who esteems himself highly on account of his knowledge," he teaches, "is like a corpse lying on the wayside: the traveler turns his head away in disgust, and walks quickly by" (Ab. R. N., ed. Schechter, xi. 46). Another of his sayings, quoted also in the name of Ben 'Azzai (Lev. R. i. 5), is specially interesting from the fact that Luke, xiv. 8–12, is almost literally identical with it: "Take thy place a few seats below thy rank until thou art bidden to take a higher place; for it is better that they should say to thee 'Come up higher' than that they should bid thee 'Go down lower'" (see Prov. xxv. 7). Though so modest, yet when an important matter and not a merely personal one was concerned Akiba could not be cowed by the greatest, as is evidenced by his attitude toward the patriarch Gamaliel II. Convinced of the necessity of a central authority for Judaism, Akiba became a devoted adherent and friend of Gamaliel, who aimed at constituting the patriarch the true spiritual chief of the Jews (R. H. ii. 9). But Akiba was just as firmly convinced that the power of the patriarch must be limited both by the written and the oral law, the interpretation of which lay in the hands of the learned; and he was accordingly brave enough to act in ritual matters in Gamaliel's own house contrary to the decisions of Gamaliel himself (Tosef., Ber. iv. 12).

Concerning Akiba's other personal excellences, such as benevolence, and kindness toward the sick and needy, see Ned. 40*a*, Lev. R. xxxiv. 16, and Tosef., Meg. iv. 16. In this connection it may be mentioned that Akiba filled the office of an overseer of the poor (Ma'as. Sh. v. 9, and Ḳid. 27*a*).

Eminent as Akiba was by his magnanimity and moral worthiness, he was still more so by his intellectual capacity, by which he secured an enduring influence upon his contemporaries and upon posterity. In the first place, Akiba was the one who definitely fixed the canon of the Old Testament books. He protested strongly against the canonicity of certain of the Apocrypha, Ecclesiasticus, for instance (Sanh. x. 1, Bab. *ibid.* 100*b*, Yer. *ibid.* x. 28*a*), in which passages קורא is to be explained according to Ḳid. 49*a*, and חיצונים according to its Aramaic equivalent ברייתא; so that Akiba's utterance reads, "He who reads *aloud* in the synagogue from books not belonging to the canon as if they were canonical," etc. He has, however, no objection to the private reading of the Apocrypha, as is evident from the fact that he himself makes frequent use of Ecclesiasticus (Bacher, "Ag. Tan." i. 277; Grätz, "Gnosticismus," p. 120). Akiba stoutly defended, however, the canonicity of the Song of Songs, and Esther (Yad. iii.

5, Meg. 7*a*). Grätz's statements ("Shir ha-Shirim," p. 115, and "Ḳohelet," p. 169, respecting Akiba's attitude toward the canonicity of the Song of Songs are misconceptions, as Weiss ("Dor," ii. 97) has to some extent shown. To the same motive underlying his antagonism to the Apocrypha, namely, the desire to disarm Christians—especially Jewish Christians—who drew their "proofs" from the Apocrypha, must also be attributed his wish to emancipate the Jews of the Dispersion from the domination of the Septuagint, the errors and inaccuracies in which frequently distorted the true meaning of Scripture, and were even used as arguments against the Jews by the Christians.

Aquila was a man after Akiba's own heart; under Akiba's guidance he gave the Greek-speaking Jews a rabbinical Bible (Jerome on Isa. viii. 14, Yer. Ḳid. i. 59*a*). Akiba probably also provided for a revised text of the Targums; certainly, for the essential base of the so-called Targum Onkelos, which in matters of Halakah reflects Akiba's opinions completely (F. Rosenthal, "Bet Talmud," ii. 280).

Akiba as Systematizer.

Akiba's true genius, however, is shown in his work in the domain of the Halakah; both in his systematization of its traditional material and in its further development. The condition of the Halakah, that is, of religious praxis, and indeed of Judaism in general, was a very precarious one at the turn of the first Christian century. The lack of any systematized collection of the accumulated Halakot rendered impossible any presentation of them in form suitable for practical purposes. Means for the theoretical study of the Halakah were also scant; both logic and exegesis—the two props of the Halakah—being differently conceived by the various ruling tannaim, and differently taught. According to a tradition which has historical confirmation, it was Akiba who systematized and brought into methodic arrangement the Mishnah, or Halakah codex; the Midrash, or the exegesis of the Halakah; and the Halakot,[*] the logical amplification of the Halakah (Yer. Sheḳ. v. 48*c*, according to the correct text given by Rabbinowicz, "Diḳduḳe Soferim," p. 42; compare Giṭ. 67*a* and Dünner, in "Monatsschrift," xx. 453, also Bacher, in "Rev. Ét. Juives," xxxviii. 215.)

The *δευτερώσεις τοῦ καλουμένου* 'Ραββὶ 'Ακιβά[†] mentioned by Epiphanius ("Adversus Hæreses," xxxiii. 9, and xv., end), as well as the "great Mishnayot of Akiba" in the Midr. Cant. R. viii. 2, Eccl. R. vi. 2, are probably not to be understood as independent Mishnayot (*δευτερώσεις*) existing at that time, but as the teachings and opinions of Akiba contained in the officially recognized Mishnayot and Midrashim. But at the same time it is fair to consider the Mishnah of Judah ha-Nasi (called simply "the Mishnah") as derived from the school of Akiba; and the majority of halakic Midrashim now extant are also to be thus credited. Johanan bar Nappaḥa (199–279) has left the following important note relative to the composition and editing of the Mishnah and other halakic works: "Our Mishnah comes directly from Rabbi Meir, the Tosefta from R. Nehemiah, the Sifra from R. Judah, and the Sifre from R. Simon; but they all took Akiba for a model in their works and followed him" (Sanh. 86*a*). One recognizes here the threefold division of the halakic material that emanated from Akiba: (1) The codified Halakah (which is Mishnah); (2) the Tosefta, which in its original form contains a concise logical argument for the Mishnah, somewhat like the "Lebush" of Mordecai Jafe on the "Shulḥan 'Aruk"; (3) the halakic Midrash. The following may be mentioned here as the halakic Midrashim originating in Akiba's school: the Mekilta of Rabbi Simon (in manuscript only) on Exodus; Sifra on Leviticus; Sifre Zuṭṭa on Numbers (excerpts in Yalḳ. Shim'oni, and a manuscript in Midrash ha-Gadol, edited for the first time by B. Koenigsberger, 1894); and the Sifre to Deuteronomy, the halakic portion of which belongs to Akiba's school.

Akiba's Halakah.

Admirable as is the systematization of the Halakah by Akiba, his hermeneutics and halakic exegesis—which form the foundation of all Talmudic learning—surpassed it. The enormous difference between the Halakah before and after Akiba may be briefly described as follows: The old Halakah was, as its name indicates, the religious practice sanctioned as binding by tradition; to which were added extensions, and, in some cases, limitations, of the Torah, arrived at by strict logical deduction. The opposition offered by the Sadducees—which became especially strenuous in the last century B.C.—originated the halakic Midrash, whose mission it was to deduce these amplifications of the Law, by tradition and logic, out of the Law itself. It might be thought that with the destruction of the Temple—which event made an end of Sadduceeism—the halakic Midrash would also have disappeared, seeing that the Halakah could now dispense with the Midrash. This probably would have been the case had not Akiba created his own Midrash, by means of which he was able "to discover things that were even unknown to Moses" (Pesiḳ., Parah, ed. Buber, 39*b*). Akiba made the accumulated treasure of the oral law—which until his time was only a subject of knowledge, and not a science—an inexhaustible mine from which, by the means he provided, new treasures might be continually extracted. If the older Halakah is to be considered as the product of the internal struggle between Phariseeism and Sadduceeism, the Halakah of Akiba must be conceived as the result of an external contest between Judaism on the one hand and Hellenism and Hellenistic Christianity on the other. Akiba no doubt perceived that the intellectual bond uniting the Jews—far from being allowed to disappear with the destruction of the Jewish state—must be made to draw them closer together than before. He pondered also the nature of that bond. The Bible could never again fill the place alone; for the Christians also regarded it as a divine revelation. Still less could dogma serve the purpose, for dogmas were always repellent to rabbinical Judaism, whose very essence is development and the susceptibility to development. Mention has already been made of the fact that Akiba was the creator of a rabbinical Bible version elaborated with the aid of his pupil, Aquila, and designed to become the common property of all Jews; thus Judaizing the Bible, as it were, in opposition to the Christians. But this was not sufficient to obviate all threatening danger. It was to be feared that the Jews, by their facility in accommodating themselves to surrounding circumstances—even then a marked characteristic—might become entangled in the net of Grecian philosophy, and even in that of Gnosticism. The example of his colleagues and friends, Elisha ben Abuyah, Ben 'Azzai, and Ben Zoma strengthened him still more in his conviction of the necessity of providing some counterpoise to the intellectual influence of the non-Jewish world.

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[*] For this meaning of Halakah, see especially Tosef., Zab. i. 5. מסדר הלכות means to find logical foundation for the Halakot.

[†] In the second passage Rabbi Akiba has been corrupted into Barakiban, as also in Jerome's "Epistola ad Algasiam," 121, where, instead of Barachibas, Rab Achibas should be read. The statement in Epiphanius's "Adversus Hæreses," xlii. (ed. Migne, p. 744), that Akiba was born shortly before the Babylonian exile, is based upon the confusion of Akiba with Ezra, who was considered by Jewish authorities the founder of tradition (Suk. 20*a*), and as whose successor Akiba is designated (Sifre, Deut. 48).

Akiba's Hermeneutic System.

Akiba sought to apply the system of isolation followed by the Pharisees (פרושים = those who "separate" themselves) to doctrine as they did to practise, to the intellectual life as they did to that of daily intercourse, and he succeeded in furnishing a firm foundation for his system. As the fundamental principle of his system, Akiba enunciates his conviction that the mode of expression used by the Torah is quite different from that of every other book. In the language of the Torah nothing is mere form; everything is essence. It has nothing superfluous; not a word, not a syllable, not even a letter. Every peculiarity of diction, every particle, every sign, is to be considered as of higher importance, as having a wider relation and as being of deeper meaning than it seems to have. Like Philo (see Siegfried, "Philo," p. 168), who saw in the Hebrew construction of the infinitive with the finite form of the same verb—which is readily recognizable in the Septuagint—and in certain particles (adverbs, prepositions, etc.) some deep reference to philosophical and ethical doctrines, Akiba perceived in them indications of many important ceremonial laws, legal statutes, and ethical teachings (compare Hoffmann, "Zur Einleitung," pp. 5–12, and Grätz, "Gesch." iv. 427). He thus gave the Jewish mind not only a new field for its own employment, but, convinced both of the unchangeableness of Holy Scripture and of the necessity for development in Judaism, he succeeded in reconciling these two apparently hopeless opposites by means of his remarkable method. The following two illustrations will serve to make this clear: (1) The high conception of woman's dignity, which Akiba shared in common with most other Pharisees, induced him to abolish the Oriental custom that banished women at certain periods from all social intercourse. He succeeded, moreover, in fully justifying his interpretation of those Scriptural passages upon which this ostracism had been founded by the older expounders of the Torah (Sifra, Meẓora', end, and Shab. 64*b*). (2) The Biblical legislation in Ex. xxi. 7 could not be reconciled by Akiba with his view of Jewish ethics: for him a "Jewish slave" is a contradiction in terms; for every Jew is to be regarded as a prince (B. M. 113*b*). Akiba therefore teaches, in opposition to the old Halakah, that the sale of a daughter under age by her father conveys to her purchaser no legal title to marriage with her, but, on the contrary, carries with it the *duty* to keep the female slave until she is of age, and then to marry her (Mek., Mishpaṭim, 3). How Akiba endeavors to substantiate this from the Hebrew text is shown by Geiger ("Urschrift," p. 187). How little he cared for the letter of the Law whenever he conceives it to be antagonistic to the spirit of Judaism, is shown by his attitude toward the Samaritans. He considered friendly intercourse with these semi-Jews as desirable on political as well as on religious grounds; and he permitted—in opposition to tradition—not only eating their bread (Sheb. viii. 10) but also eventual intermarriage (Ḳid. 75*b*). This is quite remarkable, seeing that in matrimonial legislation he went so far as to declare every forbidden union as absolutely void (Yeb. 92*a*) and the offspring as illegitimate (Ḳid. 68*a*). For similar reasons Akiba comes near abolishing the Biblical ordinance of Kilaim; nearly every chapter in the treatise of that name contains a mitigation by Akiba. Love for the Holy Land, which he as a genuine nationalist frequently and warmly expressed (see Ab. R. N. xxvi.), was so powerful with him that he would have exempted agriculture from much of the rigor of the Law. These examples will suffice to justify the opinion that Akiba was the man to whom Judaism owes preeminently its activity and its capacity for development.

Religious Philosophy.

Goethe's saying, that "in self-restraint is the master shown," is contradicted by Akiba, who, though diametrically opposed to all philosophical speculation, is nevertheless the only tanna to whom we can attribute something like a religious philosophy. A tannaitic tradition (Ḥag. 14*b*; Tosef., Ḥag. ii. 3) mentions that of the four who entered paradise, Akiba was the only one that returned unscathed. This serves at least to show how strong in later ages was the recollection of Akiba's philosophical speculation (see Elisha b. Abuya). Akiba's utterances (Abot, iii. 14, 15) may serve to present the essence of his religious conviction. They run: "How favored is man, for he was created after an image; as Scripture says, 'for in an image, Elohim made man'" (Gen. ix. 6). "Everything is foreseen; but freedom [of will] is given to every man." "The world is governed by mercy . . . but the divine decision is made by the preponderance of the good or bad in one's actions." Akiba's anthropology is based upon the principle that man was created בצלם, that is, not in the image of God—which would be בצלם אלהים—but after an image, after a primordial type; or, philosophically speaking, after an Idea—what Philo calls in agreement with Palestinian theology, "the first heavenly man" (see Adam Ḳadmon). Strict monotheist that Akiba was, he protested against any comparison of God with the angels, and declared the traditional interpretation of כאחד ממנו (Gen. iii. 22) as meaning "like one of us" to be arrant blasphemy (Mek., Beshallaḥ, 6). It is quite instructive to read how a contemporary of Akiba, Justin Martyr, calls the old interpretation—thus objected to by Akiba—a "Jewish heretical one" ("Dial. cum Tryph." lxii.). In his earnest endeavors to insist as strongly as possible upon the incomparable nature of God, Akiba indeed lowers the angels somewhat to the realms of mortals, and, alluding to Ps. lxxviii. 25, maintains that manna is the actual food of the angels (Yoma, 75*b*). This view of Akiba's, in spite of the energetic protests of his colleague Ishmael, became the one generally accepted by his contemporaries, as Justin Martyr, *l.c.*, lvii., indicates.

Freedom of Will.

Against the Judæo-Gnostic doctrine ("Recognit." iii. 30; Sifre, Num. 103; Sifra, Wayikra, 2), which teaches that angels—who are spiritual beings—and also that the departed pious, who are bereft of their flesh, can see God, the words of Akiba, in Sifra, *l.c.*, must be noticed. He insists that not even the angels can see God's glory; for he interprets the expression in Ex. xxxiii. 20, "no man can see me and live" (וחי), as if it read "no man or any living immortal can see me." Next to the transcendental nature of God, Akiba insists emphatically, as has been mentioned, on the freedom of the will, to which he allows no limitations. This insistence is in opposition to the Christian doctrine of the sinfulness and depravity of man, and apparently controverts his view of divine predestination. He derides those who find excuse for their sins in this supposed innate depravity (Ḳid. 81*a*). But Akiba's opposition to this genetically Jewish doctrine is probably directed mainly against its Christian correlative, the doctrine of the grace of God contingent upon faith in Christ, and baptism. Referring to this, Akiba says, "Happy are ye, O Israelites, that ye purify yourselves through your heavenly Father, as it is said (Jer. xvii. 13, *Heb.*), 'Israel's hope is God'" (Mishnah Yoma, end).

God's Two Attributes.

This is a play on the Hebrew word מקוה ("hope" and "bath"). In opposition to the Christian insistence on God's love, Akiba upholds God's retributive justice elevated above all chance or arbitrariness (Mekilta, Beshallaḥ, 6). But he is far from representing justice as the only attribute of God: in agreement with the ancient Palestinian theology of the מדת הדין ("the attribute of justice") and מדת הרחמים ("the attribute of mercy") (Gen. R. xii., end; the *χαριστική* and *κολαστική* of Philo, "Quis Rer. Div. Heres," 34 Mangey, i. 496), he teaches that God combines goodness and mercy with strict justice (Ḥag. 14*a*). The idea of justice, however, so strongly dominates Akiba's system that he will not allow God's grace and kindness to be understood as arbitrary. Hence his maxim, referred to above, "God rules the world in mercy, but according to the preponderance of good or bad in human acts."

Eschatology and Ethics.

As to the question concerning the frequent sufferings of the pious and the prosperity of the wicked—truly a burning one in Akiba's time—this is answered by the explanation that the pious are punished in this life for their few sins, in order that in the next they may receive only reward; while the wicked obtain in this world all the recompense for the little good they have done, and in the next world will receive only punishment for their misdeeds (Gen. R. xxxiii.; Pesiḳ. ed. Buber, ix. 73*a*). Consistent as Akiba always was, his ethics and his views of justice were only the strict consequences of his philosophical system. Justice as an attribute of God must also be exemplary for man. "No mercy in [civil] justice!" is his basic principle in the doctrine concerning law (Ket. ix. 3); and he does not conceal his opinion that the action of the Jews in taking the spoil of the Egyptians is to be condemned (Gen. R. xxviii. 7). From his views as to the relation between God and man he deduces the inference that he who sheds the blood of a fellow man is to be considered as committing the crime against the divine archetype (דמות) of man (Gen. R. xxxiv. 14). He therefore recognizes as the chief and greatest principle of Judaism the command, "Thou shalt love thy neighbor as thyself" (Lev. xix. 18; Sifra, Ḳedoshim, iv.). He does not, indeed, maintain thereby that the execution of this command is equivalent to the performance of the whole Law; and in one of his polemic interpretations of Scripture he protests strongly against the contrary opinion of the Christians, according to whom Judaism is "simply morality" (Mek., Shirah, 3, 44*a*, ed. Weiss). For, in spite of his philosophy, Akiba was an extremely strict and national Jew. His doctrine concerning the Messiah was the realistic and thoroughly Jewish one, as his declaration that Bar Kokba was the Messiah shows. He accordingly limited the Messianic age to forty years, as being within the scope of a man's life—similar to the reigns of David and Solomon—against the usual conception of a millennium (Midr. Teh. xc. 15). A distinction is, however, to be made between the Messianic age and the future world (עולם הבא). This latter will come after the destruction of this world, lasting for 1,000 years (R. H. 31*a*). To the future world all Israel will be admitted, with the exception of the generation of the Wilderness and the Ten Tribes (Sanh. xi. 3, 110*b*). But even this future world is painted by Akiba in colors selected by his nationalist inclinations; for he makes Messiah (whom, according to Ezek. xxxvii. 24, he identifies with David) the judge of all the heathen world (Ḥag. 14*a*).

The Messianic Age and the Future World.

Legends.

A man like Akiba would naturally be the subject of many legends (see AKIBA BEN JOSEPH IN LEGEND). The following two examples indicate in what light the personality of this great teacher appeared to later generations. "When Moses ascended into heaven, he saw God occupied in making little crowns for the letters of the Torah. Upon his inquiry as to what these might be for, he received the answer, 'There will come a man, named Akiba ben Joseph, who will deduce Halakot from every little curve and crown of the letters of the Law.' Moses' request to be allowed to see this man was granted; but he became much dismayed as he listened to Akiba's teaching; for he could not understand it" (Men. 29*b*). This story gives in naive style a picture of Akiba's activity as the father of Talmudical Judaism. The following account of his martyrdom is on a somewhat higher plane and contains a proper appreciation of his principles: When Rufus—"Tyrannus Rufus," as he is called in Jewish sources—who was the pliant tool of Hadrian's vengeance, condemned the venerable Akiba to the hand of the executioner, it was just the time to recite the "Shema'." Full of devotion, Akiba recited his prayers calmly, though suffering agonies; and when Rufus asked him whether he was a sorcerer, since he felt no pain, Akiba replied, "I am no sorcerer; but I rejoice at the opportunity now given to me to love my God 'with all my life,' seeing that I have hitherto been able to love Him only 'with all my means' and 'with all my might,'" and with the word "One!" he expired (Yer. Ber. ix. 14*b*, and somewhat modified in Bab. 61*b*). Pure monotheism was for Akiba the essence of Judaism: he lived, worked, and died for it. See also AKIBA BEN JOSEPH IN LEGEND.

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L. G.

——**In Legend**: Akiba, who sprang from the ranks of the "plain people," loved the people; and they testified their admiration of his extraordinary accomplishments in the language of the people—in legend. The Haggadah, embodying the rabbinical legend—beginning with that all-important change in Akiba's life when, in the prime of life, he commenced to study—dwells upon every phase of his career and does not relinquish him even in death. Legendary allusion to that change in Akiba's life is made in two slightly varying forms, of which the following is probably the older:

Akiba, noticing a stone at a well that had been hollowed out by drippings from the buckets, said: "If these drippings can, by continuous action, penetrate this solid stone, how much more can the persistent word of God penetrate the pliant, fleshly human heart, if that word but be presented with patient insistency" (Ab. R. N. ed. Schechter, vi. 28).

Akiba and His Wife.

According to another legend, it would appear that Akiba owed almost everything to his wife. Akiba was a shepherd in the employ of the rich and respected Kalba Sabu'a, whose daughter took a liking to him, the modest, conscientious servant. She consented to secret betrothal on the condition that he thenceforth devote himself to study. When the wealthy father-in-law learned of this secret betrothal, he drove his daughter from his house, and swore that he would never help her while Akiba remained her husband. Akiba, with his young wife, lived perforce in the most straitened circumstances. Indeed, so poverty-stricken did they become that the bride had to sell her hair to enable her husband to pursue his studies. But these very straits only served to bring out Akiba's greatness of character. It is related that once, when a bundle of straw was the only bed they possessed, a poor man came to beg some straw for a bed for his sick wife. Akiba at once divided with him his scanty possession, remarking to his wife, "Thou seest, my child, there are those poorer than we!" This pretended poor man was none other than the prophet Elijah, who had come to test Akiba (Ned. 50*a*).

By agreement with his wife, Akiba spent twelve years away from her, pursuing his studies under Eliezer ben Hyrcanus and Joshua ben Ḥananiah. Returning at the end of that time, he was just about to enter his wretched home, when he overheard the following answer given by his wife to a neighbor who was bitterly censuring him for his long absence: "If I had my wish, he should stay another twelve years at the academy." Without crossing the threshold, Akiba turned about and went back to the academy, to return to her at the expiration of a further period of twelve years. The second time, however, he came back as a most famous scholar, escorted by 24,000 disciples, who reverently followed their beloved master. When his poorly clad wife was about to embrace him, some of his students, not knowing who she was, sought to restrain her. But Akiba exclaimed, "Let her alone; for what I am, and for what we are, to this noble woman the thanks are due" (Ned. 50*a*, Ket. 62*b et seq.*).

Akiba and the Matrona.

Akiba's success as a teacher put an end to his poverty; for the wealthy father-in-law now rejoiced to acknowledge a son-in-law so distinguished as Akiba. There were, however, other circumstances which made a wealthy man of the former shepherd lad. It appears that Akiba, authorized by certain rabbis, borrowed a large sum of money from a prominent heathen woman—a *matrona*, says the legend. As bondsmen for the loan, Akiba named God and the sea, on the shore of which the matrona's house stood. Akiba, being sick, could not return the money at the time appointed; but his "bondsmen" did not leave him in the lurch. An imperial princess suddenly became insane, in which condition she threw a chest containing imperial treasures into the sea. It was cast upon the shore close to the house of Akiba's creditor; so that when the matrona went to the shore to demand of the sea the amount she had lent Akiba, the ebbing tide left boundless riches at her feet. Later, when Akiba arrived to discharge his indebtedness, the matrona not only refused to accept the money, but insisted upon Akiba's receiving a large share of what the sea had brought to her (Commentaries to Ned. *l.c.*).

His Favorite Maxim.

This was not the only occasion on which Akiba was made to feel the truth of his favorite maxim ("Whatever God doeth He doeth for the best"). Once, being unable to find any sleeping accommodation in a certain city, he was compelled to pass the night outside its walls. Without a murmur he resigned himself to this hardship; and even when a lion devoured his ass, and a cat killed the cock whose crowing was to herald the dawn to him, and the wind extinguished his candle, the only remark he made was, "This, likewise, must be for a good purpose!" When morning dawned he learned how true his words were. A band of robbers had fallen upon the city and carried its inhabitants into captivity, but he had escaped because his abiding place had not been noticed in the darkness, and neither beast nor fowl had betrayed him (Ber. 60*b*).

Akiba's many journeys brought numerous adventures, some of which are embellished by legend. Thus in Ethiopia he was once called upon to decide between the swarthy king and the king's wife; the latter having been accused of infidelity because she had borne her lord a white child. Akiba ascertained that the royal chamber was adorned with white marble statuary, and, basing his decision upon a well-known physiological theory, he exonerated the queen from suspicion (Num. R. ix. 34). It is related that during his stay in Rome Akiba became intimately acquainted with the Jewish proselyte Ḳeṭia' bar Shalom, a very influential Roman—according to some scholars identical with Flavius Clemens, Domitian's nephew, who, before his execution for pleading the cause of the Jews, bequeathed to Akiba all his possessions ('Ab. Zarah, 10*b*). Another Roman, concerning whose relations with Akiba legend has much to tell, was Tinnius Rufus, called in the Talmud "Tyrannus" Rufus. One day Rufus asked: "Which is the more beautiful—God's work or man's?" "Undoubtedly man's work is the better," was Akiba's reply; "for while nature at God's command supplies us only with the raw material, human skill enables us to elaborate the same according to the requirements of art and good taste." Rufus had hoped to drive Akiba into a corner by his strange question; for he expected quite a different answer from the sage, and intended to compel Akiba to admit the wickedness of circumcision. He then put the question, "Why has God not made man just as He wanted him to be?" "For the very reason," was Akiba's ready answer, "that the duty of man is to perfect himself" (Tan., Tazri'a, 5, ed. Buber 7).

Akiba and the Dead.

A legend according to which the gates of the infernal regions opened for Akiba is analogous to the more familiar tale that he entered paradise and was allowed to leave it unscathed (Ḥag. 14*b*). There exists the following tradition: Akiba once met a coal-black man carrying a heavy load of wood and running with the speed of a horse. Akiba stopped him and inquired: "My son, wherefore dost thou labor so hard? If thou art a slave and hast a harsh master, I will purchase thee of him. If it be out of poverty that thou doest thus, I will care for thy requirements." "It is for neither of these," the man replied; "I am dead and am compelled because of my great sins to build my funeral pyre every day. In life I was a tax-gatherer and oppressed the poor. Let me go at once, lest the demon torture me for my delay." "Is there no help for thee?" asked Akiba. "Almost none," replied the deceased; "for I understand that my sufferings will end only when I have a pious son. When I died, my wife was pregnant; but I have little hope that she will give my child proper training." Akiba inquired the man's name and that of his wife and her dwelling-place; and when, in the course of his travels, he reached the place, Akiba sought for information concerning the man's family. The neighbors very freely expressed their opinion that both the deceased and his wife deserved to inhabit the infernal regions for all time—the latter because she had not even initiated her child into the Abrahamic covenant. Akiba, however, was not to be turned from his purpose; he sought the son of the tax-gatherer and labored long and assiduously in teaching him the word of God. After fasting forty days, and praying to God to bless his efforts, he heard a heavenly voice (*bat ḳol*) asking, "Wherefore givest thou thyself so much trouble concerning this one?" "Because he is just the kind to work for," was the prompt answer. Akiba persevered until his pupil was able to officiate as reader in the synagogue; and when there for the first time he recited the prayer, "Bless ye the Lord!" the father suddenly appeared to Akiba, and overwhelmed him with thanks for his deliverance from the pains of hell through the merit of his son (Kallah, ed. Coronel, 4*b*, and see quotations from Tan. in Aboab's "Menorat ha-Maor," i. 1, 2, § 1, ed. Fürstenthal, p. 82; also Maḥzor Vitry, p. 112). This legend has been somewhat elaborately treated in Yiddish under the title, "Ein ganz neie Maase vun dem Tanna R. Akiba," Lemberg, 1893 (compare Tanna debe Eliyahu Zuṭṭa, xvii., where Johanan b. Zakkai's name is given in place of Akiba).

Akiba ben Joseph.
(From the Mantua Haggadah, 1560.)

Akiba's martyrdom—which is an important historical event—gave origin to many legends. The following describes his supernatural interment:

Akiba's Death.

Contrary to the vision (Men. 29*b*), which sees Akiba's body destined to be exposed for sale in the butcher's shop, legend tells how Elijah, accompanied by Akiba's faithful servant Joshua, entered unperceived the prison where the body lay. Priest though he was, Elijah took up the corpse—for the dead body of such a saint could not defile—and, escorted by many bands of angels, bore the body by night to Cæsarea. The night, however, was as bright as the finest summer's day. When they arrived there, Elijah and Joshua entered a cavern which contained a bed, table, chair, and lamp, and deposited Akiba's body there. No sooner had they left it than the cavern closed of its own accord, so that no man has found it since (Jellinek, "Bet ha-Midrash," vi. 27, 28; ii. 67, 68; Braunschweiger, "Lehrer der Mischnah," 192–206).

L. G.

AKIBA BEN JOSEPH, ALPHABET OF (called also **Otiot de-Rabbi Akiba, Midrash** or **Haggadah de-R. Akiba**): The title of a Midrash on the names of the letters of the Hebrew alphabet. Two versions or portions of the same exist: **Version *A***, considered by Jellinek to be the older form, by Bloch thought to be of a much more recent origin, introduces the various letters as contending with each other for the honor of forming the beginning of creation (*bereshit*). It is based upon Gen. R. i. and Cant. R. on v. 11, according to which *Aleph* complained before God that *Bet* was preferred to it, but was assured that the Torah of Sinai, the object of creation, would begin with *Aleph* (*Anoki* = I am); it, however, varies from the Midrash Rabbot. The letters, beginning with the last, *Tav*, and ending with *Bet*, all assert their claim to priority. First *Tav*, as being the initial letter of Torah: it is told that it will be the mark on the forehead of the wicked (Ezek. ix. 4, Shab. 55*a*). Then *Shin*, as the initial letter of *Shem* ("the Name") and *Shaddai* ("Almighty"), puts in its claim: it is told that it is also the first letter of *sheḳer* ("falsehood"). *Resh* as the initial letter of *rosh* ("the beginning of thy word is truth," Ps. cxix. 160) and of *Raḥum* ("the Merciful One") next makes its demands; but it is told that *rosh* or *Resh* also occurs in evil things (Num. xiv. 4, Dan. ii. 32, *Heb.*) and is the initial also of *resh'a* ("wickedness"). Next comes *Koph*, as the beginning of *ḳadosh* ("holy"); but it is also the first letter of *ḳelalah* ("curse"). So all the rest complain; each having some claim, which is, however, at once refuted, until *Beth*, the initial letter of *berakah* ("blessing" and "praise"), is chosen. Whereupon *Aleph* is asked by the Most High why it alone showed modesty in not complaining; and it is assured that it is the chief of all letters, denoting the oneness of God, and that it shall have its place at the beginning of the Sinaitic revelation. This competition is followed by a haggadic explanation of the form of the various letters and by interpretations of the different compositions of the alphabet: AT BSH, AḤS BṬ'A, and AL BM.

Version *B* of "Alphabet."

Version *B* is a compilation of allegoric and mystic Haggadahs suggested by the names of the various letters, the component consonants being used as acrostics (*notarikon*). Thus *Aleph* (אָלֶף = אמת למד פיך, "Thy mouth learned truth") suggests truth, praise of God, faithfulness (*emunah*), or the creative Word of God (*imrah*) or God Himself as *Aleph*, Prince and Prime of all existence; at this point chapters from mystic lore on Meṭaṭron-Enoch, etc., are inserted. *Bet* (here named after the Arabic form *Be*) suggests house (*bayit*), blessing (*berakah*), contemplation (*binah*), which is prized as superior to the study of the Law. *Gimel* suggests *gemilut ḥasadim* (benevolence), especially God's benevolence, and the rain (*geshem*) of God's mercy and His majesty (*gaawah*) in the heavens. *Daled* (Arabic, instead of the Hebrew form *Dalet*) suggests care for the poor (*dal*). *He* recalls God's name, so does *Vaw* (see Shab. 104*a*), *Zayin* the key of sustenance (*zan*) in God's hand (also Shab. 104*a*), and a chapter follows on Zerubbabel at the unlocking of the graves for the resurrection. Here follows a chapter on Hell and Paradise continued in *Ḥet* = *ḥeṭ* = sin; *Ṭet* suggests *ṭiṭ*, the clay of earth, and hence, resurrection; *Yod* ("the hand") suggests the reward of the righteous; *Kaph* ("hollow of the hand"—"palm"), the clapping of hands, and the congregation of Israel (*keneset*) led by Meṭaṭron to Eden. *Lamed* recalls *leb* ("the heart"); *Mem*, the mysteries of the *merkabah* ("the heavenly chariot") and God's kingdom (*malkut*); *Nun*, *ner*, "the light (*ner*) of God is the soul of man" (Prov. xx. 27, *Heb.*); *Samek*, "God sustaineth (*somek*) the falling" (Ps. cxlv. 14, *Heb.*), or Israel, the Sanctuary or the Torah, inasmuch as the word *samek* has several different meanings. *Ayin* ("the eye") suggests the Torah as light for the eye; *Pe* recalls *peh*, the mouth, as man's holy organ of speech and praise; *Ẓade* suggests Moses as *Ẓaddik*, the righteous; *Ḳoph*, also Moses as the one who circumvented the stratagems of Pharaoh. *Resh* suggests God as the *rosh*, the head of all; *Shin*, the breaking of the teeth (*shen*) of the wicked (Ps. iii. 8, *Heb.*) and *Tav* the insatiable desire of man (*taawah*) unless he devotes himself to the Torah, the Law.

Critical Estimate of Versions.

Both versions are given as a unit in the Amsterdam edition of 1708, as they probably originally belonged together. Version *A* shows more unity of plan, and, as Jellinek ("B. H." vi. 40) has shown, is older. It is directly based upon, if not coeval with, Shab. 104*a*, according to which the school-children in the time of Joshua b. Levi (the beginning of the third century) were taught in such mnemonic forms which at the same time suggested moral lessons. Jellinek even thinks that the Midrash was composed with the view of acquainting the children with the alphabet, while the Shabu'ot festival (Pentecost) furnished as themes God, Torah, Israel, and Moses. On the other hand, version *B* (which Grätz, "Monatsschrift," viii. 70 *et seq.*, considered as being the original, and the Hebrew "Enoch," and the "Shi'ur Ḳomah" as sections of it) shows no inner unity of plan, but is simply a compilation of haggadic passages taken at random from these and other cabalistic and midrashic works without any other connection than the external order of the letters of the alphabet, but also based on Shab. 104*a*. Jellinek has shown the time of its composition to be comparatively modern, as is evidenced by the Arabic form of the letters and other indications of Arabic life. It has, however, become especially valuable as the depository of these very cabalistic works, which had come near falling into oblivion on account of the gross anthropomorphic views of the Godhead expressed therein, which gave offense to the more enlightened minds of a later age. It was on this account that the Alphabet of R. Akiba was made an object of severe attack and ridicule by Solomon ben Jeroham, the Karaite, in the first half of the tenth century. Version *A* was likewise known to Judah Hadassi, the Karaite, in the thirteenth century (see Jellinek, "B. H." iii., xvii. 5).

As to Akiba's authorship, this is claimed by the writers of both versions, who begin their compositions with the words, "R. Akiba hath said." The justification for this pseudonymous title was found in the fact that, according to the Talmud (Men. 29*b*), Moses was told on Sinai that the ornamental crown of each letter of the Torah would be made the object of halakic interpretation by Akiba ben Joseph, and that according to Gen. R. i., he and R. Eliezer as youths already knew how to derive higher meaning from the double form of the letters מנצפך.

In fact, there exists a third version, called Midrash de-R. Akiba 'al ha-Taggin we-Ẓiyunim, a Midrash of R. Akiba treating on the ornamentations of the letters of the alphabet with a view to finding in each of them some symbolic expression of God, Creation, the Torah, Israel, and the Jewish rites and ceremonies. This version is published in Jellinek's "B. H." v. 31–33.

BIBLIOGRAPHY: Bloch, in Winter and Wünsche's *Jüd. Lit.* iii. 225–232, where specimens in German are given. On the various editions see Steinschneider, *Cat. Bodl.* col. 519; S. Wiener, *Bibliotheca Friedlandiana*, p. 71; Imber, *Letters of Rabbi Akiba; or, the Jewish Primer as it Was Used in the Public Schools Two Thousand Years Ago*, in *Report of U. S. Commissioner of Education, 1895–96*, pp. 701–719, Washington, 1897.

K.

AKIBA [BEN JOSEPH]'S BOOK ON LETTER-ORNAMENTS (ס' התגין): According to the Haggadah (Men. 29*b*), Akiba found a significance in every little ornament or flourish upon the letters of the Torah; to him therefore a Midrash has been ascribed, which treats of the little curves or embellishments upon the extremities of Hebrew letters, and also of the single letters found in the Hebrew text of Scripture of a different size from the others. This small Midrash forms a kind of supplement to AKIBA'S ALPHABET, which treats of the names and shapes of the letters, and it is not improbable that both of them are portions of a larger work of which other parts are lacking.

The date of this Midrash can not be later than the beginning of the ninth century, seeing that a Karaite, Solomon ben Jeroham—Saadia's opponent—attacked the authenticity of the "Alphabet." The book itself does not give the slightest indication of its date; nor does its literary style. The following may serve as a sample of its method:

> "ב (Bet) has two strokes connected by a stalk, representing the earthly and the heavenly judgment places (bet din), which, despite intervening time and space, are yet one.
>
> "ל (Lamed), the tallest letter, has its head bent downward, thus representing God, who is exalted above all and still looks down upon us.
>
> "Why is the י (Yod) in יגדל (Num. xiv. 17) written large? In order to indicate that God's mercy is so great that it extends over all the inhabitants of the earth."

The first edition appeared in Abraham Portaleone's "Shilṭe ha-Gibborim," p. 177, Mantua, 1613, with annotations by the editor. It is also to be found in Bartolocci's "Bibliotheca Rabbinica," iv. 275, edited from a manuscript belonging to the duke of Parma. These two editions, together with that published in Jellinek's "B. H." v. 31–33, from a manuscript of the year 1398, contain only the portion concerning the ornaments of the letters. It has been published complete, and with an introduction by Senior Sachs, from a manuscript belonging to Baron Günzburg, in "Sefer Taghin," by J. L. Bargés, Paris, 1866.

L. G.

AKIBA BEN JUDAH LOEB: A German rabbi, who lived at Lehren-Steinsfeld, Württemberg, in the beginning of the eighteenth century. He wrote "Ha-Ohel 'Olam" (Everlasting Tent), containing novellæ on the Talmudic treatise Ketubot (Frankfort-on-the-Main, 1714). Appended to it are four responsa as well as an essay from his unpublished works, on Seder Zera'im. In addition to these he left two books on Seder Ṭaharot, which are still extant in manuscript.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 729; Benjacob, *Oẓar ha-Sefarim*, p. 124.

D.

AKIBA HA-KOHEN, OF OFEN: An eminent scholar, who lived in Hungary and Bohemia in the second half of the fifteenth century; died at Prague 1496. His learning, wealth, and benevolence secured for him the title "Nasi" (Prince), and an influential position at the court of King Matthew of Hungary about 1480. This promotion excited the envy of the nobles to such a degree that they slandered him to the king, and he was compelled to leave the country. He settled at Prague and there established a large Talmudic college, at which he himself lectured. Here, too, jealous enemies persecuted him, and even attempted his life. In grateful memorial of three fortunate escapes, he presented three of the synagogues of Prague with costly curtains for the Ark of the Law. Akiba, who was a kohen (a descendant of Aaron, the high priest), had twelve sons and thirteen daughters: twelve of the latter he gave in marriage to kohens. He was proud of the fact that with his sons and sons-in-law, aggregating, with himself, twenty-five (which number is represented by the Hebrew word כה, "thus"), he could fulfil literally the commandment of the priestly benediction (Num. vi. 23, Heb. version): "*Thus* shalt thou bless the people." His daughter Jochebed, who married Shabbethai b. Isaiah Hurwitz, became the ancestress of a family renowned for its learned men; and his son Gerson was the progenitor of a noteworthy family of printers of that name.

Bibliography: Frumkin, *Eben Shemuel*, pp. 111 *et seq.*; S. Kohn, *A Zsidók Tör Ténete Magyarországon*, i. 227 *et seq.*; *Ha-Nesher*, iv. 110 *et seq.* Concerning Akiba's descendants, see Meir Perels, *Megillat Yuḥasin*.

M. K.

AKIBA TRANI B. ELIJAH OF METZ: Glossarist who lived in the eighteenth century. A collection of his casuistic glosses to the Talmudic treatises Zebaḥim and Menaḥot, still extant, was published in Metz, 1767, under the title "Ma'yan Ganim" (The Fountain of Gardens; Cant. iv. 15). Carmoly ("Itinerarium," p. 225) writes the name "Trenel," probably because it occurs among French Jews (Steinschneider, "Cat. Bodl." col. 729).

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 349.

D.

AKKAD. See Accad.

AKKERMAN: District, town, and village in the government of Bessarabia, Russia, on the right bank of the Dniester estuary, twenty-seven miles southwest of Odessa. The Jewish population in the town in 1897 was 4,846, in the village 1,136, in the district 5,241. Akkerman has two public synagogues, three private prayer-houses, and seven Hebrew schools.

H. R.

AKKEZ. See Hakkoz.

AKKUB: **1.** Son of Elioenai, of the Judean royal family (I Chron. iii. 24). **2.** A Levite, porter at the east gate of the Temple (I Chron. ix. 17; Neh. xi. 19, xii. 25). Children of Akkub are found (Ezra, ii. 42, 45; Neh. vii. 45) in the list of the Levites and their offices. Akkub is called Dacubi in I Esd. v. 28. **3.** A Levite who helped Ezra expound the Law (Neh. viii. 7), and who is mentioned in the account of I Esd. ix. 48, where he is called Jacubus—perhaps the same as the preceding.

G. B. L.

'AKKUM (עכ״ום): An abbreviation formed by the initial letters of עובד כוכבים ומזלות ("worshiper of stars and constellations"). 'Akkum therefore came to be the Talmudical designation for heathen or idolater, and was originally applied to Chaldean star-worshipers. The term, however, plays quite a conspicuous rôle in the history of the calumniation of the Jews; for it has frequently been claimed that wherever harsh expressions or intolerant rules are given in the Talmud touching the 'Akkum, it is the non-Jew in general who is intended, and therefore the Christian as well. This, however, is erroneous, and every edition of the Talmud bears upon its front page the solemn declaration of contemporary rabbis that wherever either of the terms "'Akkum" or "Nokri" ("Stranger") was used, it referred only to the idolatrous nations of antiquity or of distant lands, but never to such as believe in divine revelation and worship the Lord who created heaven and earth, among whom the Jews would live at peace, recognizing their righteousness and praying for their welfare. Censors often substituted "'Akkum" for "Nokri" or "Goy," and thus the attacks were chiefly directed against the former word. But calumniators persisted in their malevolent misrepresentations of the Talmud. An instance of the extent of such misrepresentations was afforded by Professor Rohling of Prague, who, in his pamphlet "Meine Antwort an die Rabbinen" (1883), p. 18, had the effrontery to declare that 'Akkum in the "Shulḥan 'Aruk" is the abbreviation of 'Obed Christum u-Maria ("worshiper of Christ and Mary"). 'Akkum is, according to H. L. Strack in article "Talmud" in Herzog's "Encyclopedia," xviii. 320, note, and "Nathaniel," 1900, p. 128, note, not found in the oldest edition or manuscripts of the Mishnah, Talmud, "Yad ha-Ḥazaḳah," and "Shulḥan 'Aruk," but has been put there by the censors in place of the words "Goy," "Nokri," and "Obed 'Abodah Zarah."

Bibliography: Franz Delitzsch, *Rohling's Talmudjude*, 1881, 7th ed.; idem, *Was Dr. August Rohling Beschworen Hat und Beschwören Will*, 1883.

K.

AKNIN, JOSEPH BEN JUDAH IBN. See Joseph ben Judah ibn Aknin.

AKRA, ABRAHAM IBN. See Abraham ben Solomon Akra.

AKRABAH (עקרבה): A city situated one day's journey north from Jerusalem (Ma'as Sheni, v. 2; Beẓah, 5*a*, where the spelling is עקרבא). It is probably identical with Akrabattene mentioned by Josephus ("B. J." iii. 3, § 5), which in the years preceding the destruction of Jerusalem was the scene of many sanguinary conflicts between the Judeans and the Samaritans. The Munich manuscript and early editions have עקרבת (Akrabat) for עקרבה (Akrabah).

This district must not be confused with the Biblical Akrabbim, which lies on the southeastern border of Judea.

Bibliography: Neubauer, *G. T.* pp. 76, 159; Grätz, *Gesch. d. Juden*, 2d ed., ii., second part, p. 354.

M. B.

AKRABBIM ("The Scorpion Ascent"): This is mentioned in connection with the southeastern boundary of Judah (Num. xxxiv. 4; Josh. xv. 3; Judges, i. 36). It is probably one of the passes which lead from the northern slope of the great Wadi-el-Fikre to the desert plateau and which afford communication between Edom and Judah. Though it is not possible to identify it absolutely with any particular pass, the suggestion that it is identical with the Nakb-el-Safa has two points in its favor; viz., (1) the evident antiquity of the pass, and (2) the traces of a path cut in the rock (Robinson, "Researches," ii. 120). Akrabbim may, however, be the Nakb-el-Yemen, which lies farther to the west, but is apparently an easier road (Trumbull, "Kadesh-Barnea," plate III.). From this pass the surrounding region derived the name of Akrabattene (Josephus, "Ant." xii. 8, § 1; "B. J." ii. 22, § 2; iv. 9, § 4; I Macc. v. 3). This region must not be confused with the mountain district of Akrabattene, which lies to the north of Beth-el (Josephus, "B. J." ii. 20, § 4; iii. 3, § 5; iv. 9, § 9; Eusebius, "Onomastica Sacra," ed. Lagarde, 214–261).

F. Bu.

AKRISH, ISAAC B. ABRAHAM: Scholar, bibliophile, and editor; born in Spain about 1489; died after 1578. The Arabic form of the name, as Steinschneider has pointed out, occurs in a manuscript of Algiers. In a list of forty-eight Jewish families living at Saguntum in 1352 (published by Chabret, "Hist. de Sagunte," ii. 186) the name Içach Acrix occurs, which Loeb ("Rev. Ét. Juives," xix. 159) rightly interprets as Isaac Akrish. No mention of Akrish is found in the medieval Jewish chronicles; not even in Sambari's historic sketch, where allusion to him in the annals of Egyptian Jewry might be expected. Some autobiographic data, however, are contained in his writings. The introduction to his edition of a triple commentary on the Song of Solomon informs us that he belonged to those exiles from Spain (1492) who, having settled at Naples, were afterward compelled to leave it also (1495). Though lame in both legs, he was a wanderer well-nigh throughout his life, among peoples "whose tongues he knew not, and who regarded neither old men nor children." The course of his tiresome travels at length brought him to Cairo, Egypt. There he was taken into the house of R. David ibn Abi Zimra, an immigrant who had attained to a high communal position. For about ten years (about 1543–53) Akrish remained at Cairo as private tutor to David's children and grandchildren, until his patron's emigration to Palestine caused him again to take up the wanderer's staff. This time Constantinople was apparently his goal; but before he reached it he must have rested a while at Candia. According to his own testimony in the preface to Efodi's "Letter," he was at Candia when his beloved library was confiscated by the Venetian government "in the year of the burning of the Talmud" (the latter part of 1553).

When Constantinople was finally reached Akrish found in it a haven of safety and rest. The Jewess Esther Chiera, philanthropist and patron of art and letters, became his benefactress, and supported the wayworn Akrish liberally, especially after the extensive fire at Constantinople (1569), which devoured almost the whole Jewish quarter. Later Akrish was taken into the house of Joseph, duke of Naxos, where his scholarly inclinations and his love of books at last found ample field for activity. Record exists of his stay there as late as the year 1578, when Jacob Catalani Shem-Ṭob copied for him Ibn Shaprut's polemic work "Eben Boḥan."

Jewish literature is indebted to Akrish for the preservation of several important historic treasures. While at Constantinople, about 1577, he edited a collection of ten documents (afterward called "Ḳobeẓ Wikkuḥim"), containing notably the satirical letter addressed by Profiat Duran (Efodi) to his former friend David En-Bonet, "Al tehi ka-Aboteka" (Be Not Like Thy Fathers), which, as Akrish points out in his introduction, was so deceptive in its irony that Christians for a long while considered it a vindication of Christianity, citing it as "Alteca Boteca." The same volume contained, also, the proselyting epistle of the apostate Astruc Raimuch (Franciscus Dioscarne) to his young friend En-Shaltiel Bonfas, as well as the satirical reply to it by Solomon Bonfed.

He then edited (about 1577) a second collection of documents, largely of a historical character. The first part bore the title "Ma'aseh Bet David," and contained the history of Bostanai, the exilarch; the second, that of "Ḳol Mebasser." This last comprised the correspondence between Ḥasdai ibn Shaprut and the king of the Chazars; an account, by a certain Mohammedan named Ali, of the Jews who lived near the Sambation river (see Neubauer, in "Jew. Quart. Rev." i. 420), translated into Hebrew by Moses Ashkenazi of Crete; and the letter of Elijah of Ferrara. (German translations of this work appeared at Basel, 1600–9; Amsterdam, 1685; Prague, 1705; a Judæo-German one made its appearance under the title "Ein Wunderlich Geschächtniss . . . von einen der hot Geheissen Bostanai," Prague, about 1686–90.) In addition to other works, Akrish is said to have edited a triple commentary upon the Song of Songs.

BIBLIOGRAPHY: Grätz, *Gesch. d. Juden*, 3d ed., ix. 8 *et seq.*, 394, 397, 563, 568 *et seq.*; Benjacob, *Oẓar ha-Sefarim*, pp. 9, 521; Steinschneider, *Cat. Bodl.* col. 1084; Azulai, *Shem ha-Gedolim*, under *David ibn Abi Zimra*; Brüll, *Jahrbuch*, 1887, pp. 53–55; *Jew. Quart. Rev.* xi. 585, xii. 203; Zunz, *G. S.* i. 80.

H. G. E.

AKRON, Ohio: Capital of Summit county, forty miles from Cleveland. This city was first settled by Jews in 1850. The Akron Hebrew Congregation (Reform) was organized on April 2, 1865, and was incorporated September 16, 1866. On the latter date the burial-ground was purchased; the present synagogue building was acquired in April, 1885, and it was dedicated August 30 of the same year. The rabbis of the congregation were: Nathan Hirsch, October 1, 1865; N. L. Holstein, August 15, 1867; T. Jesselson, 1869; A. Schreier, 1876; D. Burgheim, 1878; S. M. Fleischman, 1880; B. Rabbino, 1886; M. Wasserman, 1889; B. Wohlberg, 1892; D. Klein, 1894; Isador G. Philo, 1896 to date. Other communal organizations are: the Schwesterbund (benevolent society), organized 1865; Montefiore Society (literary and social), organized 1883; Chautauqua Circle, organized 1899; Akron Hebrew Sabbath School (free); Francis Joseph Society, and a Hungarian Charity Association. Akron has also an orthodox congregation, which in 1900 purchased a lot on which to erect a synagogue.

In a total of about 50,000 Akron has 225 Jewish families. The vocations followed are those of merchant, bookbinder, public-school teacher, mining engineer, cigarmaker, physician, lawyer, foundryman, and bookkeeper. A.

AKSAI (TASHKICHA): A village in the province of Tersk, in the Caucasus, which has a Jewish community of about 1,000 persons. These Jews claim to be descendants of the exiles of Shalmaneser. Their progenitors emigrated in early days from Persia to Daghestan, and thence, in the seventeenth century, to the village of Andrei, where their old burial-grounds are to be found on the Dzuhot-tuba, "the hill of the Jews." As they suffered much from the persecution of the Mohammedans, they moved to Aksai in 1844. They are mainly merchants, butchers, and tanners.

BIBLIOGRAPHY: Cherny, *Sefer ha-Masa'ot*, see index; W. Miller, *Materialy dlya Izucheniya*, etc., St. Petersburg, 1883; A. Katz, *Die Juden im Kaukasus*, 1894, p. 7.

H. R.

AKSAKOV, IVAN SERGYEYEVICH: Russian Panslavist leader; born October 7, 1823; died at Moscow, February 8, 1886. Aksakov was one of the founders at Moscow of a circle of Slavophils, whose aim was to restore Russia to the position it had held in the days prior to Peter the Great—a position independent of all West European civilization. As a logical consequence, they were opposed to all the foreign elements in the population of Russia—Germans, Poles, and, above all, Jews. Though, at first, Aksakov showed some signs of a liberal attitude toward the Jews, he as early as 1862 protested in his paper, the "Den," against the admission of Jewish graduates to the civil service; but at that time he was willing to grant them full civil rights, including that of residence throughout Russia. Later, his editorials in the same paper discussed the Jewish question from the religious (August 8, 1864) and economic (July 15, 1867) points of view. Aksakov's attention was again drawn to the Jewish question by the riots in South Russia in 1881; and he became leader of the reactionary movement which followed the death of Alexander II. He regarded the persecutions as a just revenge for the privileges granted to the Jews ("Rus," July 1, 1881), and vehemently supported the policy of General IGNATIEV in promulgating the May Laws (*ib.* June, 1882).

At this time Aksakov's influence was paramount with both the government and the press; and there is no doubt that his attitude toward the Jews assisted Russia in her stubborn resistance to the protest of civilized Europe and America against her treatment of her Jewish population. One incident of Aksakov's campaign against the Jews deserves to be particularly mentioned. In 1883 he published in

"Rus" (No. 21) an article on the "Yevreiskaya Internatzionalka i Borba s Yevreistvom v Yevropye" (The Jewish International, and the Struggle with Judaism in Europe), in which he accused the Alliance Israélite of being a secret organization of the whole Jewish world to obtain control of all governments. This naturally aroused a considerable amount of protest; and the Alliance published a detailed refutation, which Aksakov reprinted in "Rus," No. 24.

Bibliography: S. I. Aksakov, *Polnoe Sobranie Sochineni, Yevreiski Vopros*, vol. iii., Moscow, 1886; *Vos.* Feb., 1887; *Sistematicheski Ukazatel Statei*, etc., St. Petersburg, 1892, Nos. 6642, 6643, 8808; Vengerov, *Kritiko-Biograficheski Slovar*, vol. i., St. Petersburg, 1889.

H. R.

AKSENFELD, ISRAEL: A Judæo-German writer; born in Russia in the last quarter of the eighteenth century; died about 1868. He passed the first period of his life among the Ḥasidim, being himself a disciple of R. Naḥman Bratzlaver (of Bratzlav) and the companion of Nathan Bratzlaver, the editor and publisher of Naḥman's works. Later he abandoned his early associations, and removed to Odessa. By self-education he acquired a wide knowledge of law, literature, and science. He practised as a notary public, and was also a prolific writer of fiction. Like nearly all Russo-Jewish novelists, Aksenfeld was a realist. He derived the themes of his works from contemporary Jewish life, describing with the pen of an artist the conditions, manners, and customs of the Russian ghetto at the beginning of the eventful reign of Czar Nicholas I. He was the author of about twenty works, of which only five—one novel and four dramas—were printed; the others are still in manuscript, in the possession of a Polish family in St. Petersburg; and it is hoped they may soon be published. The most important of his dramatic works is "Der Erste Jüdische Rekrut," 1862, a tragedy which presents a remarkably vivid picture of the terrible commotion in the Russian ghetto when, in 1827, the ukase compelling the Jews to do military service was enforced for the first time. His novel, "Das Sterntüchel," describes the seamy side of Ḥasidism, its intolerance, bigotry, and hypocrisy, and contrasts it with the fair-mindedness and honesty of progressive Judaism.

Bibliography: Gottlober, in *Jüdische Volksbibliothek*, Kiev, 1888, p. 258; Lerner, *Kriticheskij Razbor Sochineni I Aksenfeld*, Odessa, 1868; L. Rosenthal, *Toledot Hebrat Marbe Haskalah*, i. 6, ii. 21, St. Petersburg, 1885–1890.

H. R.

AKYLAS. See Aquila.

ALABAMA: One of the southern states of the United States; admitted Dec. 14, 1819; seceded Jan. 11, 1861; and was readmitted July, 1868.

No definite date can be assigned to the first settlement of Jews in the state of Alabama. It is known, however, that Jews were settled in the district of Mobile, in the southwestern part of the state, as early as 1724. Mobile was then one of the nine districts of the French colony of Louisiana, over which Bienville had been placed as governor. In March, 1724, he, in the name of the king, issued his celebrated "Black Code," one of the provisions of which was that all Jews must leave the colony, and that the Roman Catholic religion would be the only religion tolerated there.

Early Settlements.

A searching investigation has been made with a view to discovering records referring to the Jews of the Mobile district, but no such records have been found. Not until about a half-century later is the name of a Jew found, and then in connection with incriminating charges preferred against Governor Farmer. By the treaty of Paris in 1763, the Mobile district became a part of the British possessions of North America; and the British authorities appointed Major Farmer governor of the district. He held the office until 1776, when he was charged with being guilty of "sending flour for the king to New Orleans or attempting to sell it there by means of Pallachio, a Jew." Nothing has been found in these accounts which would incriminate Pallachio.

In 1785 Abram Mordecai left Pennsylvania to settle in Alabama, in Montgomery county, where he was the pioneer Jewish settler. Albert James Pickett, in his "History of Alabama," refers to Mordecai as an "intelligent Jew, who lived fifty years in the Creek nation." He established a trading-post two miles west of Line creek, carrying on extensive trade with the Indians, and "exchanging his goods for pinkroot, hickory-nut oil, and peltries of all kinds." Mordecai believed that the Indians were originally Jews. Pickett is authority for Mordecai's assertion that in their green-corn dances he had often heard the Indians utter, in grateful tones, "Yavoyaha! Yavoyaha!" He was always informed by the Indians that this meant Jehovah, or the Great Spirit, and that they were then returning thanks for the abundant harvest with which they had been blessed. In October, 1802, Abram Mordecai established a cotton-gin, which was the first built in the state and which seems to have been constructed by two Jews, Lyons and Barnett of Georgia, "who brought their tools, gin-saws, and other material from that state on packhorses."

The First Congregation.

Jews settled in the towns of Claiborne and Uniontown as early as 1840, and in Selma, Huntsville, and Demopolis about 1850. There does not seem to have been a concerted movement toward the formation of a congregation in Alabama until 1841. In that year a number of Jews of Mobile united for the purpose of purchasing a plot of ground for a cemetery. The court records show that the congregation Shaʿarai Shomayim purchased from the city authorities four lots for burial purposes at thirty dollars each. The deed was signed by the mayor of the city, Edward Hall, and attested by the clerk, H. P. Ensign, June 22, 1841. Religious services were held by the members of this congregation during the years 1842 and 1843 at the residence of B. L. Tim; but not until Jan. 25, 1844, was the congregation duly incorporated. Its constitution and by-laws, with the name of the organization printed in Hebrew letters, were then recorded in the probate court at Mobile.

Montgomery was the next city to form a permanent congregation, which was organized and incorporated under the name Kahal Montgomery, April 12, 1852. It dedicated its first synagogue March 8, 1862. According to G. Jacobson, of Mobile, a congregation with an officiating rabbi was organized in Claiborne in 1855. Most of the Jews left Claiborne, however, and the congregation passed out of existence.

Jewish congregations have since been formed in Selma, Birmingham, Huntsville, Demopolis, Anniston, and Uniontown. All of them have well-equipped Sabbath-schools and organized benevolent societies, which distribute annually among the poor more than $10,000. During the year 1900 the cities of Huntsville and Selma dedicated new synagogues; and in Montgomery one was in course of construction.

Educational and literary societies are connected with the congregations in Birmingham, Montgomery, and Mobile, each of which cities has a local section of the Council of Jewish Women. The aim of

Educational Institutions.

the congregational societies and the sections of the Council of Jewish Women is to foster a closer study of the Bible and a deeper knowledge of Jewish history and literature. The order B'ne B'rith is represented in Birmingham, Montgomery, Mobile, Selma, Huntsville, Anniston, Demopolis, and Uniontown. Sheffield, with about 3,000 inhabitants, has a Jewish cemetery and a Sabbath-school.

When Sheffield was laid out in 1884 by a land company, two Jewish brothers by the name of Moses, of Montgomery, were among the prime movers in the enterprise. Capt. Alfred H. Moses, who had been in the Confederate service, was the first manager of the company; and under his able administration the undertaking prospered. At the outset lots were set apart for a Jewish house of worship; and separate grounds for a Jewish cemetery were laid out. The first postmaster of Sheffield was Morris Nathan, who received his appointment from President Cleveland.

Prominent Jews.

Philip Phillips was a prominent Jew who lived in Alabama about twenty years. He was a native of Charleston, S. C., and removed to Mobile in 1835. He was elected to the legislature in 1844; the next year he published a digest of the decisions of the supreme court; in 1851 he was returned to the legislature, and two years later was elected to Congress over Hon. Elihu Lockwood, of Mobile county. Mr. William Garrett in his "Reminiscences of Public Men in Alabama" says that "Philip Phillips left Congress with a national reputation of which any man might feel proud." Judah P. Benjamin was a resident of Montgomery during the years 1862–65. He was appointed attorney-general of the provisional government of the Southern Confederacy in 1861, and in August of the same year was appointed acting secretary of war; but on being censured by a congressional committee he resigned his office after having held it for six months. He continued to retain the confidence of Jefferson D"vis, and was by him appointed secretary of state. Solomon Heydenfeldt, who was a native of Charleston, S. C., moved to Alabama, Tallapoosa county, when that county was first settled. He was chosen judge of the county court of Tallapoosa in 1840, and soon after moved to Russell county, where he practised law for several years. He then went to California, where he became justice of the supreme court. His brother, Elkin Heydenfeldt, was also an attorney of some standing in Tallapoosa county. Adolph Proskauer, who had been major in the Confederate army, served one term in the legislature in the year 1868, as did Nathan Straus in 1870. Solomon Block, of Camden, was a member of the state senate for several terms.

Jews of Alabama have been appointed to the highest offices in the gift of their respective communities. They are found as mayors, presidents of chambers of commerce and of cotton exchanges, of the boards of education and of the public schools, members of the council, and in many similar important positions. Benjamin M. Mayer was, in 1900, editor of the "Birmingham Age-Herald," and Emil Lesser was editor of the "Birmingham Courier" (German). Emanuel Lehman, the philanthropist, lived for many years in Montgomery, Ala. Robert Loveman, a resident of Tuscaloosa during 1890–93, is a lyric poet of acknowledged merit. During his residence at Tuscaloosa the Burton Printing Company of that city printed for him two small collections of poems; see Stedman's "American Anthology," 1900.

In his book, "The American Jew as Patriot, Soldier, and Citizen," Simon Wolf has recorded the names of about one hundred and fifty Jews of Alabama who fought in the Confederate army, and of more than forty Jews who volunteered in the state regiments during the Spanish-American war of 1898. Philip Stern, of Montgomery, has held various posts in the regular army, and is now (1901) captain of the Twenty-ninth Alabama infantry, serving in the Philippines.

Statistics.

The population of Alabama, according to the census of 1900, is 1,828,697, which total includes 6,000 to 7,000 Jews. Jews are found in almost every occupation in which other citizens of the state are engaged.

Very few articles and no books are published which bear upon the Jews or the Jewish congregations and institutions of Alabama; and the early congregational records have, in the majority of instances, been lost. In cases where the latter have been preserved they have been so imperfectly kept that few correct or important data can be gathered from them.

BIBLIOGRAPHY: In 1895 Peter J. Hamilton, in an article on *The Pioneer Churches of Mobile*, in the *Hy Shy Ny*, a publication of the Young Men's Christian Association of Mobile, republished in the *Mobile Register*, makes passing reference to the formation and progress of the Jewish congregation at Mobile. The *Jewish Ledger* of New Orleans, May 19, 1899, published a Mobile edition of its paper, containing articles by Henry Hanan, S. Richards, and Dr. Mark J. Lehman on the early history of the Sha'arai Shomayim congregation and on the work of its various organizations. The *Jewish Ledger*, in a Birmingham edition, May 18, 1900, described the religious, charitable, and other organizations of the Jews of Birmingham; see also *Statistics of the Jews of the United States*, published by the Union of American Hebrew Congregations, 1880; and *American Jewish Year Book* for 5660 and 5661.

T. S.

ALABARCH: The title of an official who stood at the head of the Jewish population of Alexandria during the Grecian period. The etymology of the word *ἀλαβάρχης* (*alabarches*), and, therefore, the original nature of the office, is obscure. In former times it was customary to derive it from *ἅλς* (*hals*, sea), which derivation might indicate dominion over the sea. The word is, however, also written *ἀραβάρχης*, and in Latin *arabarches*, for which reason some think the term indicates dominion over Arabia—the old name of the part of Egypt east of the Nile. It is hard to understand how a Jew, even if he were the most prominent man of the congregation of Alexandria, could be called ruler of Arabia. The trend of modern opinion is to connect it with the Greek term for ink, *ἄλαβα* (*alaba*), taking ink in the sense of writing (*scriptura*), which, in those days, was a token for tax (*vectigal*). Such a derivation would imply that the Alabarch was a farmer of taxes, certainly from the time of the Ptolemies; and, judging by inscriptions which give a similar title to an office of the Thebaid in Egypt, he must also have collected the toll on animals passing through the country. Strabo (quoted by Josephus, "Ant." xiv. 7, § 2), who was in Egypt about 24 B.C., calls the governor of the Jews "ethnarch" (*ἐθνάρχης*), and remarks that he ruled over the Jews as over an autonomous community (*ὡς ἂν πολιτείας ἄρχων αὐτοτελοῦς*). If the term as used by Strabo is correct, then the Alabarch must have been known among the heathen as ethnarch; so that one would surmise that the term *ἀλαβάρχης* was used only by the Jews. Strabo's ethnarch is usually identified with the Alabarch, without further question; but Franz is of the opinion ("C. I. G." iii. 291*a*) that the Alabarch was only a subordinate functionary of the ethnarch Grätz ("Monatsschrift," xxx. 206) considers the alabarchs to be descendants of the priest Onias, who emigrated to Egypt; and he includes the generals Hilkias and Ananias among the alabarchs, though authority for this is lacking.

The following alabarchs are known by name: **1.** Alexander Lysimachus. **2.** Julius Alexander Lysimachus, son of the preceding. The name Julius was also borne by his brother Tiberius (Julius) Alexander (who afterward became prefect of Egypt), probably in honor of the imperial family of the Julii. The Herodians belonged also to the gens Julia; and Berenice, daughter of Agrippa I., who bore the cognomen Julia, was married to Marcus, son of the Alabarch Alexander. This Marcus appears to have died early ("Ant." xix. 5, § 1), for Berenice immediately after married another. **3.** Demetrius ("Ant." xx. 7, § 3).

Philo relates that after the death of one of the Alabarchs, the Emperor Augustus appointed a Council of Elders (γερουσια) for the Jewish community of Alexandria: but in an edict of Claudius it is stated that, after the death of one of the Alabarchs, he permitted the appointment of a successor. Philo was himself descended from the Alabarch family ("Ant." xviii. 8, § 1), and was either the brother or the nephew of Alexander Lysimachus. It is impossible to fix the date of either the beginning or the end of the line of Alabarchs. It may have ceased during the disturbances under Trajan. The brothers Julianus and Pappus, the leaders of the Jews during this revolt, were indeed natives of Alexandria, but were not Alabarchs. Tannaites of the second century would appear to allude to the Alabarchs (see Sifre, Deut. 1, end; Yalḳ. Deut. § 792). In the Talmud there is no mention of them. Grätz has made it probable that the Nikanor after whom certain gates of the Temple—often mentioned in the Mishnah, Talmud, and Midrash—were named, and who was, therefore, a public benefactor and undoubtedly a wealthy man, belonged to the family of the Alabarchs.

Bibliography: Haeckermann, in Jahn's *Neue Jahrbücher für Klassische Philologie*, 1849, xv. suppl., pp. 450–566; Grätz, *Die Jüdischen Ethnarchen oder Alabarchen in Alexandrien*, in *Monatsschrift*, 1876; Schürer, *Die Alabarchen in Ægypten* (*Zeit. für Wissenschaftliche Theologie*, xviii. 13); Marquardt, *Römische Staatsverwaltung*, i. 289; Berliner, *Magazin*, xx. 143; Willrich, *Juden und Griechen*, p. 141; Siegfried, *Philo von Alexandrien*, p. 5, note 3; Th. Reinach, in *Rev. Ét. Juives*, 1893, xxvii. 80.

S. Kr.

ALABASTER: The Alabaster of the ancients was the stalagmitic variety of carbonate of lime, and differed from what now is commonly known as Alabaster, which is sulphate of lime. From this material vases were made to hold unguents (see Matt. xxvi. 7; Mark, xiv. 3; Luke, vii. 37). Gradually the vases themselves were called Alabasters; and this is the explanation of the Septuagint translation, *alabastron*, in II (IV) Kings, xxi. 13. Alabaster is still obtained from mines in the province of Oran in Algeria; it was found also in Thebes and on the western side of the Tigris. In Assyria it was used in bas-relief and was called *pilu*, though this term was a general one applied to various kinds of hard stones. Its employment can be traced back beyond the ninth century B.C.; and it may be assumed that even at an earlier period there was trade in Alabaster in Babylonia, since the mineral is not found in southern Mesopotamia. It was usually grayish and striated in appearance.

G. B. L.

ALAISH: The name of a Spanish-Jewish family, which occurs in various forms; usually preceded by "abu." Abu-al-'aish means in Arabic "Father of Life" or "Father of Bread." In the form Bolaix (compare the Arabic Belcasem for Abu al-Kasim) it occurs in the list of Barcelona Jews of the year 1391 ("Rev. Ét. Juives," iv. 70). A Çag Abenayx (Isaac ibn al-Aish) was *almojarife* of Queen Maria (*ib.*). A Solomon ibn Aish is cited in a manuscript which once belonged to Carmoly, as well as in Samuel Zarza's "Meḳor Ḥayyim" (fol. 54). He is probably identical with the physician Solomon ibn Gais ben Baruch, who died in Seville, Siwan, 5105 (= 1345) ("Hebr. Bibl." xix. 93). Joseph ibn Alaish was rabbi in Alcala ("Algaish" of Wiener and Kayserling). Menaḥem ben Aaron ben Zerah tells us in his "Ẓedah la-Derek" that he "studied with Joseph particularly the Tosafot of R. Perez, which were greatly in vogue in his day" (Gross, "Gallia Judaica," pp. 566 *et seq.*). According to the text in Neubauer ("Mediæval Jewish Chronicles," ii. 244), Joseph died in the year 1349, and not 1361 (Wiener, "'Emeḳ ha-Baka," p. 185; Kayserling, "Juden in Navarra," p. 84). An Abolays is the supposed translator into Arabic of a Chaldean book on the magic powers of various stones (Steinschneider, "Hebr. Uebers." p. 238; "Z. D. M. G." xlix. 268). The modern form of the name is Belais or Balaiss.

Bibliography: Steinschneider, *Hebr. Bibl.* xvi. 61; *Jew. Quart. Rev.* xi. 481. On a somewhat similar name, Yaez, see *Hebr. Bibl.* xix. 93.

G.

ALAMAN, ASHKENAZI, or **DEUTSCH**: Name of a many-branched and wide-spread Jewish family in the Turkish empire, whose ancestor, **Joseph ben Solomon of Ofen** (Buda), Hungary, is said to have been at the head of a deputation to hand over the keys of the citadel of Ofen to the sultan Solyman I., who was then advancing against it with his army (1529). Joseph, who afterward settled in Constantinople, received for himself, his sons **Satina** and **Joseph,** and their posterity, the privilege of exemption from all taxes and duties, and from compulsory service for all time to come. The privilege was confirmed by a firman, and has been successively ratified by all Ottoman rulers up to the present time (1901). Descendants of the Alamans, numbering about four hundred and fifty, still live in Constantinople, Adrianople, Brusa, Damascus, Gallipoli, Cairo, and several places in Bulgaria.

Bibliography: *Yosef Da'at* or *El Progreso*, a Spanish-Hebrew journal, published by Abraham Danon, Constantinople i. No. 1 *et seq.*

M. K.

ALAMETH: Son of Becher and grandson of Benjamin (I Chron. vii. 8).

G. B. L.

ALAMI, SOLOMON: An ethical writer who lived in Portugal in the fourteenth and fifteenth centuries; contemporary of Simon ben Ẓemaḥ Duran (רשב״ץ). He is known through his ethical treatise "Iggeret Musar," which he addressed, in the form of a letter, to one of his disciples in 1415. He was an eye-witness of the persecutions of the Jews of Catalonia, Castile, and Aragon in 1391. Alami considers these and other severe trials inflicted upon the Spanish Jews as the effect of, and a punishment for, the moral and religious decadence into which his coreligionists had fallen; and he holds before his brethren a mirror of the moral degeneration extending through all circles of Jewish society.

"Let us search," he says in his book, "for the source of all these trials and sufferings, and we shall find that a state of dissolution prevails in the midst of us; that an evil spirit pervades our camp, which has split us into two parties. There are those of our brethren who expend all their energies in solving Talmudic problems and in writing numberless commentaries and novellæ dealing in minute distinctions and interpretations, full of useless subtleties as thin as cobwebs. They diffuse darkness instead of light, and lower respect for the Law. Others, again, clothe the Torah in strange garments, deck it with Grecian and other anti-Jewish ornaments, and endeavor to harmonize it with philosophy, which can only be detrimental to religion and lead ultimately to its decay. Worse than these, however, are the frivolous persons who have not acquired substantial knowledge, but, relying upon the smattering of Greek that they possess, venture to ridicule tradition and to contemn the commandments

> of the Holy Law. Such frivolity prevails, above all, among the wealthy. We find these evil qualities among the proud representatives of the congregations, who have grown rich through dealing in money. They cast off everything that reminds them of their Judaism; they seek to dazzle by princely luxury; their wives and daughters array themselves in jewels like princesses; and, swelled with pride, they deem themselves the princes of the land. Therefore the great punishment came: it was inevitable. How much our rich coreligionists could learn from their Christian neighbors! The Christian princes and grandees rival one another in efforts to promote and uphold their religion and to train their youth in the pious sentiments of their ancestors. Our Jewish rich despise their faith, and permit the teachers of religion to eat the bread of sorrow and poverty."

The Hebrew style of the letter is dignified and impassioned; and its moral admonition reveals the noble courage of Alami. Each section of the "Iggeret Musar" is preceded by a Biblical verse suggesting its contents.

Zunz published an abridged German translation of part of it in Busch's "Jahrbuch für Israeliten," iv. (Vienna, 1844), and this also appeared in his "Gesammelte Schriften," ii. 177. An earlier edition appeared in Venice in 1712, as "Iggeret ha-Ḥokmah weha-Emunah" (Letter on Wisdom and Faith); but the name of the author was corrupted to Solomon ben Laḥmi. The best edition now extant of Alami's work is that issued by Jellinek (Vienna, 1872). Extracts of the "Iggeret" are given in "Or ha-Ḥayyim" of Joseph Jaabez and in Reggio's "Ha-Torah weha-Philosophia." On the name Alami, see Steinschneider, "Jew. Quart. Rev." xi. 486. S. B.

ALASHKAR: A Spanish-Jewish family whose name was probably derived from an Arabic word meaning "red."

The first member of the Alashkar family whose name has been handed down is **Samuel**, the physician, who lived at Seville toward the middle of the fourteenth century. His son **Judah,** also a physician, and, like his father, an influential member of the Jewish community of Seville, claimed to have received, in a dream, a visit from an angel, who predicted for the month of Siwan, 5151 (=1391), the downfall of the town and the ruin of all the Jews in Spain. On the advice of this angel, Judah emigrated, with his son **Moses,** to "Malaca on the seacoast"—that is, to Malaga—and his family remained there until the expulsion of the Jews from Spain. In 1492 **Judah** and **Joseph,** sons of Moses, emigrated to Algeria; the former settling at Mostaganem, and the latter at Tlemçen, where he soon became the chief of the rabbinical school. Joseph is the author of several treatises and commentaries, of which one has been lost; the others are still unpublished.

Moses b. Isaac Alashkar, member of another branch of the family, lived in Egypt, but subsequently resided in Jerusalem, during the latter part of the fifteenth century and at the beginning of the sixteenth. He was prominent among contemporaneous rabbis; and his opinions were held in esteem throughout the Levant, and even in Italy. In a letter to Elijah ha-Levi—the teacher of Elijah Mizraḥi—he complained that his large correspondence deprived him of much of the time due to his professional duties. The two following are the most important of his works: (1) "Hassagot" (Critical Notes), in which he demolishes the whole dogmatical structure built up in Shem-Ṭob ben Shem-Ṭob's "Sefer ha-Emunot"; (2) "Responsa," 121 in number. Both were printed together at Sabbionetta, 1553. A separate edition of the "Hassagot" appeared three years later at Ferrara. This collection, which reached even distant Jewish communities, is of importance for the geographical names in rabbinical writings and in bills of divorce.

Abraham b. Moses Alashkar: A Talmudic scholar; lived in Egypt in the first half of the sixteenth century. He carried on a correspondence on ritual topics with his father, Moses Alashkar, in whose "Responsa" he is often mentioned; and likewise with Joseph Caro, who answered him in his "Responsa Eben ha-Ezer" and in the "Abḳat Rokel."

BIBLIOGRAPHY: *Jew. Quart. Rev.* vi. 400, x. 133, xii. 119; *Oẓar Neḥmad*, iii. 105; Steinschneider, *Cat. Bodl.* col. 1765; Fürst, *Bibl. Jud.* i. 30; Michael, *Or ha-Ḥayyim*, No. 45.

W. M.—M. B.

ALATINO: A notable family of Jews that settled in Italy in the second half of the sixteenth century, and occupied an important position in the history of literature and of science. Its prominence originated with three brothers, Jehiel, Vitale, and Moses, who dwelt in the city of Spoleto, where they distinguished themselves in the practise of medicine, and also pursued the study of philosophy. Both Vitale and Moses are favorably mentioned in Tiraboschi's "Storia della Letteratura Italiana."

Bonajuto (Azriel Pethahiah) Alatino was not only a distinguished physician, but he also acquired no inconsiderable reputation as a rabbi, which office he accepted in 1600. His notes upon the "Shulḥan 'Aruk" are quoted as authoritative ("Pisḳe Recanati ha-Aḥaronim," xxiv.). He also showed himself a valiant defender of the faith by advocating the Jewish side in a public debate on the immutability of the Mosaic law. This disputation, which took place in April, 1617, was ordered by the pontifical legate in Ferrara; and Alatino's opponent was the Jesuit Alfonso Ceracciolo. When the writer of the present article first published this debate, "Wikkuaḥ 'al Niẓḥiyut ha-Torah" (Debate on the Eternity of the Law), Leghorn, 1876, he was not able to identify the learned Israelite, but a few years later, when he removed to Ferrara, he had the good fortune to find another copy of the manuscript, upon which was noted "A Debate held at Ferrara by the learned physician Rabbi Azriel Alatino זצ"ל" (The memory of the righteous be blessed!). In 1621 Alatino was a member of a delegation sent by the Jewish community of Ferrara to the legate, with the view of preventing the closing of the Ghetto.

Nepi-Ghirondi ("Toledot Gedole Yisrael," p. 290), the authority here, referring to Alatino's death by the formula זצ"ל, mentions among his works one under the title "Torat ha-Muḳẓeh," dealing with the laws of Sabbath and festivals, and a *pesaḳ* (rabbinical decision), in which he opposes the opinion of R. Nathaniel Trabotti. No other notices of him are known to exist. His son **Moses Amram** apparently succeeded him in the rabbinical office; for in the list of rabbis of Ferrara there occurs, under date of 1648, the name of Moses Amram, son of R. Azriel Alatino. Under date of 1645 we read the name of **Moses,** the son of Ḥayyim Alatino, who appears to have been the son of the above-mentioned Vitale.

Two members of this family distinguished themselves in the eighteenth century: **Giuseppe Benedetto Alatino** (died 1736) established a fund from which two Jewish women of Ferrara were to receive annually a dower (Pesaro, "Appendice alle Memorie Storiche," etc., p. 31); while **Bonajuto Alatino** was a much-admired preacher in Padua, in the synagogue of R. Isaac Raphael Finzi.

BIBLIOGRAPHY: Steinschneider, *Hebr. Uebers.* p. 126, note 128; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 128.

G. J.

Jehiel Alatino, probably the eldest of the three, established himself in Todi, where his nephew David de Pomis found him in 1532 in comfortable circumstances, as he states in the preface to his Hebrew "Ẓemaḥ David." He describes Alatino as a renowned physician, and states that he learned a great deal through intercourse with him. When De Pomis wrote this (1587), Jehiel was already dead, since he adds, in mentioning his name, ז"ל ("of blessed memory").

Moses Alatino, born in 1529, was the half-brother of Jehiel (see preface to "Ẓemaḥ David"). Moses' version of Themistius' paraphrase of the four books of Aristotle's "De Cœlo," printed at Venice, 1574, by Simone Galignano, gives several important facts. In the dedication to Cardinal Luigi d'Este (Aug. 1, 1573) Moses relates how, at the time that he studied philosophy at Perugia under Francesco Piccolomini, he came into possession of an ancient Hebrew manuscript, containing a version of Aristotle's "De Cœlo," and, overjoyed by so precious a discovery, showed it to Bartolomeo Eustacchio, the professor of medicine, who was also a Hebrew scholar, and to his own brother Vitale. Both were greatly pleased with the discovery.

In the course of the next five years (1568–73), Moses applied himself to the task of translating this Hebrew paraphrase into Latin, fully confident that he would thereby produce a work of much value to students. Owing, however, to protracted ill-health, he was unable to complete the work. On his recovery he was urged by several scholars to finish his task, among whom Benedetto Mangiolli of Modena, then in the service of Cardinal d'Este, may be mentioned. Following the dedication of this work is a preface addressed particularly to students of philosophy. Here Alatino gives briefly the history of this important paraphrase, which in the time of Averroes (Ibn Roshd) was translated into Arabic and afterward into Hebrew. He referred also to the many difficulties overcome in turning it into Latin, particularly the finding of clear interpretations for obscure passages, as well as for the Arabic expressions used by the Hebrew translator. Fortunately Alatino obtained the assistance he desired from a physician and philosopher, Elia Nolano, or Elijah ben Joseph of Nola, as has been shown by Kaufmann ("Rev. Ét. Juives," xxxv. 296 *et seq.*). N. Brüll has published some fragments of this dedication, together with the preface ("Central-Anzeiger für Jüdische Litteratur," Frankfort-on-the-Main, 1891, pp. 135 *et seq.*). But he omits, among other things, the beginning of the preface, which reads: "Last year I went to the hot springs of Padua in company with my illustrious and most worthy master, Camillo Varani, for the purpose of freeing myself of a peculiar and chronic disease, and when the cure was effected nothing was more agreeable to me than to go to the magnificent lord Francesco Piccolomini, the philosopher learned in every species of science and my most renowned and beloved teacher of philosophy, in order to greet him." Some time previously Piccolomini had been transferred from Perugia to Padua, and Alatino, his old pupil, visited him, in order to show him his version of Themistius' "De Cœlo," although as yet not corrected, and to obtain his opinion of it. Piccolomini examined a number of passages and encouraged Alatino to complete the work. Camillo Varani was one of the sons of Ercole (Hercules), last duke of Camerino; and it is significant that Moses Alatino always earned the respect of his masters and the confidence of distinguished persons. De Pomis states that all Ferrara held Alatino in great esteem, and that he also derived much satisfaction from his own son. The son, whom De Pomis does not mention by name, was doubtless the learned physician and rabbi **Bonajuto. Emanuel Alatino,** also a son of Moses, can only have been a child at this time, since he died a young man in 1605 ("Luḥot Abanim," p. 125). The version of the Canons of Avicenna (Ibn Sina) does not appear ever to have been completed, but Moses and Bonajuto were still busily occupied with it in July, 1592, as is stated in the *licentia medendi* (physician's diploma) conferred upon each of them by Pope Clement VIII. ("Rev. Ét. Juives," xix. 135). Moses subsequently became intimate with Josef Zarphati, a Moroccan Jew, who afterward renounced Judaism, and, as Andrea de Monte, became one of the most notorious inquisitors. Relying upon their former friendship, Alatino in 1577 wrote to the monk, telling him of his own studies, and succeeded in inducing De Monte to deal more magnanimously with Hebrew books. This letter, with two others written subsequently, is in the possession of Dr. S. H. Margulies, of Florence.

A certain Moses Amram Alatino writes to his brother Baruch Abram in such a manner as to convey the idea that he was a Marano and desired to enter the Abrahamic covenant, even at an advanced age. But in all probability he is not to be identified with the celebrated physician and philosopher. Moses Alatino, the brother of Vitale and Jehiel, must be identical with the Moses Amram whose epitaph is given in "Luḥot Abanim," No. 45. The date of the epitaph, Nisan 29, 5365, corresponds with the date April 17, 1605, in the mortuary record of the Jewish community of Venice, which mentions a Moses Alatino. Alatino translated the commentary of Galen on the work of Hippocrates, "De Aëre Aquis et Locis," from the Hebrew of Solomon b. Nathan ha-Meati into Latin. Several editions of this translation have been published (Steinschneider, "Cat. Bodl." No. 1768).

Vitale Alatino was known as of high repute in Spoleto, and throughout Umbria, as De Pomis states in his "De Medico Hebræo," where he records that among the various persons treated by Vitale were Pope Julius III. (1550–55) and a certain Bartolomeo Eustacchio, a physician and anatomist, who called Vitale to Perugia. G. J.

ALATRI, CRESCENZO: Italian writer; born at Rome, 1825; died February 12, 1897. He was educated in the Talmud Torah of his native city, and graduated as rabbi, but never held any office. Alatri was the author of a "History of the Jews in Rome," several extracts of which were published in the "Educatore Israelita" (1856), pp. 262 *et seq.* This work is still extant in manuscript. He is often mentioned as the Italian and French translator of Moses Hazan's Hebrew poems, and as one of the founders of the Società di Fratellanza, the aim of which was to educate poor Jewish children and to promote arts and handicrafts among the Jewish population.

Bibliography: Vogelstein and Rieger, *Gesch. der Juden in Rom,* ii. 372, 404.

M. B.

ALATRI, GIACOMO: Italian banker and philanthropist; son of Samuel Alatri; born at Rome in 1833; died there March 9, 1889. He was for several years president of the Banca Romana, which position he resigned when, in 1881, his propositions for the reorganization of the bank were rejected. The subsequent history of that institution, its ultimate bankruptcy in 1893, and the grave political disturbances occasioned by it throughout Italy, fully justified the courageous stand taken by Alatri. His chief philanthropic efforts were directed toward organizing kindergartens for the Jewish poor, to the success of which he devoted all his energies. Alatri died at the age of fifty-six—two months before his father. His work on bank reform, entitled "Sul Riordinamento delle Banche d'Emissione in Italia," was published in Rome in 1888.

Bibliography: Berliner, *Gesch. der Juden in Rom*, ii. 185, 209, 212-213.

M. B.

ALATRI, SAMUEL: Italian politician, communal worker, and orator; born at Rome in 1805; died there May 20, 1889. For more than sixty years he led the Jewish community of his native city, and bore the brunt of its contests for religious and political freedom. His public career began at an early age. When only twenty-three years old he was called upon to enter the council of the community, the material and spiritual interests of which he thereafter served with zeal and devotion. From 1840 to 1865 he made annual tours to foreign countries, coming thereby in contact with prominent Jews in France and in England, who inspired him with new hopes and encouraged him to persevere in the struggle for justice. Knowing, however, that, in order to lead to happiness, freedom must be supplemented by education, Alatri devoted his special attention to foreign scholastic institutions, accumulating experience which he used for the benefit of the Talmud Torah in Rome. The Roman Jews looked upon him as their legitimate leader and chose him spokesman of the deputations that annually waited on the pope (Gregory XVI.). The latter, though hostile to all progress, could not help being charmed by the oratorical gifts of Alatri, whom he nicknamed "our Cicero," and to whom, on one occasion, he said: "Whenever you have to defend a case of liberty and humanity, come to me." Alatri's influence with the pontiff proved effective only in individual cases, the general position of the Jews remaining as precarious as before.

Samuel Alatri.

With the accession of Pius IX., who at first showed himself a friend of progress, Alatri redoubled his activities and entered into association with some of the most influential men of Rome. In appreciation of his intellectual and moral qualities he was elected a director of the Pope's Bank, later the Banca Romana; and it is an undisputed fact that the crisis which threatened that institution in 1853 was warded off by Alatri's foresight.

Alatri's efforts on behalf of his brethren were crowned with success in 1870, when King Victor Emmanuel entered Rome and put an end to the temporal power of the pope. On Oct. 2 of that year a deputation, of which Alatri was a member, handed over to the king the result of the plebiscite by which the inhabitants of the Papal Territories declared in favor of annexation to the kingdom of Italy. Alatri was then appointed one of the commissioners to reduce to order the chaotic finances of the city. He acquitted himself with conspicuous success, and was elected to Parliament by the second district of the city of Rome. Here he was entrusted with the task of adjusting the Italian budget. Party life, however, was not congenial to him, and after a few years of parliamentary activity he returned to the narrower sphere of the city and the Jewish community.

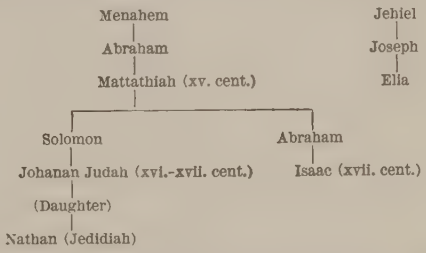
The services rendered by Alatri to his native city were acknowledged by the syndic of Rome, who at Alatri's funeral said: "The city of Rome loved him like a father, and now she mourns his death like that of a father." The following are some of his published speeches: "Discorsi al Dottor Albert Cohn," 1870; "Discorso Pronunziato nella Scuola del Tempio il 23 Aprile, 1881"; "Parole in Occasione della Professione di Fede," 1883; "Per la Inaugurazione del Collegio Rabbinico Italiano Celebrata il 15 Gennaio, 1887, nella Scuola del Tempio."

Bibliography: Berliner, *Gesch. der Juden in Rom*, ii. 139, 141, 176, 209-212; Vogelstein and Rieger, *Gesch. der Juden in Rom*, vol. ii. (index).

M. B.

ALATRINI: Name of a distinguished Jewish family in Italy, derived from the name of the town Alatri. It has been often transcribed as **Alterini** and **Aletrini**. **Alatrino** and **Degli Alatrini** are other forms often occurring.

The following are the known members of this family:



The first known mention of an Alatrini is that of **Menahem ben Solomon,** who lived at Fermo, a small town in the vicinity of Ancona, in 1295. **Abraham ben Menahem Alatrini** is mentioned in manuscript sources as living, between 1420 and 1433, in central Italy.

Elia ben Joseph ben Jehiel Alatrini: Rabbi at Macerata, Italy, during the second half of the fourteenth century. He wrote (1372) a work on education, "Sefer ha-Ḥinnuk," still in manuscript; and in 1389 he copied a manuscript for Moses ben Daniel at Forli.

Isaac ben Abraham Alatrini: Rabbi at Cingoli, in the vicinity of Macerata, at the beginning of the seventeenth century; teacher and friend of Eliakim b. Samuel Sanguine. During the Easter holidays, 1605, he preached at Modena a sermon on the Song of Solomon, which was used by him later as a basis for his "Kenaf Renanim" (The Song-birds' Wing). The work is a sort of haggadic philosophical commentary, in five parts, on the Song of Solomon. As the author states in the preface, he has incorporated in his work parts of the "Dialoghi di Amore" of the "learned man and philosopher Judah Rofe," that is, Leo Hebræus. The "Kenaf Renanim" is still unpublished; a manuscript copy is in the Bodleian Library, Oxford.

Bibliography: Benjacob, *Ozar ha-Sefarim*, p. 244; Neubauer, *Cat. Bodl. Hebr. MSS.* cols. 765, 767; *Literaturblatt des Orients*, v. 407, 439; Mortara, *Indice Alfabetico*, p. 2; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 214.

Johanan Judah (Angelo) Alatrini ben Salomon: Poet of the sixteenth and the seventeenth centuries. He was the author (1563) of a Hebrew poem on the commentary of his grandfather Mattathiah Alatrini, to the "Beḥinat 'Olam." Several of his other Hebrew poems are in manuscript in the Bodleian Library, Oxford (see Neubauer, "Cat. Bodl. Hebr. MSS." col. 680). His chief work is the adaptation into Italian verse of Baḥya's famous prayer, ברכי נפשי or תוכחה, which, together with the text of the original and a Hebrew translation of the Italian version by the author's grandson, Nathan (Jedidiah) b. Eliezer of Orvieto, was published at Venice in 1628. This poem, called by Angelo in a pun on the Italian form of his prænomen, "L'Angelica Tromba" (The Angel Trumpet), seems to have enjoyed a certain popularity in the Jewish communities of Italy. It is written in the terza-rima, and it renders into graceful and almost faultless meter the sentiment, though not always the sense, of Baḥya's prayer. In the Hebrew translation by Isaac Alatrini's grandson, called "Shir Barki Nafshi," an attempt was made to preserve in the Hebrew the metrical construction of the Italian poem.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* cols. 783, 1397, 2035; Benjacob, *Oẓar ha-Sefarim*, pp. 87, 578; *Monatsschrift*, xliii. 321; Mortara, *Indice Alfabetico*, etc., p. 2.

Mattathiah ben Abraham Alatrini: Rabbi in Italy during the second half of the fifteenth century, called the "Gaon," in the preface to the "Kenaf Renanim" of Isaac Alatrini. He wrote a commentary on Penini's "Beḥinat 'Olam," a manuscript copy of which is in the Bodleian Library, Oxford (Mortara, "Indice Alfabetico," p. 2).

BIBLIOGRAPHY: Steinschneider, *Hebräische Bibliographie*, x. 104.

W. M.

ALBA, JACOB DI: Italian rabbi; lived at the end of the sixteenth and beginning of the seventeenth century. He was rabbi in Florence, and author of homilies on the Pentateuch, entitled "Toledot Ya'aḳob" (Generations of Jacob), Venice, 1609.

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* i. 580, 611; iii. 440, 519; Steinschneider, *Cat. Bodl.* col. 1179; Mortara, *Indice Alfabetico*, p. 2.

W. M.

ALBAGAL, SOLOMON IBN (called also **Don Culema aben Albagal**): A Spanish farmer of taxes who lived in Villa-Real or Ciudad-Real, and held office during the reign of Maria de Molina (1300–10). He was the owner of a large fulling-mill, named "Batanejo," in Guadiana, which, when disposed of by the Knights of Calatrava, brought the sum of 15,000 gold maravedis (about $51,000, or £10,200). For many years he was in litigation with his partner, Israel Alḥadad, with regard to a large sum of money. The queen finally referred the dispute for settlement to R. Asher ben Jehiel of Toledo ("Resp." § 107, No. 6). The name of Albagal's wife was Joanila. Of their two children, a son, Samuel ibn Albagal, lived in Villa-Real, and a daughter, Dinah, was married to Abraham ben Xuxen (Susan), also a farmer of taxes, and died of the plague at Toledo in the year 1349.

BIBLIOGRAPHY: *Revue des Études Juives*, xxxix. 314.

M. K.

ALBALAG, ISAAC: A philosopher of the second half of the thirteenth century, who, according to Steinschneider ("Hebr. Uebers." pp. 299–306), probably lived in northern Spain or southern France. Graetz, without good reason, makes him a native of southern Spain. His liberal views, especially his interpretations of the Biblical account of the Creation in accordance with the Aristotelian theory of the eternity of the world, stamped him in the eyes of many as a heretic. Apart from this he showed little originality, and was eclectic in tendency. This is illustrated by the fact that though he was an unreserved follower of Aristotle, he showed a leaning toward the Cabala, the excesses of which, however, he energetically opposed, especially its arbitrary Biblical interpretations based on the assumed numerical values of the letters (see GEMATRIA). His most characteristic work was a translation (1292) of a part of Al-Gazzali's "Maḳaẓid al-Falasifa" (Tendencies of the Philosophers), which embraces only two parts of the original; namely, logic and metaphysics. Albalag did not confine himself therein to the work of a translator, but often corrected the views of other philosophers as formulated by Al-Gazzali, who intended to refute them himself in his later work entitled "Tahafut al-Falasifa" (Destruction of the Philosophers). Albalag remarked that Al-Gazzali did not refute the philosophers, but his own errors, into which he had fallen by obtaining information not from Aristotle himself, but from his commentators, such as Ibn Sina (Avicenna) and others. According to Albalag, this charge applies also to Maimonides when attempting to refute Aristotle, as, for instance, on the eternity of the world.

In the composition of his work Albalag made it his main object to counteract the wide-spread popular prejudice that philosophy was undermining the foundation of religion. Religion and philosophy agree on the fundamental principles of all positive religion—which are "the belief in reward and punishment, in immortality, in the existence of a just God, and in Divine Providence"—and they both follow the same aim; namely, to render mankind happy. It is, no doubt, quite true that philosophy, which addresses itself to the individual, differs, in its mode of establishing those truths, from religion, which appeals to the great masses. Philosophy demonstrates; religion only teaches. Albalag, however, by no means asserts that the doctrines of the philosophers must entirely coincide with those of religion; and it is exactly in his conception of their mutual relation that his peculiar standpoint manifests itself. The idea, already expressed by Maimonides, that the naked philosophical truth is often harmful for the masses, and that therefore the Holy Scriptures had often to adapt themselves to the intellectual level of the people, was so strongly emphasized by him that it is probable he was influenced by Ibn Roshd (Averroes), who made this idea the central point of his book, "Theology and Philosophy"—"therefore, he errs doubly who rejects a philosophical truth on account of its apparent contradiction of Scripture: first, because he misses the true meaning of Scripture; second, because thereby he declares the real arguments of philosophy to be inconclusive."

In cases where an adjustment is absolutely impossible Albalag brings forward a very strange solution; namely, that the teaching of the philosopher is true from the speculative standpoint, and at the same time the utterance of Scripture is true from a higher, supernatural point of view—the philosophical mode of knowledge being altogether different from the prophetic. And as the philosopher is only intelligible to his compeers, so the prophet can be understood only by prophets. This view resembles the theory of double truth (the theological and the philosophical), originated and chiefly developed in the thirteenth century at the University of Paris (Lange, "Gesch. des Materialismus," 3d ed., i. 181). There is no evidence, however, of any direct influence of the Parisian thinkers on Albalag, as he could have come to his view by a more natural process; viz., by combining the two opposite influences of Ibn Roshd and Al-Gazzali, whose idea of the difference between philosophical and prophetical knowledge is at the bottom of the latter's work, the "Munkid." Accepting these two influences, the view of the double truth necessarily follows. It may be added that Albalag interpreted the Biblical account of the Creation as signifying that the six days represent the relative order of things, while he conceives the seventh day as pointing to the world of ideals.

Bibliography: *He-Ḥaluẓ*, iv. 83-94, vi. 85-94, vii. 157-169; Grätz, *Gesch. d. Juden*, vii. 236, 237; Steinschneider, *Hebr. Uebers.* pp. 299-306.

S. Ho.

ALBALIA: Name of one of the more ancient Jewish families in Spain. The tradition among its members was that they were descended from Baruch, the friend and companion of the prophet Jeremiah, or, according to more numerous and also more plausible accounts, from a noble family of Judea, one of whose members, Baruch, was sent by the emperor Titus to Merida at the request of the Roman proconsul, in order to establish silk-culture there. The family at a very early period settled in Cordova.

The name Albalia may be the Arabic al-Bali ("Jew. Quart. Rev." x. 137). A Solomon Albala is mentioned in a Barcelona document (Jacobs, "Sources," p. 20). Kaufmann ("Jew. Quart. Rev." viii. 222) suggests that there may be some connection between the names Albalia and Abrabalia. A Joseph and a David Albali are probably meant in Schiller-Szinessy's "Catalogue of Hebr. MSS. in the University Library of Cambridge" (No. 19, p. 30), where the spelling is אלבעלי. The following two members of the family were conspicuous:

Baruch ben Isaac Albalia: Talmudist, born at Seville in 1077; died in 1126. After the death of his father, and by his advice, he, being then only seventeen years old, went to Isaac Alfasi, who conducted a large rabbinical school at Lucena. Alfasi had long been hostile to Isaac Albalia; but he received his son Baruch with the utmost friendliness and promised to be a father to him. Baruch was not averse to the secular sciences. He was a fellow pupil of Joseph ibn Migash; and, like the latter, became the head of a celebrated rabbinical school.

Isaac ben Baruch Albalia: Mathematician, astronomer, and Talmudist; born at Cordova, 1035; died in Granada, 1094; father of Baruch ben Isaac Albalia.

He was educated by a Jew from Perigord. His favorite subjects were Talmudic literature, mathematics, and astronomy. When barely thirty years old Isaac began to write קופת הרוכלים ("The Store of the Merchant"), a commentary on the most difficult passages of the Talmud. He was devoted to the study of mathematics and astronomy. Among his patrons were Samuel ibn Nagdilah and his son Joseph Nagdilah, to whom in 1065 he dedicated his astronomical work "'Ibbur," on the principles of the Jewish calendar. After the death of Joseph Nagdilah, Albalia settled at Cordova, where he became acquainted with Mohammed Abu-al-Ḳasim al-Mu'tamid, the Arab ruler, who appointed him astrologer at his court in Seville and made him *nasi* of all the Jewish congregations of his realm. Isaac also acted as rabbi of the Jewish congregations of Seville; and, with the books that he acquired from his patron Joseph as a nucleus, accumulated a large library, thus making Seville a center of Jewish learning.

M. K.

ALBANY, New York: Capital of the state of New York and of Albany county, situated on the west bank of the Hudson river. As early as 1661, when Albany was but a small trading post, a Jewish trader, named Asser Levy (or Levi), became the owner of real estate there. Then the settlement was known both as Fort Orange and as Beverwyck. To trade in the colony in those days it was necessary to acquire burghers' rights, and one of the conditions essential to the acquisition of such rights was the ownership of real estate. This probably accounts for the ownership at that time of real estate in Albany by this Jewish trader (see S. W. Rosendale in "Publications of Am. Jewish Historical Society," No. 3, pp. 61 *et seq.*; Daly's "Settlement of the Jews in North America"—edited by M. J. Kohler—note, p. 22). While Asser Levy seems to have been a resident of New York city, his carrying on trade at Albany at that early date in the history of the American colonies is worthy of note.

Albany Synagogue.

(From a photograph.)

First Congregation.

But the promiscuous trading of Asser Levy has little or no connection with the settling of a Jewish community at Albany. For the foundation of a Jewish settlement there one must look to much more recent times. During the early years of the nineteenth century a number of German Jews, principally from Bavaria, settled there; but it was not before 1838 that the Congregation Beth-El was organized (March 25), having its meeting-place first in Bassett and afterward in Herkimer street. The congregation had no rabbi regularly officiating at its services until the fall of 1846, when the Rev. Isaac M. Wise, then just entering upon his career, was gladly welcomed to the place. He remained at Albany eight years, during which time he introduced many reforms in the service of the synagogue. These reforms, and the frank utterances in his sermons in defense of them, produced such violent opposition on the part of some of the members of the congregation, that at the end of the fourth year of his incumbency the opposition had grown very bitter, even to personal violence, and caused a division in the congregation. The adherents of Dr. Wise organized the Congregation Anshe Emeth on

October 11, 1850, and, having seventy-seven members, appointed him its rabbi. This congregation purchased a piece of property on South Pearl street, formerly used as a church, and converted it into a synagogue. Dr. Wise continued here until April 19, 1854, when he accepted the position of rabbi of the B‘ne Yeshurun Congregation at Cincinnati, O. It was during his last year at Albany that Wise published the first volume of "The History of the Israelitish Nation from Abraham to the Present Time, Derived from the Original Sources." He was succeeded by the Rev. Elkan Cohn, who remained until 1862, and was followed by Dr. Myer. In 1864 the Rev. Max Schlesinger succeeded the latter. With Dr. Schlesinger as its rabbi the Anshe Emeth Congregation continued until 1885, when it consolidated with that of Beth-El, the united congregation being named the Beth-Emeth. This merging of the two congregations necessitating a larger place of worship, a handsome synagogue, costing $145,000, was built at the corner of Lancaster and Swan streets, and it was dedicated on May 24, 1889.

The members of the old Beth-El Congregation who would not follow Dr. Wise, nor adopt the reforms advocated by him, remained in Herkimer street until 1865, when they built a synagogue at the corner of South Ferry and Franklin streets. There they continued until 1885, when they joined with the Anshe Emeth Congregation as stated above. During that time their religious services were conducted by Revs. S. Falk, Gotthold, H. Birkenthal, Son, and Friedman.

Eleemosynary Institutions.

The principal charitable societies of the Jewish community of Albany are: The Hebrew Benevolent Society, a general charity, organized September 20, 1855, and incorporated April 5, 1869; two *ḥebrot*, or societies—one for men and the other for women—being mutual aid associations, giving aid in cases of sickness and death; the Ladies' Sewing Society—also a general charity; the Jewish Home, having a permanent fund, and caring mainly for the aged poor by paying their board in families whose circumstances are such that they also need aid, thus helping both; the Albany Branch of the Alliance Israélite Universelle, established in 1865; the local branch of the Council of Jewish Women, which raised a fund to be devoted to defraying the expenses of establishing and maintaining a school for the education and training of children.

Although in the Jewish community of Albany merchants predominate, a great many persons are engaged in the manufacture of anilin dyes, potash, and clothing. In the legal and medical professions the Jewish community of Albany has had many distinguished representatives. Joseph Lewi practised medicine for many years in the city, and exerted a wide influence in the community. The population of Albany (1900) is about 100,000, of which upward of 4,000 are Jews. G. H. C.

ALBARGELONI, ABRAHAM BEN ḤIYYA. See Abraham bar Hiyya ha-Nasi.

ALBARGELONI, ISAAC BEN REUBEN. See Isaac ben Reuben.

ALBARGELONI, JUDAH BEN BARZILAI. See Judah ben Barzilai.

ALBAS, MOSES BEN MAIMON: Cabalist of the sixteenth century; lived in northwest Africa. He was the author of the cabalistic work "Hekal ha-Ḳodesh" (The Holy Temple), which he began in 1575. It is a commentary on the prayer-book, compiled from the Zohar and other cabalistic works, and was published with an introduction by Jacob Sasportas, in 1653, at Amsterdam. M. K.

ALBAS, SAMUEL: Rabbi at Fez; born 1697; died 1749. He was well read in the Talmud and in rabbinical literature, and was highly esteemed by Ḥayyim ibn Atar and other of his contemporaries. He composed novellæ on the treatise ‘Abodah Zarah of the Babylonian Talmud, which still exist in manuscript.

Bibliography: Azulai, *Shem ha-Gedolim*, ii. No. 55.

M. K.

AL-BATALJUSI. See Bataljusi, Al-.

ALBELDA (formerly **Albeilda**): A town of Old Castile, in the vicinity of Logroño, which was inhabited by Jews as early as the eleventh century. The Jewish congregation there was subject to the authority of the bishop of Calahorra, and by order of Alfonso X. it paid taxes either to the bishop or to the chapter. In the thirteenth century the congregation, consisting of thirty-five families, was obliged to deliver to the chapter thirteen hens three days before each Ash Wednesday; and to the bishop, whenever he visited the city, a sufficient quantity of linen for himself and his suite. The chapter, to whom belonged all fines imposed upon the Jews, occasionally had them imprisoned. The Jewish congregation of Albelda, together with that of Alfacel, was obliged to pay an annual tax of 11,648 silver maravedis. Several Jewish scholars bore the name of Albelda.

Bibliography: *Boletin de la Real Academia de la Historia*, xxviii. 480 *et seq.*

M. K.

ALBELDA (sometimes erroneously written **Albilda** and **Albeylda**), **MOSES:** A Bible commentator (died 1549) who took his name from the town of Albelda, whence it is thought he or his ancestors must have come. About the beginning of the sixteenth century he settled at Salonica, Turkey, where he resided until his death at an advanced age. A supercommentary upon Rashi's Pentateuch commentary was written by him and published, presumably at Constantinople, about 1525, though neither place nor date of publication is mentioned in the work. M. K.

ALBELDA, MOSES BEN JACOB: Preacher and philosopher, grandson of the preceding; flourished in Turkey in the sixteenth century. He was a distinguished preacher, first at Valona, Turkey, and afterward at Salonica. After ten years of service in the community at Valona, one of his pupils disrespectfully demanded permission to deliver a religious discourse in one of the four synagogues not occupied at the time by Albelda; the latter refused. The congregation, which revered its rabbi, thereupon referred the matter to Abraham de Boton at Salonica, and he advised that the young man should not be permitted to preach (see Abraham de Boton's responsa "Leḥem Rab," No. 73). Albelda, who as a preacher was rather verbose, with a marked inclination to philosophizing, was also a very prolific writer. He published a series of theological treatises on providence, repentance, and similar themes (Venice, 1583), under the title "Reshit Da‘at" (Beginning of Knowledge); and an ethical work, entitled "Sha‘are Dim‘ah" (The Gates of Tears), on the vanity of the world and the sufferings of human beings, together with a commentary on Lamentations (Venice, 1586). After his death his sons, Judah and Abraham Albelda, published under the title "‘Olat Tamid" (The Perpetual Offering) his commentary upon the Pentateuch (Venice, 1601); and one year later his only surviving son, Judah, published under the title "Darash Mosheh" (What Moses Preached) his sermons delivered in various synagogues on Sabbaths, festivals, and other occasions (Venice, 1602).

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M. K.

ALBERTI, CONRAD (pseudonym for **CONRAD SITTENFELD**): German novelist, dramatist, critic, and actor; born at Breslau, July 9, 1862. Having finished his education in his native city, he went to Berlin, where he became an actor. After a few years he returned to his studies and devoted himself entirely to literary work. He was one of the pioneers of naturalism in Germany, which introduced realism into literature, sociological aspects into literary criticism, and which culminated in Sudermann and Hauptmann.

Among Alberti's many critical books and pamphlets may be mentioned: "Gustav Freytag" (1884; 2d ed., 1886), "Bettina von Arnim" (1885), "Ludwig Börne" (1886), "Ohne Schminke" (1887), "Der Moderne Realismus in der Deutschen Litteratur" (1889), "Natur und Kunst" (1891); among his novels: "Riesen und Zwerge" (1887; 2d ed., 1889), "Plebs" (1887), "Der Kampf ums Dasein" (a series of novels, 1888–94), "Fahrende Frau" (1895); among his dramas: "Brot!" (1888), "Ein Vorurteil" (1891), "Bluff" (1893), "Die Französin" (1894); and among his political writings: "Norddeutsche Reichspolitik" (1896), "Türkische Zustände" (1896).

BIBLIOGRAPHY: Meyer, *Konversations-Lexikon*, 5th ed., under *Sittenfeld*.

M. B.

ALBERTUS MAGNUS (Count of Bollstadt): The most eminent German philosopher and theologian of the Middle Ages and the real founder of the scientific tendency within the order of Dominicans; born at Lauingen, Bavaria, 1193; died at Cologne on the Rhine in 1280. During his sojourn in Paris, whither he went in 1245 to acquire the degree of master of theology, he took part in the conference ordered by Pope Innocent IV. in 1248, which decreed the burning of the Talmud, a work which Albertus Magnus utilized through the instrumentality of Jewish authors, and to which he owed many useful suggestions (Joël, "Verhältniss Albert des Grossen zu Maimonides," p. xiv.). In wide reading and versatility of knowledge he was hardly surpassed by any of his contemporaries. Albertus Magnus devoted special attention to Jewish literature so far as it was accessible to him. The famous Jewish physician and philosopher Isaac Israeli the elder, whose views, mostly taken from his works, "De Definitionibus" and "De Elementis," Albertus often quotes, and to whom he ascribes the identification adopted by the philosophers of ethereal spirits with the angels of the Bible ("Summa Theologiæ," ii. 2, quæstio 8; ed. Leyden, 1651, xviii. 76), is considered by him as a chief representative of the Jewish philosophy of Maimonides ("Metaphysica," xiii. quæstio 76; ed. Leyden, iii. 375).

Albertus Magnus devoted special study to the "Fons Vitæ" of AVICEBRON (SOLOMON IBN GABIROL). In a critical survey of the views of the elder philosophers, which is found at the beginning of his work "De Causis et Processu Universitatis," not only the doctrines of the Epicureans, of the Stoics, of Socrates, and of Plato, but also those of Avicebron, are thoroughly examined.

Although he contests very strongly most of the views of Avicebron, from the Peripatetic standpoint, he recognizes the originality of the system sketched out in the "Fons Vitæ." According to Avicebron's philosophy, the unity of the first principle which penetrates the universe was succeeded by a duality; namely, (*a*) the first form, identical with the intelligence, and (*b*) the first matter, by which the form is supported (*ibid.* v. 532). Form can neither exist without matter, nor matter without form (*ibid.* p. 562).

Attitude Toward Avicebron.

Albertus Magnus not only recognizes the originality of Avicebron in his doctrine of the first matter and the first form, but also in his doctrine of human free-will; he shows this by calling Solomon ibn Gabirol the only philosopher who represents the first principle as acting through an individual will (*ib.* p. 549). The strange impression which the doctrine, as outlined in the "Fons Vitæ," produced upon him led him even to suspect that this book was not written by Avicebron himself, but was foisted upon him by some sophist (p. 550; compare "Summa Theologiæ," i. quæstio 20; "De Intellectu et Intelligibili," I. i. chap. 6). This did not hinder him, however, from appropriating in certain points, as for instance in the division of forms, the doctrines outlined in that work ("De Natura et Origine Animæ," i. chap. 2; compare "Fons Vitæ," ed. Bäumker, iv. 32, 255). Quite different from his attitude toward the doctrine of Gabirol is his attitude toward that of Maimonides, the Rabbi Moyses Ægyptus, as he calls him, from whose "Moreh Nebukim," which he quotes under the title "Dux Neutrorum," he not only took single passages, but entire sections, and incorporated them into his works.

Like Maimonides, standing essentially upon the ground of Arabic-Aristotelian philosophy, Albertus Magnus, in his effort to harmonize the doctrines of Biblical revelation, followed in many points the author of "Moreh Nebukim." But, nevertheless, being inferior to the Jewish thinker in the energy and solidity of his conception of the world, he was not able to establish even approximately harmonious relations between reason and revelation as Maimonides had done. The fundamental principle of his doctrine of the knowledge of God was that, as between the finite and the infinite there exists not the least analogy, therefore the same attribute, applied to the finite and to the infinite, does not signify the same thing ("De Causis," p. 551). He was undoubtedly influenced by Maimonides ("Moreh," i. 56) when he agrees expressly with his allegation that, except by divine grace, there is no other knowledge of God possible than by negative qualifications ("De Causis," p. 593; "Moreh," i. 58).

Follower of Maimonides.

Albertus Magnus follows Maimonides in the theory of Creation to a greater extent than any one would suspect even from the lengthy verbatim quotations. World-beginning and eternity, Biblical and Aristotelian cosmogony, are two systems of philosophy that are irreconcilable. Albertus Magnus follows the guidance of Maimonides the more willingly on this point, since the latter had succeeded in shaking the Aristotelian proofs of the eternity of the world, without departing, however, from the principles of Aristotelianism ("Moreh," ii. 13–25; compare i. 74).

What Albertus says about this matter in his "Physics" (viii. 1, chaps. xi., xv.) is derived partly from the ideas contained in the "Moreh," partly from long textual selections taken from the same work. Following Maimonides, who refutes the proofs produced by the Peripatetics concerning the eternity of the world ("Physics," viii. 1, chap. xi.; "Summa Theologiæ," ii. 1, 4, 3; compare "Moreh," ii. 14), Albertus is of opinion that the eternity of the world must be rejected principally for this reason, that, if any one accepts the views of the Peripatetics, the world would have been evolved by natural force, and would, therefore, not be the work of a Creator acting with liberty and intention ("Physics," viii. 1, chap. xiii.; compare "Moreh," ii. 19, 24).

Concerning the laws of a world already in existence, Aristotle committed the error of raising the question whether the world, and consequently these laws, be eternal or be simply evolved; a point explained more fully by a famous simile of Maimonides ("Physics," viii. 1, chap. xiv.; compare "Moreh," ii. 17). Albertus' attitude toward Maimonides' doctrine of prophecy was peculiar; he could scarcely avoid being powerfully influenced by Maimonides' ingenious exposition of this problem. Albertus' explanations concerning the difference between divination in the dream and vision, as well as his explanations of the fundamental diversities in the natural dispositions of men, by which also the varying capacity of different people for knowing the future and hidden things is accounted for ("De Divinatione," chap. iii. *et seq.*), are undoubtedly taken from the "Moreh Nebukim."

But since, according to his distinction between natural and supernatural knowledge, prophecy proper can not belong to the *lumen naturale*, he adopts the view of Maimonides for the explanation of natural prophecy only, as it occurred also in the pagan world. But, on the other hand, Maimonides' profound and penetrative method of bringing nearer to our understanding the historical phenomenon of prophecy, and of representing many visions of the prophets as merely psychical phenomena—which Maimonides supported on passages of the Bible—appears to Albertus but a frivolous attempt to trace back the opinions of the philosophers to the Bible ("Summa Theologiæ," xviii. 76; "De Causis," v. 563). Of the writings of Albertus which did not escape the attention of Italian and Spanish Jews, some were translated into Hebrew at the beginning of the fourteenth century (Steinschneider, "Hebr. Uebers." pp. 277 *et passim*).

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J. G.

ALBINUS: Roman procurator of Judea from 61 to 64 (Jos. "Ant." xx. 9, § 1). While on his way from Alexandria to his new post he was met by a delegation of Jews, who demanded the punishment of the high priest Ananias. Albinus sent him a threatening letter, and three months later deposed him. Albinus endeavored sincerely to restore peace in Jerusalem, and had many of the Sicarii executed. Some, however, he permitted to go free on payment of a ransom. In the dispute between Joshua (Jesus) ben Damnai and Joshua (Jesus) ben Gamla concerning the office of high priest, Albinus sided with the former, who sent him presents every day. This description of Albinus by Josephus in the "Antiquitates" is, as Grätz ("Gesch. d. Juden," 4th ed., iii. 445) remarks, much milder than that in the "De Bello Judaico," according to which Albinus administered his office far worse than even his predecessor, Festus. There was no wickedness he would not commit. He robbed individuals of their property, and imposed oppressive taxes upon the people. On receipt of bribes, he liberated Roman decurions who had been imprisoned for deeds of violence. Even the revolutionary elements of the land were able to buy his friendship, so that their number constantly increased. Josephus ("B. J." ii. 14, § 1) does not scruple to call him the robber chief (ἀρχιλῃστής) and the tyrant of the wicked. Hegesippus ("De Excidio Hierosolymitano," ii. 8) says of him that to the poor he was a tyrant and to the rich a slave. Zonaras, in his "Chronicle" (ed. Pinder, vi. 17), judges him more leniently.

Both Josephus and Hegesippus admit that, when compared with his successor, Gessius Florus, Albinus might be considered good, were it not that through his connivance with the robbers he sowed the seed of the subsequent rebellion. When a certain Jesus, son of Ananias (or Ananos), predicted the destruction of Jerusalem, he was brought before Albinus, who had him cruelly tortured; but when the procurator saw that the prophet would not recant, he allowed him to go free as a harmless madman (Josephus, "B. J." vi. 5, § 3; Hegesippus, v. 44). Lucceius Albinus, who was appointed to the governorship by Nero and subsequently to that of Tingitana by Galba, and previously by Nero to that of the province of Mauretania Cæsariensis (Tacitus, "Historia," ii. 58, 59), and who, together with his wife and intimate friends, was executed by order of Vitellius, is, according to all accounts, identical with Albinus. S. Kr.

ALBO, JOSEPH: Spanish preacher and theologian of the fifteenth century; known chiefly as the author of the work on the fundamentals of Judaism "'Iḳḳarim" (Principles). Little is known of the details of his life. Monreal, a town in Aragon, is generally assumed to have been his birthplace; but this surmise rests upon doubtful evidence. Astruc, in his report of the prolonged religious debate held at Tortosa in 1413–14, mentions Albo as one of the Jewish participants, and says that he was the delegate of the congregation of Monreal. But in the Latin account of the great verbal battle no reference is made to this locality; and there is, consequently, good ground for doubting the correctness of the assertion. Graetz believes that Albo could not have been less than thirty years of age when he was sent to take part in the disputation referred to, and he accordingly places the date of Albo's birth not later than 1380. It seems to be certain that he died in 1444, although some have been of the opinion that his death occurred in 1430. He is mentioned, however, as preaching at Soria in 1433.

The use Albo makes of medical illustrations creates the presumption that he was an adept in medical science, which suggests that he may have practised medicine, thus emulating the excellent tradition of earlier Jewish writers on philosophical subjects. He shows himself also fairly well versed in the systems of Arabic Aristotelians, though his knowledge of their works was in all probability only second-hand and obtained through Hebrew translations. His teacher was Ḥasdai Crescas, the well-known author of a religio-speculative book, "Or Adonai." Whether Crescas was still living when Albo published his "'Iḳḳarim" has been one of the disputed points among the recent expounders of his philosophy. Albo's latest critic, Tänzer ("Die Religionsphilosophie des Joseph Albo," Presburg, 1896), clearly establishes the fact that the first part of the work must have been composed before the death of Albo's master.

The opinions of modern students of medieval Jewish philosophy are divided as to the intrinsic worth of Albo's expositions. Munk, while conceding that "'Iḳḳarim" marks an epoch in Jewish theology, is exceedingly careful to accentuate its lack of value as a philosophical production (see Munk, "Mélanges," p. 507). Graetz is still more pronounced in

His Significance.

his refusal to credit the book with signal qualities calling for recognition. He charges the author with shallowness and a fondness for long-spun platitudes, due to his homiletic idiosyncrasies, which would replace strict accuracy of logical process by superabundance of verbiage (Grätz, "Gesch. d. Juden," viii. 157). Ludwig Schlesinger, who wrote an introduction to his brother's German translation of the "'Iḳḳarim" (Frankfort-on-the-Main, 1844), avers that Albo did little more than schedule, on a new plan, the articles of faith of Maimonides. On the other hand, S. Back, in his dissertation on Joseph Albo (Breslau, 1869), places him on a high pedestal as "the first Jewish thinker who had the courage to coordinate philosophy and religion, or even to make both identical." "Albo," says Back, "did not merely give the Jewish religion a philosophical foundation; he made philosophy preeminently religious in its contents." The purpose of the book was neither to coordinate religion and philosophy nor to build up a strictly logical system of dogmatics. Much fairer to the vital intentions of the author is the theory developed by Tänzer, that the "'Iḳḳarim" constitutes in reality a well-conceived contribution to the apologetics of Judaism.

His "'Iḳḳarim."

The work was not composed in its entirety at once. The first part was published as an independent work. It develops the gist of Albo's thought; and it was only when its publication brought down upon him a perfect deluge of abuse and criticism that he felt impelled to add to it three more sections—by way, as it were, of amplification and commentary on the views advanced in the first. In his preface to the second part Albo delivers himself of a vigorous sermon on the subject of his censors: "He that would criticize a book should, above all, know the method employed by its author, and should judge all the passages on a certain subject as a whole." He castigates the hasty and careless procedure of those who will pass judgment on an author without remembering this fundamental requirement of sound criticism. Albo's opponents certainly did not handle him delicately. He was accused, among other things, of plagiarism. It was maintained that he appropriated the thoughts of his teacher Crescas especially, without giving him due credit. This accusation has been repeated, even in modern times, by no less a scholar than M. Joël. Examination of the incriminating evidence, however, does not substantiate the indictment. Crescas having been Albo's teacher, the similarities are only such as might be reasonably expected in the writings of both preceptor and disciple.

Popular as the loose statement is, that Albo was actuated to write his "'Iḳḳarim" by a desire to reduce to a more handy number the thirteen articles of faith drawn up by Maimonides, it must be dismissed as erroneous. The enumeration of fundamental dogmas or principles of religion is an incidental result of Albo's inquiry, not the primary and essential motive. It is an open question how far the claim may be pressed that Judaism has produced an independent philosophy of religion. But whatever labor was devoted to this field by Jewish thinkers was, in every case, primarily prompted and inspired by the ardent desire to defend the citadel of Jewish faith against the assaults of its enemies. Taking a broad survey of the whole field, it may safely be said that at four different periods Judaism must have been under the stress of this duty. When, in Alexandria, Greek thought laid siege to the fortress of Judaism, the consequent urgency of a sufficient resistance produced Philo's system. The second reasoned exposition of Judaism was produced at the time of the controversies with Karaism and under the influence of the polemics of the Mohammedan schools. Maimonides, in turn, represents the reaction exerted by the Arabic Aristotelian schoolmen. And, finally, Albo enters the lists as Judaism's champion under the challenge of Christian doctrine. This characteristic element, in the genesis of whatever system of philosophical dogmatics Judaism evolved, must be constantly borne in mind in judging any phase or feature of the system, and especially in forming an estimate of Albo's method.

Philosophy and Apologetics.

Times of controversy concerning spiritual things call, naturally, for the systematization of one's own fund of philosophy. Much has been written on the subject of the dogmatic or undogmatic nature of Judaism. Certain it is that the inclination for elaborating creeds has tempted the Jewish theologians to frame dogmas only in critical times of heated controversy. Albo had many predecessors in this field, both among the Rabbinites and the Karaites. But, strange as it may seem, he only followed the example of Abba Mari ben Moses ben Joseph of Lunel, one of the most outspoken leaders of the anti-Maimonists (in his "Minḥat Ḳenaot"), and of Simon ben Ẓemah Duran (in his "Magen Abot"), in limiting the fundamental "roots" to three—namely, the belief in the existence of God; in revelation; and in divine retribution, or, if it be preferred, in immortality. In the formulation of other articles of faith the controversies to which the compilers had been exposed, and in which they had taken part, influenced, to a large extent, both the selection of the specific principles to be accentuated and the verbal dress in which they were arrayed. Similarly in the case of Albo, his selection was made with a view to correct the scheme of Maimonides in those points where it seemed to support the contentions of the Christian dogmatists and controversialists. Maimonides himself had been influenced by a desire to obviate certain Christian and Mohammedan contentions. His emphasis upon the absolute incorporeality of God only finds its true light when the doctrine of the incarnation is borne in mind. His Messianic expectation, with the stress upon the constancy with which its future fulfilment is to be looked for, had also an anti-Christian bearing. But this very point, the Messianic dogma, had in turn—soon after Maimonides—become a source of grave anxiety to the Jews, forced, as they were, to meet in public disputations the champions of the regnant and militant Church. Among the spokesmen of the Church not a few were converts from Judaism. These were not slow to urge this Messianic dogma of Maimonides as far as they might, to embarrass the defenders of Judaism.

Distinctive Features of Albo's Scheme.

Before Maimonides the question of the corporeality of the Messiah appears not to have been among the problems discussed and debated in the polemics between the Church and the Synagogue. But half a century after him, when his Messianic doctrine had been accepted as one of the essential articles of the faith, it is this very point that is pushed into the foreground of the discussions. Having participated in one of these public disputations, Albo must have become conscious of the embarrassment which the Maimonidean position could not but occasion to the defenders of Judaism. In his scheme, therefore, the Messiah is eliminated as an integral part of the Synagogue's faith. In its stead he lays stress upon the doctrine of divine retribution. Graetz has argued that Albo was prompted by a desire to

Christianize Judaism. The contrary is the truth. In order to deprive the Christian disputants of their favorite weapon, and with the clear purpose of neutralizing Maimonides in this respect, Albo ignores the Messianic hope.

This apologetic interest marks his disquisition in its entirety. The title of his book indicates his method at the very outset. Basic to his investigation is the recognition that "human happiness is conditioned by knowledge [עיון] and conduct." But "human intellect can not attain unto perfect knowledge and ethical conduct, since its power is limited and soon exhausted in the contemplation of the things the truth of which it would find; therefore, of necessity, there must be something above human intellect through which knowledge and conduct can attain to a degree of excellence that admits of no doubt." The insufficiency of human intellect postulates the necessity of divine guidance; and thus it is the duty of every man to know the God-given law. But to know it is possible only if one has established the true principles, without which there can be no divine law. Seeing that on this vital theme there are so much divergence, confusion, and shallowness, Albo resolves to erect a structure for the true religion.

Fundamental Principles.

His great criterion in this his search is the question, What principles are indispensable to a religion that is both divine and true? All revealed religions —and it is in behalf of revealed religion that he sets out on his excursion—recognize three fundamental principles. But would the identity of these three principles in revealed religions not entitle the devotees of each to claim their own as the one true religion? No, replies Albo: these three principles may be alike indispensable to the so-called revealed religions, and, therefore, basic to any religion claiming to be revealed; but only that religion is the true one that understands these basic thoughts correctly. And the test for this correctness of understanding he holds to be the further recognition of certain other truths and inferences that must follow logically from the acknowledgment of the three fundamentals. Unless a revealed religion accept all of these inferences, it is not to be recognized as the one true religion. Now Judaism is not only based upon the three fundamental principles, but it acknowledges also the binding force of the inferences from them. As a consequence, Judaism is the true revealed religion. Having drawn this conclusion, Albo has attained the end for which he undertook his investigation. His purpose, as this analysis of his introduction shows, was not to place Judaism upon a solid philosophical foundation, but to vindicate for Judaism, as opposed to the other revealed religions, the right to the distinction of being the true revealed religion. His argument may be open to serious objection. It is certainly true that he starts with a *petitio principii*. He assumes that religion is revealed; and writes as a theologian, not as a philosopher. But his theology is triumphant. Granting his premises, one can not but concede the consistency of his deductions.

His Peculiar Terminology.

Albo's terminology is probably original with him. The three fundamentals he designates *'iḳḳarim*, or roots (*'iḳḳar shorashim*; Dan. iv. 12 [15], 20 [26]). Hence the title of his work. The (eight) derived and necessary truths—upon the recognition and correct application of which depends whether the revealed religion prove itself to be the true religion—he calls *shorashim*, or secondary roots. Both of these—the 'iḳḳarim and the shorashim—are indispensable to the subsistence of the trunk of the tree. The branches, however, are not in this category. Traditional customs and other outgrowths, of which there are a great number in every religion—the *'anafim* (twigs), as he calls them—are not absolutely necessary to the life of religion. They may be removed or may die off, and still the trunk will subsist. Since the three 'iḳḳarim are the same in all religions, Albo calls them also the *'iḳḳarim kolelim* (the universal principles or roots; see Tänzer's work quoted above). The eight shorashim he styles sometimes *'iḳḳarim peraṭiyim*, as well as, in some cases, *'iḳḳarim meyuḥadim* (specialized or particular roots). But his terminology is not consistent throughout the work.

In the elaboration of his scheme Albo finds ample opportunity to criticize the opinions of his predecessors. He seems to be anxious to keep all heresy-hunting within proper bounds. Accordingly, he endeavors to establish the boundary-lines between which Jewish skepticism may be exercised without risk of forfeiture of orthodoxy. His canon for distinguishing heterodoxy from orthodoxy is the recognition of the truth of the Torah. But a remarkable latitude of interpretation is allowed; so much so, that it would indeed be difficult under Albo's theories to impugn the orthodoxy of even the most liberal. He rejects the assumption that creation *ex nihilo* is an essential implication of the belief in the Deity; and criticizes with a free hand the articles of faith by Maimonides, and also the six that Crescas had evolved. He shows that neither Maimonides nor Crescas keeps in view his own fundamental criterion; namely, the absolute indispensability of a principle without which the trunk of the tree could not subsist; and on this score he rejects most of their creed.

According to Albo, the first of his fundamental root-principles—the belief in the existence of God—embraces the following shorashim, or secondary radicals: (1) God's unity; (2) His incorporeality; (3) His independence of time; and (4) His perfection: in Him there can be neither weakness nor other defect. The second root-principle—the belief in revelation, or the communication of divine instruction by God to man —leads him to derive the following three secondary radicals: (1) The appointment of prophets as the mediums of this divine revelation; (2) the belief in the unique greatness of Moses as a prophet; and (3) the binding force of the Mosaic law until another shall have been divulged and proclaimed in as public a manner (before six hundred thousand men). No later prophet has, consequently, the right to abrogate the Mosaic dispensation. Finally, from the third root-principle—the belief in divine retribution—he derives one secondary radical: the belief in bodily resurrection. According to Albo, therefore, the belief in the Messiah is only a twig or branch. It is not necessary to the soundness of the trunk. It is, hence, not an integral part of Judaism. Nor is it true that every law is binding. Though every single ordinance has the power of conferring happiness in its observance, it is not true that every law, or that all of the Law, must be observed, or that through the neglect of one or the other law, or of any part of the Law, the Jew violates the divine covenant. The anti-Paulinian drift and point of this contention are palpable.

The style of Albo's work is rather homiletic. His phraseology suffers from prolixity; and his argumentation is at times exceedingly wearisome. Nevertheless, his book has come to be a standard popular treatise, and notwithstanding the severe polemics against Albo, made by Isaac Abravanel and others, it has wielded considerable influence in shaping the religious thoughts and confirming the religious beliefs of the Jews.

[The first edition of the "'Iḳḳarim" appeared at Soncino, 1485; it was published with a commentary under the title of "Ohel Ya'aḳob," by Jacob ben Samuel Koppelman ben Bunem, of Brzesc (Kuyavia), Freiburg, 1584, and with a larger commentary ("'Eẓ Shatul") by Gedeliah ben Solomon Lipschitz, Venice, 1618. From the later editions the passages containing criticisms on the Christian creed, in Book III. chaps. xxv., xxvi., have been expunged by the censor, while Gilbert Genebrard wrote a refutation of the same with valuable notes. This refutation was published with his own remarks by the baptized Jew Claudius Mai, Paris, 1566 (see Schlesinger's translation, notes on p. 666). The "'Iḳḳarim" has been translated into German by Dr. W. Schlesinger, rabbi of Sulzbach, and his brother, L. Schlesinger, wrote an introduction to the same, Frankfort-on-the-Main, 1844.

A very favorable view of Albo's work is expressed by L. Löw, "Ha-Mafteaḥ" (Gross-Kanizsa), pp. 266–268; Karpeles, "Gesch. der Jüd. Lit." pp. 815–818; Brann, "Gesch. der Juden," ii. 208, and Bloch, in Winter and Wünsche, "Gesch. der Jüd. Lit." ii. 787–790. As to Albo's dependence on Crescas, Simon Duran, and others, see M. Joël, "Don Chasdai Crescas' Religionsphilosophische Lehren," pp. 76–78, 81, Breslau, 1866; Jaulus, in "Monatsschrift," 1874, pp. 462 *et seq.*; Brüll, in his "Jahrbücher," iv. 52; and Schechter, in "Studies in Judaism," pp. 167, 171, 352, and notes 19 and 24. K.]

Bibliography: Tänzer, *Die Religionsphilosophie des Joseph Albo*, Presburg, 1896; Munk, *Mélanges*, p. 507; Grätz, *Gesch. d. Juden*, 2d ed., viii. 115 *et seq.*, 157–167; M. Eisler, *Vorlesungen über die Jüd. Philosophen des Mittelalters*, iii. 186 *et seq.*; Kaufmann, *Gesch. der Attributenlehre*, index, *s.v.*; idem, *Die Sinne*, index, *s.v.*; S. Back, *Joseph Albo*, Breslau, 1869; Schechter, *The Dogmas of Judaism*, in *Jew. Quart. Rev.* i. 120 *et seq.*

E. G. H.

ALBY (ALBI): Ancient cathedral town, capital of the department of Tarn, France, forty-two miles northeast of Toulouse. It gave its name to the famous Christian sect, the Albigenses, whose struggles against the Church of Rome were so fatal to the Jews of southern France. At the council held at Alby in 1254 for the purpose of exterminating the adherents of that sect, the most barbarous decrees were promulgated against the Jews. In 1320 the small Jewish community of Alby, together with the communities of Bordeaux and other towns, was annihilated during the Pastoureaux riots. The Jews, informed of the advance of the Pastoureaux, took refuge in Castel-Narbonnais. Hearing that the Pastoureaux had been arrested by the count of Toulouse, they left the castle. The mayor despatched to them a relation of his in order to shelter them in the fortified town of Carcassonne; but the messenger, animated by a hatred of the Jews, delivered them to their enemy, who slaughtered them all.

Bibliography: Muratori, *Scriptores Rerum Italicarum*, iii. 682; *'Emeḳ ha-Baka*, ed. Wiener, p. 46.

I. Br.

ALCALÁ DE GUADAIRA: A town seven miles east of Seville, Spain. At one time it had a small Jewish community, whose synagogue was razed by order of Archdeacon Ferrand Martinez, in December, 1390. Its members soon after were put to the sword. M. K.

ALCALÁ DE HENARES: A walled town in New Castile, Spain, situated on the right bank of the Henares, about seventeen miles from Madrid; birthplace of Cervantes (1547). In the Middle Ages its Jewish community was under the jurisdiction of the archbishop of Toledo, who exercised the right to nominate its rabbis and appropriated part of the taxes that the Jews were obliged to contribute, which, in 1291, amounted to 6,800 maravedis (about $23,000) in gold. The Ordinance of Alcalá, issued, in 1348, by Alfonso XI. of Castile, is well known for its important influence on Spanish-Jewish history. The community of Alcalá possessed several synagogues; the largest stood on the Calle de la Xinoga ("Synagogue Street"), in which, as well as in the Calle Mayor ("High Street"), the Jews had their dwellings. In the courtyard of a large house in the Calle Mayor was a small synagogue; and between the Calle Mayor and the Calle de Santiago the Jewish slaughter-house was situated. Menahem b. Zerah lived here as rabbi from 1361–68.

A convert, Pero Ferrus, who delighted in writing satirical verses upon his former coreligionists, once lampooned the rabbis of Alcalá. Equal to the occasion, the rabbis answered him in good Castilian poetry (Kayserling, "Sephardim," p. 73; Grätz, "Gesch. d. Juden," 2d ed., viii. 82). From the University of Alcalá the famous Polyglot Bible was issued during the years 1514–17. Many baptized Jews had a share in the compilation of this extraordinary work, which, from the proximity of Complutum—an ancient Roman town—was called also the Complutensian Bible. The most prominent among the Jewish collaborators were Alfonso de Zamora, who lived here from 1514 to 1544; and Paulo Coronel and Alfonso de Alcalá, who made the Latin translation. The magnificent palace built here by Cardinal Ximenez of Cisneros, at whose expense the work was undertaken, until recently contained the state records; and in its spacious halls were to be found, admirably arranged, the records of the victims of the Inquisition. There are several other cities in Spain that bear the name Alcalá.

Bibliography: Zunz, in *Zeitschrift f. d. Wissenschaft des Judenthums*, i. 138; Jacobs, *Sources of Spanish-Jewish History*, pp. 1–6; *Boletin de la Real Academia de la Historia*, xvii. 184 *et seq.*; Asher b. Jehiel, *Responsa*, No. 2, § 100.

M. K.

ALCALÁ LA REAL: A town in Jaen, Spain, which sheltered a few Jews in the Middle Ages, and was the birthplace of Alfonso de Alcalá, so prominent in the preparation of the Polyglot Bible. M. K.

ALCAN, EUGÈNE: French litterateur, painter, and poet, who embraced Christianity; born in Paris in 1811; died about 1898. He was a brother of Alphonse Alkan; but the reason for the difference in the orthography of the family name has never been explained. Alcan was the author of the following works: (1) "La Légende des Âmes: Souvenirs de Quelques Conférences de Saint Vincent de Paul" (1879); (2) "La Flore Printanière: Souvenirs du Berceau et de la Première Enfance" (1882); (3) "La Flore du Calvaire: Traits Caractéristiques de Quelques Voies Douloureuses" (1884); (4) "Les Cannibales et Leur Temps: Souvenir de la Campagne de l'Océanie sous le Commandant Marceau, Capitaine de Frégate" (1887); (5) "Les Grands Dévouements et l'Impôt du Sang" (1890); and (6) "Récits Instructifs du Père Balthazar" (1892).

Bibliography: De Gubernatis, *Dictionnaire International des Écrivains du Jour*, s.v.

F. H. V.

ALCAN, FÉLIX: French publisher and scholar; born at Metz, March 18, 1841; grandson of Gerson Lévy, author of "Orgue et Pioutim," and son of a well-known publisher at Metz. Having finished his studies at the lyceum of his native city, he entered the École Normale Supérieure of Paris in 1862. When he left it in 1865 he became a lecturer on mathematics till 1869, when he undertook the management of his father's publishing business at Metz. In 1872 he went to Paris, where in the following year he entered the old publishing-house of Germer-Baillière, of which he became the head in 1883. In 1880 he originated a series of school-books for use in the lyceums; this series embraced works on science, history, and philosophy. The publications of his firm include the most considerable works on philosophic subjects published in France. In 1895 he was created knight of the Legion of Honor. He is a member of the Central Committee of the Alliance Israélite Universelle.

Bibliography: Gubernatis, *Dictionnaire International des Écrivains du Jour*, i. 35, 36.

I. B.

ALCAN, MICHEL: French engineer, politician, and author; born at Donnelay, in the department of Meurthe-et-Moselle, France, 1801; died at Paris, 1877. During his youth his merits as a mechanical engineer were recognized by the Society of the Friends of Labor, which awarded to him its silver medal. In Paris he took part in the political events connected with the revolutions of 1830 and 1848. In the latter year he was elected to the National Assembly, and voted with the advanced political party called "The Mountain." After a brilliant political career, he resumed his early studies and graduated from the École Centrale as engineer. In 1845 he was appointed professor of the arts of spinning and weaving in the Conservatoire des Arts et Métiers, which position he occupied until his death. In 1859 he was elected a member of the Jewish Consistory of Paris; in 1867, a member of the Central Consistory in place of Salomon Munk.

Among his works are: "Essai sur l'Industrie des Matières Textiles," 1847; 2d ed., 1859; "La Fabrication des Étoffes, Traité Complet de la Filature du Coton," 1864; "Traité du Travail des Laines," 1866; "Traité du Travail des Laines Peignées," 1873, etc.

Bibliography: *La Grande Encyclopédie*, s.v.; *Archives Israélites*, 1877.

J. W.

ALCAN, MOŸSE: French publisher and litterateur· born in 1817; died in Metz, May 14, 1869; father of the Parisian publisher Félix Alcan. He was a member of the Jewish consistory of Metz and one of the judges of the Tribunal of Commerce. Alcan contributed to the "Archives Israélites" and the "Revue d'Austrasie" a number of poems, sonatas, and cantatas, such as "Noéma" (1841); "Ruth," a Biblical hymn, dedicated to Carmoly (1843); and "Spartacus," a cantata performed at the public concert of the Société de l'Union des Arts, at Metz in 1852, and at Damascus, 1860. J. W.

ALCAÑIZ: A town in the province of Teruel, Aragon, Spain; situated sixty-three miles southeast of Saragossa. As early as the thirteenth century Jews were resident there. The grand master of the Order of Calatrava, to whom, in 1306, the king of Aragon had presented the town, received under his care, with the king's permission, thirty Jewish families, presumably refugees from France (Jacobs, "Sources," No. 914, p. 52, and the other documents listed, *ibid.* p. 245). To aid in the conquest of Naples, the Jews of Alcañiz loaned King Alfonso V. the sum of 2,225 florins (about $1,120, or £224) in gold. At the disputation in Tortosa, in 1413, they were represented by Don Joseph Ardot and Don Meir Alcova. In Alcañiz there existed a law which imposed a fine of seven sueldos upon any Jew who wished to leave the city for the purpose of settling elsewhere.

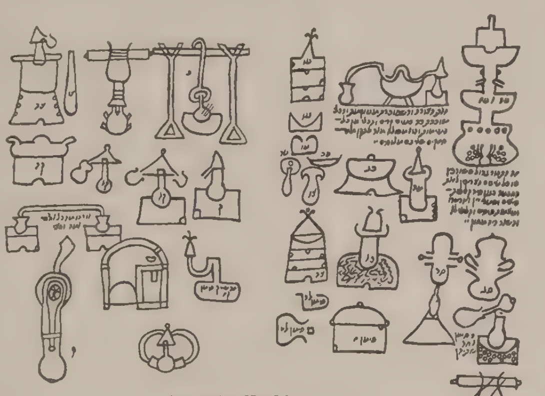
M. K.

ALCHEMY: The undeveloped chemistry of the Middle Ages, characterized by belief in the transmutation of base metals into gold, the discovery of a panacea, etc. Traces of the connection of Jews with the science of Alchemy are very scanty in Hebrew literature. Not a single distinguished adept is found who has left in a Hebrew form traces of his knowledge of the subject. There is, however, scarcely a single important ancient work upon the science which is not directly related to the Jews, with their traditions and their science. Alchemy, like others of the exact sciences, suffered from the introduction of foreign elements, and developed from a more or less secret science belonging to a particular craft, into a mysterious science dealing with changes in the organic as well as the metallic world. From the art of gilding, it became that of the gold-maker; passing from the simple solutions and chemical baths used in the goldsmith's workshop, it aimed at compounding the elixir of life and the philosopher's stone. In the evolution of Alchemy there are at least three epochs: The first, the Greek and Egyptian period; the second, the Arabic of the Middle Ages; and the last, or modern, period, extending from the sixteenth century to the present day. Undoubtedly the home of Alchemy was Egypt; and the researches of Berthelot show conclusively that the ancient Egyptian tradition concerning Alchemy has survived political changes and been preserved in a surprisingly correct form in Greek, old Roman, and medieval tradition.

Pseudepigraphic Writings.

Alchemy had already in the second or third century assumed a mystical and magical character, exemplified in such recipes as appear in the magic papyri. The whole syncretism of the East—Jewish and Egyptian gnosis, Greek mysteries, and Ophite speculations—combined to produce a current of thought which affected every mental production of the age. They were all thrown into the same alembic; and the result was expected to be another kind of philosopher's stone—a stone that could change this base mundane life into one of ethereal spirituality. Alchemy partook of the same peculiarity. Gods of the Pantheon, with Hermes at their head, the gods of Egypt, the patriarchs and prophets were pressed into the service of magic and Alchemy. A whole series of so-called pseudepigraphic writings exist, though they are not all of a purely religious character. To be great in one department meant to be great in every department—in the knowledge of all the mysteries. Hence all of the sages of the past were credited with such knowledge, and were considered as authors of books containing the information sought. Adam and Abraham have in their turn been described as authors of alchemistic treatises, and Moses is repeatedly met with as the author of such works. To Moses are ascribed the Greek treatise known as "Diplosis" (that is, the art of doubling the weight of gold), and the treatise "The Chemistry of Moses" (dealing with metallurgy), published by Berthelot in his "Collection des Anciens Alchimistes Grecs," Paris, 1887–88, ii. 300–315, iii. 287–301. In the Greek manuscript of St. Mark of the ninth century Zosimos quotes long passages from "The Chemistry of Moses."

More important than these texts is the one preserved in the magical papyri of Leyden, especially papyrus *W*, which contains many such chemical recipes, probably the oldest known. Among other powers and gods are mentioned Abraham, Isaac, Jacob, the angel Michael, and the Temple of Jerusalem. This work is the so-called "Eighth Book of Moses," or "The Key of Moses": the prototype for so many subsequent magical *claviculæ*, containing recipes intermingled with invocations and incantations. These recipes in the papyrus and in the "Book of Moses" are identical with those attributed to Pseudo-Demetrius, and belong to a particular class of practical recipes (Berthelot, *l.c.* iii. 288, note). Many of these recipes of practical metallurgy are to be found in the Latin *compositiones* of the eighth century. The date of the above-named papyrus is of the second or third century (compare Berthelot, "La Chimie au Moyen-Âge," i. 67). Berthelot refers to this work and to similar ones in order to show the Jewish origin of some portions of it (Berthelot, "Les Origines de l'Alchimie," pp. 53–57, Paris, 1885). King Solomon also comes in for a share in the history of Alchemy; and his "Labyrinth" is one of the old formulæ which have survived. Johanan Alemanno, in his "Ḥesheḳ Shelomoh" (Solomon's Desire) mentions a book of Alchemy as the work of Solomon (see Steinschneider, "Cat. Bodl." under "Solomon," col. 2296). One who lived much earlier had been credited with the knowledge of changing copper into gold: The name of Me-zahab, R. V. ("Waters of Gold"; Gen. xxxvi. 39), was interpreted to mean—according to Ibn Ezra in his commentary on the passage—that "he transmuted copper into gold."



Apparatus Used in Alchemy.

(From manuscript in possession of Dr. Gaster.)

Maria the Jewess.

Of a far less legendary character than all these seems to have been **Maria Hebræa**, who, according to Hoefer, made one of the most important discoveries in chemistry, for she is said to have discovered hydrochloric acid. Her name survives in the *balneum mariæ*, the *bain-marie*—a water-bath extensively used in chemical processes in which gentle heat is necessary; see cut, page 331. Manget, in his "Bibliotheca Chemica Curiosa" (Geneva, 1702), publishes (vol. ii., plate viii., fig. 6) the *symbolon* of "Maria Hebræa Moysis Soror" (see cut on next page). She is thus identified with Miriam, the sister of Moses. On the other hand, Ostanes, one of the oldest Greek writers, mentions her as "the daughter of the king of Saba" (Berthelot, "La Chimie au Moyen-Âge," iii. 125). In the Alexander book (2d part) of the Persian poet Nizami, Maria, a Syrian princess, visits the court of Alexander the Great, and learns from Aristotle, among other things, the art of making gold (see Bacher, "Leben und Werke Nizami's," ed. 1871, p. 76). Whatever the epoch of Maria may have been, her existence is a positive fact; and since she was mentioned by Ostanes, she belongs thus to the first period. Very extensive abstracts of her alchemistic works are given by Zosimus, the greatest of the Greek alchemists.

Syriac translations from the Greek (Berthelot, "Collection des Anciens Alchimistes Grecs," ii. 107, iii. 252), and then into Arabic—or, as it is often stated, into Hebrew—lead from the first to the second period. Kalid b. Jasiki—that is, Khalid b. Yazid (died 708)—figures as the oldest alchemist; and Berthelot does not question his existence. The following work is attributed to him: "Liber Secretorum Artis . . . ex Hebræo in Arabicum et ex Arabico in Latinum versus Incerto Interprete." This treatise has often been reprinted; in Manget, "Bibliotheca Chemica," ii. 183, and in the "Theatrum Chemicum," v. 186, Strasburg, 1660. Steinschneider ("Hebr. Uebers." pp. 852, 853) doubts the existence of a translation from "the Hebrew into Latin," as he has not seen it, and believes the statement to be an invention of the alchemists. Such a translation may have been made from the Arabic into Hebrew, as other treatises are in existence of which heretofore not the slightest indication had been found.

The Jewish writers of the Middle Ages were acquainted with this science. Judah ha-Levi mentions it in his "Cuzari" (iii. chap. liii.). Maimonides knew the writings of Hermes ("Moreh," iii. chap. xxix., where also other similar pseudepigraphic treatises are mentioned); in the same chapter Maimonides speaks of the Sabeans, whose statues of the planets correspond to the seven metals and the seven climates.

Gerson b. Solomon, the author of the compendium "Sha'ar ha-Shamayim," gives a succinct description of the fundamental theory of "Alḳiminiya" (ii. chap. ii.), being the science of changing base metals into gold. Gerson derived all his knowledge on the subject from Hebrew translations of Arabic writings (see Steinschneider, "Hebr. Uebers." pp. 9 *et seq.*).

Known to Jewish Writers.

Of the next important Arabic writer, Abul Kasim Majriti (tenth century), only a fragment of the Hebrew translation has been preserved in the Munich manuscript, No. 214, תכלית החכם ("The Aim of the Wise")—a kind of a compendium made by an anonymous writer of the fourteenth century containing merely the magical portion, and omitting the first part, which dealt with Alchemy (see Steinschneider, "Zur Pseudepigraphischen Literatur," pp. 28–51, and "Hebr. Uebers." pp. 853–854). This manuscript contains, in addition, an alchemistic treatise ascribed to Maimonides, and briefly described by Steinschneider ("Zur Pseudepigraphischen Literatur," pp. 26–27). It is in the form of a letter, as so many alchemists' writings often are.

At the bottom of the last page (the whole numbering four leaves: folio, 29*b*–33*b*) there is a note by the Spanish owner of the manuscript describing a method of transmutation of silver into gold, which he claims to have taken from an old book. This manuscript—which, according to Steinschneider, belongs to the fifteenth century—contains, furthermore, a treatise on divination by means of the palm-tree, ascribed to a certain Abu Aflah al-Sarakusti; it is described in detail by Steinschneider (p. 14). He was known in the fourteenth century to Profiat Duran and especially to Johanan Alemanno, the teacher of Pico di Mirandola, of the fifteenth century. Abu Aflah states that he derived his knowledge from the writings of King Solomon the Jew, thus connecting his science with old Hebrew tradition. From the same author a treatise on Alchemy is mentioned, by Alemanno, of which he made a copy in his "Liḳḳuṭim" (Collectanea) in the Hebrew translation. From this, Abraham Jagel—end of the sixteenth century; afterward called Camillo Jagel, author of the well-known Hebrew catechism "Leḳaḥ Ṭob" (The Good Doctrine)—made an abstract in his manuscript "Bet Ya'ar ha-Lebanon." I. S. Reggio, the first possessor of this manuscript, published a portion of this alchemistic treatise of Abu Aflah in "Kerem Ḥemed," ii. 46–48, v. 41–53, limiting himself to the historical introduction, in which it is set forth that the work is really that of a certain "Smn" (סמן) who had married the daughter of the king of Saba; his widow is the Biblical queen of Sheba, and she brought the knowledge of this stone—or other material which changed everything into gold—to Solomon, who then wrote it down in the book now translated by Abu Aflah.

Abul Kasim and Abu Aflah.

Jagel also wrote a chapter on the philosopher's stone in the same work, part iv., quoted above (see "Bikkure ha-'Ittim," 1828, ix. 14). The translation of the book on the palm-tree was, according to Steinschneider ("Hebr. Uebers." p. 849), made in the fourteenth century. It is dated 1391, and the author may have been the same who translated Majriti's work (*ib.* p. 854); in both cases the translation has evidently been made from the Arabic. The treatise ascribed to Plato in the same Munich manuscript is of a magic character. Steinschneider mentions further, in "Codex Berlin," 70, 2, a short treatise of only three pages on a subject somewhat akin to Alchemy, "Maleket Me ha-Zahab" (The Art of the Waters of Gold). See "Cat. Berlin," i. 46, and Steinschneider, "Hebr. Uebers." p. 967.

The "Codex Paris," No. 1207, contains, on some blank leaves, made by a late author, a Hebrew translation of the treatise "Quinta Essentia," written by a certain "Roman." Steinschneider ("Hebr. Uebers." p. 824) thinks it identical with the treatise of Pseudo-Raymond Lully, "Liber de Secretis Naturæ," or "Quintæ Essentiæ." His alchemistic writings—that is to say, those ascribed to him—are printed in full by Manget, "Bibliotheca Chemica Curiosa," i. 707–911. With Abraham de Portaleone's "De Auro, Dialogi Tres" (Venice, 1514), the end of all that has hitherto been written on the subject is apparently reached.

Montibus caput utrumque. Fumus complectitur Fumum et herbam
MARIA HEBRÆA
Moyſis ſoror

The Inventor of the Bain-Marie.

(From Manget, "Bibliotheca Chemica Curiosa.")

An Important Manuscript.

An important manuscript has, however, come into possession of the writer of this article which turns out to be a complete collection of alchemistic works. This manuscript—written in 1690, somewhere in the East or possibly Morocco, in a fine Spanish hand—is as complete a *bibliotheca alchemica Judaica* as one could desire. It is evidently a copy of a much older manuscript, as the copyist has often suggested corrections on the margin. It consists of two parts: the first embracing the Greek-Arabic period, with possibly one exception; the second, the alchemists of the Latin world. A large number of alchemists are mentioned here of whom no mention is made elsewhere, and the identification either of the authors or of the works of which abstracts are given in the Hebrew compilation is extremely difficult. In not few cases they have defied identification. The trend of the work is more in the direction of practical chemistry and of precise indications of the manner in which chemical operations are conducted. It resembles the so-called "Avicenna" of medieval Latin texts. Its completeness merits a tolerably full description. Passing through many hands, the original names have been corrupted, and thus the difficulty of identification is increased. That this compilation is old is shown by the fact also that we find here the alchemistic treatise of Abu Aflah al-Sarakusti, of which Alemanno had made the abstract mentioned above. It agrees absolutely with the manuscript.

The manuscript begins with a short note about the "Moon." In alchemistic terminology the moon is equivalent to silver, and the sun to gold. The next chapter deals with "Moon and Sun"; not a few treatises ascribed to Geber have the same title (compare "De Massa Solis et Lunæ," "Theatrum Chemicum," v. 429). Then follows a prescription entitled "La'alot ha-Zahab" (evidently a recipe for making gold, a "chrysopoiæa"). Now comes the treatise of Abu Aflah in full, with all the details that Reggio omitted when publishing Jagel's abstract. The next chapter is by the author of many anonymous—and, as a rule, old—treatises found in Manget and in the "Theatrum Chemicum." The chapter following is ascribed to a certain Johanan "Ashprmantt." This curious name seems to indicate the Greek alchemist "Johannes Archipresbyter," or according to medieval Greek, "Archiprètt." After these follows a compendium of fourteen books, counted as such, and each one taken from a different author. The first is called "Astuta," a name elsewhere unknown, but which may be identical with the mythical "Sastiton" mentioned in connection with another alchemistic or mystical work ascribed to King Solomon and quoted by Alemanno (see Steinschneider, "Cat. Bodl." col. 2297). This "Sastiton" is probably "Ostanes," the great alchemist, whose name is often written in medieval Latin texts "Astanes." The last two letters were afterward misread in the Hebrew into one by the copyist or by the writer of the older original. In this treatise is mentioned a master called "Humash" or "Homesh"; unquestionably Hermes is meant. The corruption was due to the Hebrew transliteration (המש=הרמש). About Ostanes, see Berthelot ("Chimie au Moyen-Âge," iii. 13, 116). Book ii. is ascribed to "Aliberto Manyo" (Albertus Magnus). The oldest Latin manuscript of Alchemy of the fourteenth century—studied in detail by Berthelot (*l.c.* vol. i.)—shows a marked similarity with this compilation (*ibid.* pp. 290 *et seq.*).

Book iii. is ascribed to "Spros" (unknown); Book iv., to "Aristotle"; Simon Duran (died 1425) knew a treatise written by Aristotle on four hundred stones and chemical preparations (see Steinschneider, "Zur Pseudepigraph. Lit." p. 82, Nos. 1 and 8). For a treatise of "Aristotle" agreeing more with this text, see Manget ("Bibliotheca," i. 638–650; and also "Theatrum Chemicum," v. 880–893). The sixth book is ascribed to "Yeber," the Pseudo-Geber (compare Manget, "Summa Perfectionis Magisterii," i. 519; and also Berthelot, "Chimie au Moyen-Âge," iii. 149). Of the authors of the following books, "Arcturus" (book vii.) is unknown. "Archelaos" (book viii.) is, on the contrary, often mentioned by ancient alchemists. Book ix. is the book of "Light." It may be the translation of "Speculum," a name borne by many works, such as Roger Bacon's and Geber's; or it may be the "Liber Lucis" of Joan de Rupescissa (Manget, ii. 84–87; and "Theatrum Chemicum," 1659, iii. 284–292). Book x. is by "Irimans of Kostantina"—probably Morienus, or by his full name, Morienus Romanus. Book xi. deals with the "Thirty Paths." Book xii., "Avisina," is Avicenna. A methodical practical treatise in the old Latin manuscript of the fourteenth century bears his name (Berthelot, *l.c.* i. 293). This Latin text—which is, according to Berthelot, the source of the alchemistic sections in Vincentius of Beauvais's work "Speculum Naturale"—is of special interest, as in it is found an interpolated list of alchemists, among whom are "Isaac the Jew," and a certain "Jacob, a philosopher," who played important rôles. A pope is also mentioned; and among the authors in the manuscript is also "The Pope."

Bain-Marie as Used by Alchemists.
(From Manget, "Bibliotheca Chemica Curiosa.")

The book of "Razis"—here book xiii.—is found also in the old Latin manuscript; only the text has been divided into two sections, of which the first is ascribed to "Abubacar" and the second to "Razis" (Berthelot, *l.c.* i. 306–310, 311). The second treatise is identical with the one that goes under the name of Aristotle in "Theatrum Chemicum" (iii. 56) as "De Perfecto Magisterio," while Razis' treatise has the title "Lumen Luminis," and that of Abubacar "Liber Secretorum." The last book, xiv., is ascribed to Plato. In the Latin manuscript of the fourteenth century an alchemistic treatise was ascribed to Plato under the name of "Anagnensis," probably connected with the "Nomes" of Plato (see Steinschneider, "Zur Pseudepigraphischen Literatur," p. 52, and his "Hebr. Uebers." p. 849). In "Theatrum Chemicum," v. 101 *et seq.*, is also published "Platonis Libri Quatuor cum Commento Hebuhabes Hamed: Explicatus ab Hestole." It differs somewhat from the Hebrew text, and is mentioned here because Berthelot, in speaking of this treatise of Plato (found also in the old Latin manuscript), pointed to the "Aron noster," referred to in the commentary as being a Jew. This is doubtful, however, as he is not mentioned as "Judæus."

A double glossary of Arabic and Greek words concludes this first part of the manuscript, in which, with the exception of Albertus Magnus, all the authors mentioned belong to the Greek-Arabic period as reflected in compilations of the thirteenth century.

Contents of Second Collection.

To a later period belong the authors of the second "Collection" (כולל), as it is called in the manuscript. It must suffice to mention merely the names, as only a few of them are prominent and known elsewhere as authorities in Alchemy. The list begins with "Mestre Arnaldes"—Arnaldus de Villanova (flourished 1300). Many of his works have been translated into Hebrew (see Steinschneider, "Hebr. Uebers." pp. 778 *et seq.*, under "Arnaldes" in the index), but outside of this manuscript no trace has been found of the alchemistic writings. For the Latin texts, see Manget, *l.c.* i. 662–706; "Theatrum Chemicum," 1659, iii. 118–136, and iv. 515 *et seq.* "Joane Ashkenazi" is then mentioned; perhaps "Theodonicus" or "Theotonicus," whose name was afterward changed by popular etymology into "Teutonicus" (see Berthelot, *l.c.* i. 71). "Messir Piero Dabano" is none other than the famous Petrus Bonus, author of the "Margarita Pretiosa" (Manget, *l.c.* ii. 1–79; "Theatrum Chemicum," 1660, v. 507). Less known, or perhaps unknown, are the following names mentioned in this part of the manuscript (accompanying each some short abstract is given): Nicolo d'Inglitera, "who had left England together with his art"; Mestero Ermano de Normandia; Messer Andrea de Napoli; Bartolomeo dal Tempio; Messer Guaspare della Bolonya; Cristofano della Bolonya; Messer Joane Botrio; Frate Elia ("Helia," "Alia," occurs very often; a certain Ylia is mentioned in Plato's "Quartorum"); Messer Simone Reco, who had "made the white vestment"; Gulielmo da Monte Polaseno. The last on the list is a certain "Romito," who speaks on the "Partikolare." This name is the only one that might help to fix the time and place of this compilation. In folio 130*b* the following statement appears: "These artifices were given me by Mestro Yacopo Davinisia (*i.e.*, Jacob of Venice), who performed them in Rome before the Cardinal della Colonna, and I have given him, for teaching them to me, sixty florins." Unfortunately there were fourteen cardinals of the name Colonna between the years 1230 and 1665—the latest possible date for this manuscript, which is a copy made in 1690. The reference to Rome, though explicit enough, may refer only to the place where Yacopo had been, but is not sufficient to place the author of the compilation: it points to Italy, at any rate, as his possible home. The manuscript was evidently compiled by a man who knew one or more of the Romance languages besides Latin: Italian and Latin words occur throughout the book. It is shown besides in the form of the proper names of the authors, and of the names of ingredient metals, etc., although they may just as well be considered as Catalan or even Provençal. It is an admitted fact that some of the oldest translations of alchemistic writings have been in these languages. In the works attributed to Lully, quotations in Provençal are found. In fact, all the oldest translations were made in Spain or Provence (see Berthelot, *l.c.* i. 66, and note), and in the twelfth or thirteenth century. One of the oldest is that made by Morienus, in 1182, while no Latin manuscripts earlier than 1300 are known to exist (*ibid.* p. 232). Undoubtedly the first books forming the foremost part of the manuscript were translated in Spain, either from Arabic or from Latin. Probably all the rest were translated from the latter language, at a period prior to the time of Johanan Alemanno, or before the end of the fifteenth century; for, as stated above, he copied the portion of Abu Aflah in his collectanea. Another proof of an earlier period than the fifteenth century for the original compilation lies in the fact that not a single alchemist who is known to have lived after that time is mentioned in the text. The absence of all the magic symbols is another proof for the early date of the compilation, as these symbols found in old Greek manuscripts disappear from the Latin and Arabic writings up to the fifteenth century (Berthelot, *l.c.* iii. 10). Its date must therefore be placed between 1300 and 1450. Moreover, the author must have been an adept; for on one occasion he remarks (folio 136*b*) that Cristofano della Bolonya "had operated in our house." One might feel inclined to ascribe this compilation to Alemanno, were it not for the fact that he would not in that case have copied the same text separately into his collectanea; besides which there is the fact that a profound difference exists between these alchemistic treatises and Picodella Mirandola's "Opus Aureum" (Manget, *l.c.* ii. 558–585; "Theatrum Chemicum" (1602), ii. 357; (1659), pp. 312 *et seq.*). Pico knows and quotes only classical writers, and, with the exception of Albertus Magnus and Vincentius, not one single name of the whole host of Greek and Arabic alchemists is given. It would at least be surprising, considering that he was the pupil of Alemanno, that the latter should not have communicated to him or drawn his attention to these alchemists.

Date of Compilation.

The closing pages of the manuscript are devoted to the description of alchemic alembics, retorts, furnaces, and other instruments. The drawings very closely resemble those made by Albertus Magnus, Lully, and Isaac Hollandus, which again confirms the date suggested for the compilation. An alphabetical index of names and subjects concludes this manuscript, which contains 181 small folios, written in an Eastern Sephardic hand, and dated in the year (5)450 [1690].

More modern writers from the time of Theophrastus combine Alchemy with cabalistic notions, derived, no doubt, from the Cabala literature, but not a single Jewish author is mentioned. The sixteenth century is the period of this cabalistic Alchemy, notably in the "Monas Hieroglyphica" of the London doctor, John Dee, "Theatrum Chemicum" (1602), ii. 203 *et seq.*; (1659), pp. 178 *et seq.*; and still more pronounced in the "Ars et Theoria Transmutationis Metallicæ" of Johannes Augustinus Pantheus (*ibid.* pp. 459, 528 *et seq.*). Jews themselves apparently took no more interest in the science of Alchemy, deprived, as they were, from that period on, of any further intercourse with the world of science.

M. Ga.

ALCIMUS (called also **Jakim**): Leader of the antinational Hellenists in Jerusalem, under Demetrius I. Soter of Syria (Josephus, "Ant." xi. 9, § 7); born about 200 B.C.; died at Jerusalem 160. He was of priestly family (I Macc. vii. 14). In consequence of the national movement under the Hasmoneans, and of the martial successes of Judas Maccabeus (164–163), the party lost influence and was partially expelled from Jerusalem. Immediately after Demetrius ascended the throne, Alcimus presented himself as a supporter of the imperiled authority of Syria in Judea, and requested the punishment of Judas Maccabeus. Demetrius entrusted Bacchides, the governor of Cœle-syria, with this task, and sent him to install Alcimus in the office of high priest, the object of his ambition. In Judea, because of his priestly rank, Alcimus obtained the confidence of the scribes and the rigidly pious (Assideans), who objected to the conflict on general principles, and, therefore, asked him to bring about peace. Yet, in spite of pledges of safety, he put many of them to death in order to intimidate the rest. Bacchides himself massacred all the followers of Judas Maccabeus who fell into his hands; and committing Judea, with a force sufficient for garrison duty, to the care of Alcimus, he returned to Syria. Alcimus, united now with his Jewish partizans, took up arms against the Maccabees to fight for the supremacy in Judea and for the post of ἀρχιερωσύνη (high-priesthood). He could not maintain his position, however, and repaired to the king for assistance (I Macc. vii. 5–25; "Ant." xii. 10, §§ 1, 3; II Macc. xiv. 1–10). In order to restore him to the office of high priest (II Macc. xiv. 13), Demetrius, in the same year (162), despatched his general Nicanor, who was defeated and killed in an encounter with Judas; and the anniversary, Adar 13, was celebrated in Jerusalem as the Nikanor Day (I Macc. vii. 26–50; "Ant." xii. 10, § 4; II Macc. xiv. 12–xv. 36). Soon after, Alcimus appeared before Jerusalem with Bacchides, who attacked Judas at Eleasa in such superior numbers that Judas was defeated and slain.

Alcimus and the Maccabees.

Alcimus and the Hellenists now assumed control in Judea and reveled in the persecution and slaughter of nationalist Jews. Herein Bacchides assisted effectively by continued war on the Hasmoneans Jonathan and Simon, and by the erection of a number of fortifications in Judea (I Macc. ix. 1–53; "Ant." xii. 11, § 1; xiii. 1, § 5). Alcimus does not appear in the account of these struggles; only his death (160) is reported in connection with his attempt to tear down the wall of the court of the inner Temple (I Macc. ix. 54; "Ant." xii. 10, § 6). He held office for three years ("Ant." xii. 10, § 6; xx. 10, § 3), and, as early as 163 under Antiochus V., was appointed successor to Menelaus ("Ant." xii. 9, § 7; xx. 10, § 3; II Macc. xiv. 3). It is possible that what is related in I Maccabees (vii. 5–25) occurred in the time of Antiochus V. (Schlatter, "Jason von Kyrene," p. 40).

Without doubt Alcimus held some office, as appears from I Macc. vii. 9; "Ant." xii. 9, § 7; xx.

As High Priest.

10, § 3. The position which he strove for was expressed by the terms *ἱερατεύειν* (I Macc. vii. 5) and *ἀρχιερωσύνη* (I Macc. vii. 21, II Macc. xiv. 13); and as Josephus always refers to him as high priest, Alcimus is recognized as such by all authorities. A fact conflicting with this is that he mentions his *ἀρχιερωσύνη* to the king as being inherited from his ancestors (II Macc. xiv. 7); yet, without question, the members of another family up to this time had had uninterrupted possession of the high-priesthood. He could have meant only a higher priestly office, hereditary in his family for some generations. From the fact that the scribes and Assideans gave him their confidence only because he was priest of Aaron's family, it follows that his official position is to be sought elsewhere than in the high-priesthood.*

As Civil Governor.

There are no facts bearing on the relations of Alcimus as high priest to the Temple at Jerusalem, unless the destruction of the wall of the court of the inner Temple be regarded as evidence thereof. It may be noted that the wall was not destroyed, as is generally accepted, in order to give the pagans entrance to the sanctuary hitherto closed to them; but to deprive the nationalist Jews of their last refuge—the fortress-like Temple. On the other hand, much is said about his rule in Judea that is not at all in accord with the position of high priest. These data seem to point to the fact that Alcimus was not high priest of the Temple at Jerusalem, but the civil ruler of the province of Judea, appointed by the king of Syria, and that *ἱερεύς* or *ἀρχιερεύς* was the official Syrian designation for his position. His expulsion from Jerusalem involved, therefore, resistance to the king, and the governor of the entire province of Cœle-syria was sent to reinstate and protect him. The governor, as his superior, led him to Judea twice, and remained there till his death. The circumstance that Alcimus was the immediate successor to Menelaus, who was not of priestly stock, confirms this view. Alcimus' rule differed from that of Menelaus in that no opportunity was afforded him to make inroads upon the Temple treasury (since it was empty), nor to wound the religious susceptibilities of the Jews; for the terms of peace concluded between the Jews and Antiochus V. (162), to whom Alcimus probably owed his first appointment, had assured them religious liberty; and from that time on the struggle turned only on the supremacy of the Nationalists or of the Hellenists. The misleading title *ἀρχιερεύς* occurred in the sources drawn upon by Josephus; in I Maccabees, which evinces thorough knowledge of what happened in Judea, without any keen political insight; and in II Maccabees, which describes with accuracy occurrences at the Syrian court and camp, but in regard to Judean affairs gives free play to fancy. The ambiguity involved in Alcimus' title gave rise to the error that Alcimus was high priest, and this carried other errors in its train. Mention must be made of the legendary account in the Midrash (Gen. R. lxv. 22, and in Midrash Teh. to xi. 7) of Jakim of Ẓerorot (Ẓeredah), nephew of Jose, son of Joezer of Ẓeredah. He is probably identical with Jakim-Alcimus, and is represented as being present when his uncle, who may have been one of the scribes put to death by Alcimus, was led to execution. When he threatened his nephew with the tortures of hell for his faithlessness, Jakim killed himself.

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A. Bü.

ALCOHOLISM:

ALCOHOLISM: The morbid condition resulting from the excessive or prolonged use of alcoholic beverages.

Alcoholism and Nervous Disease.

In chronic Alcoholism, or dipsomania, alcoholic liquors have been taken in excessive quantities for long periods of time, and the drug acts as a slow poison, and causes disease in various organs of the body. Bright's disease of the kidneys is so frequent a result of chronic alcoholic poisoning that, according to Pitt, Guy's Hospital reports show that 43 per cent of chronic drinkers are affected by it. Nervous disease, ending in insanity, is a common sequel to alcoholic indulgence; and Savage states, as the result of the examination of 4,000 insane persons at the Bethlehem Hospital, that Alcoholism was the admitted and direct cause in at least 7 per cent of the cases.

Alcoholism is an important factor in the causation of disease; and in all diseases alcoholics are bad patients. In epidemics the mortality among drinkers is excessive; and the general power of resistance to disease, injury, and fatigue is diminished. Dr. Charles H. Hughes, editor of the "Alienist and Neurologist," estimates that 15 per cent of nervous, 10 per cent of digestive, and 10 per cent of heart diseases are due to it.

The mortality from Alcoholism is great, though exact figures are not attainable. Dr. B. W. Richardson estimated the annual number of deaths from intemperance in England and Wales at 50,000, or 10 per cent of the entire mortality ("Cyclopedia of Temperance and Prohibition," Funk & Wagnalls Co., New York, 1891). Alcoholism lessens the chance of life: the English life-insurance companies found that the presumptive length of life of non-drinkers was about twice that of drinkers. Neisson ("Contributions to Vital Statistics," 1857) compared the mortality of 6,111 drinkers with the general mortality of England, and found that there were 58.4 deaths per 1,000 per annum in the former, as against 19 in the latter category. On the other hand, the superior biostatics of Jews under normal conditions is well known, and may be connected with the absence of Alcoholism among them.

The close relationship of Alcoholism and crime is well known; and the statistics of Baer ("Der Alcoholismus," Berlin, 1878), Kurella ("Naturgeschichte des Verbrechens," 1893), Gallavardin ("Alcoholisme et Criminalité," Paris, 1889), and Sichart ("Ueber Individuelle Faktoren der Verbrechens," in "Zeitschrift für die Gesammte Staatswissenschaft," 1890, x.), show that from 25 to 85 per cent of all malefactors are drunkards. The rate of suicide varies with the general rate of consumption of alcohol in different countries (Morselli, "Der Selbstmord, ein Kapitel aus der Moralstatistik," 1881). On the other hand, Jews are little liable to this form of alienation (see SUICIDE). Intemperance is a contributing cause in 20 to 24 per cent of divorce cases; and its relation to pauperism is a matter of common experience.

The evil effects of Alcoholism are evident in the drunkard's posterity. Sichart found Alcoholism in the parents in 16 per cent, Peula in 30 per cent, and Marro in 46 per cent of large numbers of criminals examined. Epilepsy, insanity, idiocy, and various forms of physical, mental, and moral degeneracy are very disproportionately prevalent among the offspring of alcoholics. These diseases are also very frequent among Jews, but are certainly not due in their case to Alcoholism.

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* The older view as to Alcimus' high-priesthood is, however, still held by scholars to-day. See, *e.g.*, Reinach, *Rev. Ét. Juives*, xl. 99; Schürer, *Theologische Literatur Zeitung*, 1900, No. 12, cols. 364, 635.—R. G.

Rarity Among Jews.

Alcoholism prevails all over the world, and is probably increasing, more especially among the northern nations. But among the Jews it is almost an unknown affection. Their sobriety is proverbial; and the experience among Jewish medical practitioners is unanimously to the effect that occasion to observe the disease in the person of a Jew is of excessive rarity. The Jews are undoubtedly subject to nervous diseases to a greater extent than the general community; but this is due to the social and hygienic conditions under which many of them live, and not to Alcoholism. The rate of suicide is far less in Jewish than in other communities; and this is undoubtedly connected with the absence of Alcoholism. Attention has already been called to the intimate connection of the two. It has been suggested that the absence of Alcoholism among contemporary Jews is due to the fact that those addicted to it in the past left families which have died out; but there is no evidence of any prevalence of Alcoholism among Jews at any period.

Statistics confirm the general opinion of Jewish sobriety. Selecting two typical hospitals, as possessing the most trustworthy records, a comparative investigation may be made as to the prevalence of Alcoholism among their patients. The Boston City Hospital has a general clientele in a town that does not contain a disproportionately large number of Hebrews. In 1899 there were 7,104 cases treated there; and of these, 226, a little over 3 per cent, were admitted for Alcoholism. The Beth Israel Hospital of New York city has an entirely Jewish clientele, the proportion of non-Jews treated there being a negligible quantity—not over one-fourth of 1 per cent. Its records show 4 cases of Alcoholism, or diseases directly attributable to it, in 3,000 cases that applied for admission during the last few years. This is a little over one-tenth of 1 per cent. Hence, the records show that Alcoholism is at least thirty times as prevalent among the general community, including the Jews, as in that race itself.

Dr. Norman Kerr, one of the highest authorities upon Alcoholism, says, in regard to drink among the Jews ("Inebriety, Its Etiology," etc., Lewis, London, 1889):

> "Extensive as my professional intercourse with them has been, I have never been consulted for inebriety in the person of a Jew; while my advice has been sought for this complaint by a very large number of Christians. . . . In my opinion their general freedom from inebriety in almost every clime and under all conditions (there are a few exceptions to this rule), is as much due to racial as to hygienic influences, and more to racial than to religious influences. This extraordinary people has, amid wondrous vicissitudes, preserved a variety of distinctive characteristics; and I can not help thinking that some inherited racial power of control, as well as some inherited racial insusceptibility to narcotism, strengthened and confirmed by the practise of various hygienic habits, has been the main reason for their superior temperance. Even among those Jews in whom there has been an unusual amount of alcohol-drinking (though they were not 'drunk'), when there has been slight thickening of the speech, glibness of tongue, and unwonted exuberance of spirits, evidencing a certain amount of alcoholic poisoning, I have never detected the existence of the disease inebriety. Of this strong impulse to alcoholism or other narcotism, I have never seen a case amongst this distinctive people."

Other authorities believe that the sobriety of the Jews is rather dependent upon their social condition. Thus Samuelson ("A History of Drink; A Review, Social, Scientific, and Political," Trübner, London, 1880) says:

> "Little need be said of the drinking habits of the modern Jews. They are notoriously a sober race, both in England and elsewhere; and their temperance is mainly due to two causes. First, they are a small community; and their partial isolation from other religious denominations has a tendency to make them careful of their morals. The most important reason, however, is that they do not follow any avocations which necessitate great physical exertion. Thus we seldom find them working as artisans or day-laborers; so that there is no great bodily waste to be repaired; and they are, moreover, removed from the temptations to excessive drinking to which the great mass of our working-people are exposed. Among Jews of the middle classes there is more intemperance. . . . As already remarked, however, on the whole, the Jews are a sober and exemplary race, whose habits in this respect are well worthy of universal imitation."

W. S. G.

ALCOLEA (אלקוליעא): City in the province of Jaen, Andalusia, the Jewish congregation of which, like many others of the country, enjoyed special privileges. According to the records of the congregation, a standing committee composed of twelve members was selected, whose duty it was to tax the members in accordance with their financial ability, a procedure which caused frequent quarrels and divisions. Any one who obtained remission of his taxes from the governor or prince was at once placed under the congregation's ban for a year. It appears that the Jews in Alcolea were of such overthrifty disposition that they at one time insisted that their cantor (synagogue-reader) should likewise be taxed toward the congregational expenses and even the payment of old congregational debts. The matter came to a lawsuit. In the earlier part of the year 1414 the small Jewish community of Alcolea accepted baptism. This wholesale conversion was but an episode in the triumphal evangelizing march of Vincente Ferrer.

Bibliography: Isaac b. Sheshet, *Responsa*, Nos. 457-461, 473-477; De los Rios, *Historia de los Judios en España*, ii. 444; Grätz, *Gesch. d. Juden*, viii. 133.

M. K.

ALCONSTANTINI, ḤANOK BEN BAḤYA. See Enoch (Ḥanok) ben Baḥya, Alconstantini.

ALCONSTANTINI, ḤANOK BEN SOLOMON. See Enoch (Ḥanok) ben Solomon, Alconstantini.

ALCONSTANTINI, ISAAC BEN ABRAM ANCONA. See Isaac ben Abraham Ancona, Alconstantini.

AL-CORSONO, JACOB BEN ISAAC. See Corsono, Al-, Jacob ben Isaac.

ALDABI, MEIR IBN: Writer of the fourteenth century; son of Isaac Aldabi, "He-Ḥasid" (The Pious); grandson of Asher ben Jehiel, and a descendant of the exiles from Jerusalem. His name (erroneously spelled Albadi, Albalidi, Alrabi, and Altabi) is ascertained from his chief work, "Shebile Emunah," wherein a poem is found in which every line begins with a letter of his name; and there it reads "Aldabi." In the preface to his book occurs the expression, "of the exiles of Jerusalem." This, together with Aldabi's statement that he was exiled from his country (Andalusia), caused Graetz to assume that he was banished to Jerusalem. Graetz failed to take into account Aldabi's words, "He [God] led me into a waste land," which he would not have used in reference to Jerusalem.

Aldabi belonged to the class of popular writers who, possessing extensive theological and scientific knowledge, commented upon the assertions of their predecessors with a clear understanding, expressing here and there their own opinions, and presenting some subjects from the standpoint of the Cabala. Aldabi was also one of those Talmudists whose conception of religion was wholly spiritual and who revered the Cabala: he can not, however, be called a true cabalist. In 1360 he wrote "Shebile Emunah" (The Paths of Faith), an exhaustive treatise on philosophical, scientific, and theological subjects. To judge from the many editions that appeared from time to time, it was for centuries a favorite book with the educated.

"Shebile Emunah" is divided into ten chapters, which treat respectively of: (1) The existence of God, His attributes, His immateriality, unity, and immutability, which is not affected by prayer or even by miracles—introducing in each case a cabalistic discussion of the names of the Deity; (2) the creation of the world, which does not necessitate any change in God or any plurality in His nature; an explanation of the Biblical account being given, followed by a dissertation on the seven climates or zones of the earth as then conceived, the spheres, the stars, the sun and moon and their eclipses, and on meteorology; (3) human embryology and the generative functions; (4) human anatomy, physiology, and pathology; (5) rules for health and long life; (6) the soul and its functions; (7) the exaltation of the soul, which, through the fulfilment of the Law, becomes one with the Creator—the chapter being devoted chiefly to an explanation of the ethical value of the Mosaic commandments; (8) explanatory notes on the truth of the Law and of oral tradition, elucidating some of the Haggadot on the same lines as Solomon ben Adret; (9) reward and punishment, paradise and hell, immortality of the soul and its transmigration in man; (10) the redemption of Israel, the resurrection, and the world to come after resurrection; a general résumé of the book, followed by a poem.

[Steinschneider ("Hebr. Uebers." pp. 9-27) has shown Aldabi's "Shebile Emunah" to be a compilation from various older sources, chiefly from Gerson b. Solomon of Arles' encyclopedic work, "Sha'ar ha-Shamayim," of the thirteenth century. From Gerson's work the chapter on the members of the human body (§ 2, chap. iii.) is taken, and in part verbally. So are Aldabi's "Ten Questions on the Soul" (§ 6), interspersed with passages borrowed literally from Joseph ibn Zaddiḳ and Hillel b. Samuel, only a modified form of the "Ten Discussions on the Soul," which Gerson himself adapted from a book on the soul, probably written by Ibn Gabirol. Against the charges of plagiarism raised in Brüll's "Jahrb." ii. 166-168, see Steinschneider, "Hebr. Bibl." 1876, p. 90. K.]

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J. L. S.

ALDEAS DE LOS JUDÍOS (Jewish villages): The name given to the villages Aznalfarache, Aznalcazar, and especially Paterna, situated in the neighborhood of Seville, presented by Alfonso X. (The Wise) of Castile, while still infante after the conquest of Seville (1248), to those Jews who had taken an active part in the battles against the Moors, or who in any other way had rendered assistance to the conqueror. Other valuable gifts, such as fields, olive- and fig-orchards, etc., were bestowed upon the *almojarifes* (tax-farmers), Don Zag (Isaac) and his sons, Don Moses and Don Abraham, upon several of the Alfaquin family, an unnamed rabbi, Don Joseph of Lisbon, and upon many others. Paterna was known for a long time as Aldea de los Judíos (J. Amador de los Rios, "Hist. de los Judíos," i. 370 *et seq.*). According to the accounts of Gedaliah ibn Yaḥyah, Don Yaḥyah ibn Yaish, the progenitor of the Portuguese Jewish family Ibn Yaḥyah, received as presents from the king of Portugal, who highly esteemed him, several *aldeas*, such as Priala (see Kayserling, "Gesch. d. Juden in Portugal," p. 2). Similarly, the Jews on the island of Majorca received as a present from King Don Jaime of Aragon, the conqueror of the island, several *alquerías*, which word is identical with *aldeas*; also called *almudeynas de los Judíos*.

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M. K.

ALDROPHE, ALFRED-PHILIBERT: A French architect; born in Paris, February 7, 1834. He attended the National School of Design and was a favorite pupil of Bellangé. His first position was in the employ of the Eastern Railroad of France, but he also took an active part in the organization of the two French international exhibitions of 1855 and 1867. Among other distinctions he was appointed one of the judges on the committee of awards at the London Exhibition of 1862, and was created an officer of the Legion of Honor in 1867. In 1871 he became the official architect of the eleventh arrondissement of Paris. When the new synagogue in the Rue de la Victoire was projected, Aldrophe was selected as architect, as also for that at Versailles. He is the designer of the Thiers and Isidore monuments in the cemetery of Père-la-Chaise, and the architect of numerous private residences in the French capital, including that of Baron Gustave de Rothschild on the Avenue de Marignan. S.

ALDUBI (ALBUBI, also possibly **Alrabbi), ABRAHAM BEN ISMAIL**: Talmudic scholar and author, who flourished in Spain in the first half of the fourteenth century. He was a pupil of Solomon ben Adret and the teacher of Jeroham ben Meshullam. He wrote many novellæ and responsa, which, however, are known only from the numerous quotations contained in the works of his pupil Jeroham. His chief work appears to have been "Seder 'Abodat Yom ha-Kippurim" (The Order of the Service on the Day of Atonement), an epitome of which was published in Jeroham's "Toledot Adam wa-Ḥawwah." Some novellæ and a commentary on Baba Batra are mentioned in Moses Alashkar's decisions, No. 39.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 54.

M. B.

ALDUS MANUTIUS: Italian publisher; born at Bassiano in 1449 or 1450; died at Venice, Feb. 6, 1515. Aldus studied the Latin classics at Rome under the direction of Caspar of Verona and Domizio Galderino, and afterward attended the lectures on Greek literature of Guarini at Ferrara. He became tutor to one of the children of Prince Carpi. With the assistance of Carpi's influential family, Aldus was enabled to execute the project, long cherished by him, of establishing a printing-house; and he began, in 1494, with the publication of Latin and Greek works, to which he prefixed learned introductions of his own.

Besides his Latin and Greek studies, Aldus cultivated Hebrew. In 1501 he published, as an addition to his Greek and Latin manuals, an abridged Hebrew grammar under the Latin title "Introductio per Brevis ad Linguam Hebraicam," or, under another title, "Introductio Utilissima Hebraice Discere Cupientibus." In the preface he says that he had studied the Hebrew from the "Doctrinale Alexandri de Villa Dei," a work written in barbarous verse in 1210, which was in vogue in the thirteenth, fourteenth, and fifteenth centuries; but having seen the uselessness of that book, he decided to compose another. Aldus' work was the first printed Hebrew grammar, and was intended for Christian students. It contained the Hebrew alphabet, the manner of reading, the character of the vowels and their combination with the consonants, and a sermon in Hebrew translated into Latin. The Hebrew type which he used was probably cut by Maëstro Francesco of Bologna, the same who worked for Gerson Soncino. This will explain the similarity in the type used in both offices. This addition was reprinted at least eight times by the Aldine Press.

Aldus nourished kindly feelings toward the Jews, and had many Jewish friends, among whom was his colleague, the printer Gerson Soncino. This spirit of toleration he transmitted to his children. His son **Aldus Manutius the Younger** congratulated David de Pomis upon the publication of his "Apologia pro Medico Hebræo."

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ALEKSANDRIA: District, town, and village in the government of Kherson, Russia, on the Inguletz river. In 1897 the Jewish population was: district, 3,857; town, 4,794; village, 1,916. The town has two synagogues and two schools. H. R.

ALEKSANDROVSK: District and town in the government of Ekaterinoslav, Russia, on the left bank of the Dnieper, below the rapids. In 1897 the Jewish population of the town was 884, and of the district 5,316. The Jewish community has two synagogues and three schools. H. R.

ALEKSEI: Russian archpriest; convert to Judaism; born probably in Novgorod, 1425; died in Moscow, 1488. In the last quarter of the fifteenth century, when a schism arose in the Russian Orthodox Church and many new sects sprang up, Aleksei became a convert to Judaism. Some of the new sects had shown a decided tendency to revert to the old Mosaic law. This probably suggested to the influential Jew Skhariyah (Zechariah), of Kiev, the idea of spreading Judaism among the Russians of Pskov and Novgorod. Skhariyah belonged to the suite of Prince Michael Olelkovich, who came to Novgorod in 1471 as the king's vicegerent. The first convert in Novgorod was the priest Dionis, who introduced to Skhariyah his colleague, the archpriest (*protopapas*) Aleksei. The latter was the most zealous of the new converts, and did successful missionary work among all classes, especially among the clergy. The new community appreciated his labors so highly that the name of Abraham was conferred upon him, while his wife's name was changed to Sarah.

When the grand duke of Russia, Ivan Vasilyevich, visited Novgorod in 1480, Aleksei found favor in his eyes. The grand duke took Aleksei with him to Moscow and put him at the head of the Church of the Assumption, while his friend Dionis was at the same time appointed priest of the Church of the Archangel Michael in the same city. Aleksei enjoyed the confidence of the grand duke in a high degree and had free access to him. He succeeded in converting his secretary, Feodor Kuritzyn, the archimandrite Sosima, the monk Zechariah, the princess Helena, daughter-in-law of the grand duke, and many other prominent personages. The grand duke at first, probably for political reasons, protected the heretics, but later on was constrained to persecute them.

BIBLIOGRAPHY: Platon, *Kratkaya Tzerkovnaya Rossiskaya Istoriya*, Moscow, 1833; N. Rudnev, *Razsuzhdenie o Yeresyakh i Raskolakh Byvshikh v Russkoi Tzerki so Vremeni Vladimira Velikavo do Joanna Groznavo* (Treatise on the Sects and Schism in the Russian Church, from the time of Vladimir the Great to Ivan the Terrible), Moscow, 1838; Karamzin, *Istoriya Rossii*, vi. 154; Panov, *Zhurnal Ministerstva Narodnavo Prosvyeshcheniya*, No. 159, p. 261.

H. R.

ALEKSYEYEV, ALEKSANDER (called also **Wolf Nachlass**): Author and convert to the Greek Catholic Church; born in 1820, at Nazarinetz, government of Podolsk, Russia, of poor Jewish parents. At the age of ten he was impressed into military service by the press-gang (*poimshchiki*) of Emperor Nicholas I., and sent away to the distant city of Volsk, government of Saratov. Nicholas I. believed that he could convert the Jews to the Orthodox Greek Church by taking the sons from their parents while young and placing them in military service. For a long time Aleksyeyev remained faithful to the religion of his forefathers, and the officials considered him a most stubborn subject.

However, about 1845, he changed his views entirely, and not only became a member of the Orthodox Russian Church, but managed to convert more than five hundred Jewish CANTONISTS, for which he was promoted in 1848 to the rank of a non-commissioned officer, and was honored by the emperor's thanks. About 1855 Aleksyeyev was so unfortunate as to lose the use of his legs. He then settled in Novgorod, and during his long illness wrote the following works on ethnographic and missionary topics: (1) "Torzhestvo Christianskavo Ucheniya nad Ucheniem Talmuda, ili Dushepolyezny Razgovor Christianina s Iyudeyem o Prishestvii Messii" (The Triumph of Christian Teaching over the Talmudic Teaching, or a Soul-saving Conversation of a Christian and a Jew on the Coming of the Messiah), St. Petersburg, 1859. (2) "Bogosluzhenie, Prazdniki i Religioznye Obryady Nynyeshnikh Yevreyev" (Religious Service, Holidays and Religious Rites of the Jews of To-day), Novgorod, 1861; 3d ed., 1865. (3) "Obshchestvennaya Zhizn Yevreyev, ikh Nravy, Obychai i Predrazsudki" (The Public Life of the Jews, their Habits, Customs, and Prejudices), Novgorod, 1868. (4) "Besyedy Pravoslavnavo Christianina Snovoobrashchennym," etc. (Colloquies of an Orthodox Christian with a Newly Converted Jew), St. Petersburg, 1872; 2d ed., Novgorod, 1875. (5) "Byvshi Yevrei za Monastyri i Monashestvo" (A Former Jew for Monasteries and Monasticism), Novgorod, 1875. (6) "Obrashchenie Yudeiskavo Zakonnika v Christianstvo" (The Conversion to Christianity of an Observer of the Jewish Law), Novgorod, 1882. (7) "Upotreblyayut li Yevrei Christianskuyu Krov?" (Do the Jews Use Christian Blood?), Novgorod, 1886; and several others.

His works are not devoid of interest; he was the first Jew in Russia to give a description of the life and customs of his coreligionists there. He refuted the absurd blood-accusation. But his attitude toward the Jewish religion and the Jewish rabbis remains a very hostile one.

BIBLIOGRAPHY: Aleksyeyev, *Autobiography* in *Novogorodskiya Uyezdnyya Gubernskiya Vyedomosti*, 1868, and in his other works; M. Arkhangelski, *Strannik*, 1862, No. 1, pp. 1-4; Vengerov, *Kritiko-Bibliograficheski Slovar*, St. Petersburg, 1889.

H. R.

ALEMETH: **1.** Son of Jehoadah, in the genealogy of Benjamin (I Chron. viii. 36). In I Chron. ix. 42 he is called the son of Jarah. **2.** For Alemeth in I Chron. vi. 45 [A.V. 60] see ALMON. G. B. L.

'ALENU: The last prayer of the daily liturgy in most congregations, so called from its initial word, "'Alenu," which means "It is incumbent upon us,"

Original Form of the Prayer.

or "It is our duty." It is one of the most sublime prayers of the entire liturgy, and has a remarkable history, almost typical of the race from which it emanated. It became the cause of slanderous accusation and persecution, as a result of which it was in part mutilated through fear of the official censors. But having been thus mutilated, it is difficult to present it in its original form. To restore it and render it at least intelligible, recourse must be had to old books and documents. The following is a literal translation from the original so far as it can be restored:

"It is incumbent upon us to give praise to the Lord of the Universe, to glorify Him who formed creation, for He hath not made us to be like the nations of the lands, nor hath He made us like the families of the earth; He hath not set our portion with theirs, nor our lot with their multitude; . . . for they prostrate themselves before vanity and folly, and pray to a god who can not help. . . . But we bend the knee and prostrate ourselves and bow down before the King of the Kings of Kings, the Holy One, blessed be He! For it is He who stretched forth the heavens and laid the foundations of the earth, and the seat of His glory is in the heavens above, and His mighty dwelling-place (Shekinah) is in the loftiest heights. 'He is our God, and there is none other.' In truth, He is our King, there is none besides Him, as it is written in His Torah: 'And thou shalt know this day and lay it to thine heart that the Lord is God in heaven above and upon the earth beneath: and there is none other.'

"Therefore do we wait for Thee, O Lord our God, soon to behold Thy mighty glory, when Thou wilt remove the abominations from the earth, and idols shall be exterminated; when the world shall be regenerated by the kingdom of the Almighty, and all the children of flesh invoke Thy name; when all the wicked of the earth shall be turned unto Thee. Then shall all the inhabitants of the world perceive and confess that unto Thee every knee must bend, and every tongue be sworn. Before Thee, O Lord our God, shall they kneel and fall down, and unto Thy glorious name give honor. So will they accept the yoke of Thy kingdom, and Thou shalt be King over them speedily forever and aye. For Thine is the kingdom, and to all eternity Thou wilt reign in glory, as it is written in Thy Torah: 'The Lord shall reign forever and aye.' And it is also said: 'And the Lord shall be King over all the earth; on that day the Lord shall be One and His name be One.'"

Evidently this prayer was originally recited with the prostration of the whole assembled congregation before their departure from the house of God, or after the benediction given by the priests. In such solemn language (drawn from Jer. x. 6–16; Isa. xxx. 7, xlv. 23, li. 13; Deut. iv. 39) the congregation gives expression to its faith in the One Universal Ruler of the World, and to its hope for His universal kingdom when all the idolatrous nations around Israel shall have been converted to His truth. The omission of a personal Messiah from the expression of the Messianic hope points to a pre-Christian era; and the very title, "King of the Kings of Kings"—found in Dan. ii. 37—shows that the formula used at the prostration goes back to Persian times when kings bore the title of King of Kings.

Additions to 'Alenu.

The 'Alenu prayer had already been in use when there were attached to it the three portions of the liturgy of the New-year: (1) the Malkiyot (the Glorifications of God as King); (2) the Zikronot (the Divine Remembrances); and (3) the Shofarot (the Trumpet-blasts): these were probably originally prayers of the Ḥasidim (Watiḳim), recited on public fast-days (see Ta'anit, ii. 3, and R. H. iv. 5, 6). Zunz and his followers—who ascribe the prayer to Rab, simply because in his school the Jewish liturgy received its permanent form—disregarded the fact that it stands in no organic connection with the rest of the New-year's prayer. An old tradition, referred to by Simon ben Ẓemaḥ Duran in his responsa on Prayer 253; by Eleazar of Worms, in his "Roḳeaḥ"; and afterward in Aaron ben Jacob ha-Kohen of Lunel's "Orḥot Ḥayyim," in "Kol Bo," i. 17, claims that it was written by Joshua upon his entrance into Canaan. Manasseh b. Israel, in his "Vindiciæ Judæorum," iv. 2, ascribes the 'Alenu to the men of the Great Synagogue. Moses Mendelssohn also, in his memorandum (see below), declares the 'Alenu to be one of the oldest prayers of the nation, adducing as proof of its ancient and pre-Christian character the fact that no mention is made in it of the restoration of the Jewish Temple and state, which would scarcely have been omitted had it been composed after their destruction. It was obviously written, he says, at the time when the Jews still lived in their own land. The fact that neither Maimonides nor Abudarham mentions its separate recital at the close of the daily prayers, as does the Maḥzor Vitry, merely proves that it was not generally recited as part of the service. On the other hand, it is indisputable that during the Middle Ages it was invested with especial solemnity and awe.

Its Use by Martyrs.

The following is related by Joseph ha-Kohen in his "'Emeḳ ha-Baka" (ed. Wiener, p. 31), based upon contemporary records: During the persecution of the Jews of Blois, France, in 1171, when many masters of the Law died as martyrs at the stake, an eye-witness wrote to R. Jacob of Orleans that the death of the saints was accompanied by a weird song resounding through the stillness of the night, causing the Christians who heard it from afar to wonder at the melodious strains, the like of which they had never heard before. It was ascertained afterward that the martyred saints had made use of the 'Alenu as their dying song. It is quite probable, then, that it became the custom in those tragic days for the martyrs to chant the 'Alenu song in order to moderate the agonies of their death.

Calumnies Directed Against It.

But this very fact seems to have given a welcome pretext to maligning persecutors, who claimed that the 'Alenu was a malicious attack upon the Church, whose Savior was characterized therein as "a god who can not help" and as "vanity and folly." In 1399, Pesach Peter, a baptized Jew, went so far as to assert that in the word וריק ("and folly"), (ישו) Jesus was alluded to, because the Hebrew letters of both words are equal in numerical value, amounting to 316. Antonius Margarita, in 1530, was the next to repeat this charge, in a book entitled "The Belief of the Jews." Seventy years later Samuel Friedrich Brenz, a converted Jew, repeated it in a book to which he gave the characteristic title "Jüdischer Abgestreifter Schlangenbalg" (The Jewish Serpent Slough). In vain did the leading rabbis, Solomon Ẓebi Uffenhausen in his "Theriaḳ" and Lippman Mühlhausen in his "Nizzaḥon," protest against such misinterpretation of their ancient prayer, composed long before Jesus was born, and having solely idolaters in view. Even the learned Buxtorf in his "Bibliotheca Rabbinica" repeated the charge; but he was successfully refuted by Manasseh b. Israel, who devotes a whole chapter of his "Vindiciæ Judæorum" to the 'Alenu; and relates among other things that Sultan Selim, on reading the 'Alenu in the Turkish translation of the Jewish liturgy presented to him by his physician Moses Amon, said: "Truly, this prayer is sufficient for all purposes; there is no need of any other." But the acme of misrepresentation was reached by Eisenmenger ("Entdecktes Judenthum," i. 84), who pointed out that the words, "they bow to a god who does not help," were accompanied by spitting as a sign of utter contempt, and he asserted that reference was thereby intended to Jesus. In consequence of this charge, the indecorous practise of spitting while reciting the prayer was denounced by Isaiah Horwitz and other rabbis. But the charge was renewed again by Professor Kypke, government inspector of the Königsberg Synagogue, in a memorandum presented to the government in 1777, on the occasion of a memorial service held by the Königsberg Jews in honor of the Russian empress. This was refuted by Mendelssohn in a counter-memorandum presented to the government, the result of which was that, despite Kypke's protest, the matter was laid *ad acta*. Both documents were afterward published from the archives by L. E. Borowsky, pastor of Königsberg, in 1791 (see Mendelssohn, "Gesammte Schriften," vi. 418; Jost, "Gesch. der Israeliten," ix. 38).

Coincidence in the Early Christian Church.

Singularly enough, in the early Christian Church, converts before being baptized had to step forward at the end of divine service, and make public confession by first turning backward, renouncing the kingdom of Satan and spitting out as a sign of contempt; then turning forward in the name of the Creator of the world and of man, they took the oath of allegiance to Jesus as the Son of God (see Höfling, "Taufe," i. 381; Cyril, "De Mysteriis," i. 2). Possibly the prayer for the conversion of all heathen nations, contained in the latter portion of the 'Alenu, has some connection with the practise adopted by the Church of admitting proselytes at the end of the service.

Bibliography: Zunz, *G. V.* p. 399; *Literaturblatt des Orients*, 1846, pp. 50–76; Brück, *Rabbinische Ceremonialbräuche*, pp. 55-58; Hamburger, *R. B. T.* supplement, ii. 6; Grätz, *Gesch. d. Juden*, viii. 76, x. 303, 310; Mendelssohn, *Gesammte Schriften*, vi. 418; Jost, *Gesch. der Israeliten*, ix. 38; I. H. Weiss, in Koback's *Jeshurun* (Hebrew), 1864, pp. 168–171.

K.

'ALENU (עלינו), **MUSIC OF:** The traditional melody to which the 'Alenu prayer is chanted, while of comparatively late origin, is of suitable breadth and dignity. It consists essentially of the opening phrase, several times repeated, with the addition of a strain from the cantor's introduction of the 'Amidah and a passing reminiscence of the Kol Nidre. The version given on the opposite page is somewhat simpler in detail than that favored by most cantors, some of whom prefer also to quote a strain from the melodies of the preceding evening prayers instead of the one here instanced.

F. L. C.

ALEPH (א): The first letter of the Hebrew alphabet. For its symbolic meaning, see Mishnah Shabbat, i. It was employed as a numeral to mark No. 1 of the shekel-boxes in the Temple (Sheḳ. iii. 2). Aleph and Tav being the first and the last letters of the alphabet, the expression "from Aleph to Tav" signifies "from beginning to end." Hence, "the observers of the Law from Aleph to Tav" are those that keep the Law in its entirety. See Alphabet; Alpha and Omega.

K.

ALEPPO (Arabic, **Haleb**; Hebrew, חליפו, אחלב, חלב, but generally ארם צובה, or abbreviated אר״ץ or צובה): Town of ancient and of modern Syria, and capital of a Turkish vilayet of the same name, between the Orontes and Euphrates rivers; situated on the banks of a little desert stream, Nahr-el-Haleb, seventy miles east of Alexandretta, its seaport on the Mediterranean. Formerly it derived its importance from being on the route to Bagdad and southern Persia; and it is said to have contained at one time as many as 200,000 souls. It can boast of sheltering one of the oldest Jewish communities, mentioned in Ps. lx. Though only ten days' journey north of Damascus, it was traditionally regarded, in letters of divorce (see Get), as the most northerly point a Palestinian Jew might visit without being considered a traveler, the southern limit being Alexandria in Egypt. In the sixteenth century one of the routes to India still passed through it, and on account of this the city became one of the great attractions for the Jews who traveled eastward.

The Aleppo Code and Other Manuscripts.

Though the synagogue in Aleppo has many modern additions, Abbé Chagnot is of opinion that portions of it were erected as early as the fourth century. It contains several inscriptions, some carved in its walls, others painted on them; one dating as early as 833, another as late as 1861; the former in a chapel (קבה) said to have been erected by Ali ben Nathan ben Mebasser ben הארם. The date is furnished in the usual way by starring letters in a Biblical quotation. The chief peculiarity of the structure is a raised pulpit, known as Elijah's Seat. Several chapels surround the main building; the one on the extreme west, behind the Ark, and corresponding to the lady-chapel of a European cathedral, is a damp shrine, with a stone sarcophagus, in which are preserved four Biblical manuscripts, the pride of the Aleppo Jews. The greatest superstitious reverence is attached to the codex now in Aleppo, which is ascribed to Aaron ben Asher; it bears note of its dedication to the בעלי תלמוד and ישראל הרבנים, that is, to the Rabbinites of Jerusalem, and of its subsequent delivery to the Jerusalem Synagogue of Cairo, as well as of its having originally belonged to an inhabitant of Bassora, and to the Karaite community of Jerusalem.

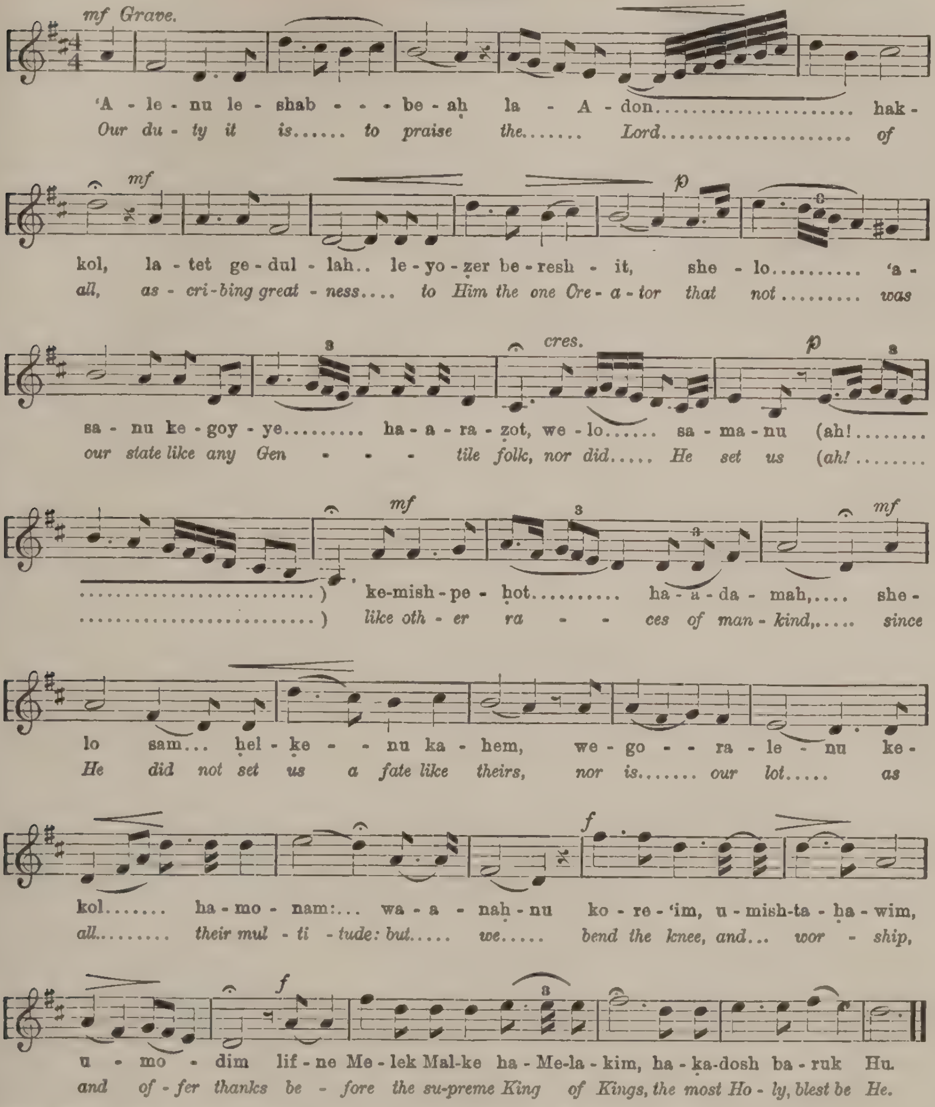
Modern Aleppo.

The codex, from its accentuation and general character, can hardly be of earlier date than the twelfth century; nor can it be the original written in 922. The epigraphs must have been copied from another manuscript, itself perhaps not the first. The other three manuscripts are: (1) Pentateuch (text and Targum) with full Masoretic lists, finished (probably in Italy) on the 15th of Tammuz, 1101 (1341); (2) Pentateuch with the commentary of Rashi in the margin and sundry additions of Ibn Ezra, Naḥmanides, and Joseph Caro; (3) a huge but beautifully illuminated Masoretic Pentateuch with the Hafṭarot and the five Megillot. The synagogue is also the meeting-house of the congregants. On an upper floor is the rabbinical school with a fairly good Hebrew library. Stored near the roof of one of the chapels is a *genizah*, from which, in times of drought, the dust is removed and carried with much ceremony to the Jewish cemetery and there buried with fervent prayers for rain. There are said to be about 10,000 Jews in Aleppo, each of whom must pay a poll-tax. Besides the various primary schools, where Hebrew and Arabic are taught, there is a boys' school, founded by the Alliance Israélite Universelle in 1869, with 250 pupils, of whom 96 pay for tuition. There is also a school for girls, with 195 pupils, of whom 79 pay. The latter was founded in 1889.

In the matter of dress the Jewesses of Aleppo adopt a costume resembling that of their Mohammedan sisters—a long black cloak enveloping them from head to foot, the face alone being visible. The girls in the Alliance school wear European dress.

Books are very rare in the city, but manuscripts abound, fifteen Hebrew ones having been recently collected there in two days. One was a unique diwan of secular poetry by Eleazer ha-Bable probably composed in Aleppo ("Jew. Quart. Rev." xi. 682). A printing-press for Hebrew was set up in Aleppo in 1898. In a private library there a Masoretic Bible, finished in 1307, has been found; this library also contains a cabalistic work, ם״ הקנה, written in Cochin in 1497.

'ALENU


mf Grave.
'A - le - nu le - shab - - - be - aḥ la - A - don...................... hak - kol, la - tet ge - dul - lah.. le - yo - ẓer be - resh - it, she - lo.......... 'a - sa - nu ke - goy - ye......... ha - a - ra - ẓot, we - lo...... sa - ma - nu (ah!........ ....) ke-mish - pe - ḥot.......... ha - a - da - mah,.... she - lo sam... ḥel - ke - - nu ka - hem, we - go - - ra - le - nu ke - kol....... ha - mo - nam:... wa - a - naḥ - nu ko - re - 'im, u - mish-ta - ḥa - wim, u - mo - dim lif - ne Me - lek Mal-ke ha - Me-la - kim, ha - ka-dosh ba - ruk Hu.
Our du - ty it is...... to praise the....... Lord..................... of all, as - cri-bing great - ness.... to Him the one Cre - a - tor that not......... was our state like any Gen - - - tile folk, nor did..... He set us (ah!........ ....) like oth - er ra - - ces of man - kind,..... since He did not set us a fate like theirs, nor is....... our lot..... as all........ their mul - ti - tude: but..... we..... bend the knee, and... wor - ship, and of - fer thanks be - fore the su-preme King of Kings, the most Ho - ly, blest be He.
mf
p
cres.
3
f

Benjamin of Tudela visited Aleppo in 1173, when he found a Jewish community of 1,500 souls with three noteworthy rabbis attending to their spiritual needs: Moses Alconstantini, Israel, and Seth. Petaḥiah of Ratisbon was there between 1170 and 1180, and Al-Ḥarizi fifty years later. The former calls the citadel the palace of King Nour-ed-din, and says that there were 1,500 Jews in Aleppo, of whom the chief men were Rabbis Moses Alconstantini, Israel, and Seth. Al-Ḥarizi, author of the "Taḥkemoni," like Maimonides, has much to say of the Aleppo Jews (Makamat, Nos. 18, 46, 47, 50). In 1195 the leading Jew was Joseph ibn Aknin, who had migrated from Europe by way of Egypt, where he was the friend of Maimonides, who wrote for him the "Moreh Nebukim." Other men of learning were Azariah and his brother Samuel Nissim, the king's physician Eleazer, Jeshua, Jachin Hananiah, and Joseph ben Ḥisdai. Al-Ḥarizi thought very little of the Aleppo poets, of whom he mentions Moses Daniel and a certain Joseph; the best was Joseph ben Ẓemah, who had good qualities but wrote bad verse. Their piety must have been extreme, for Eleazer is held up to scorn for having traveled on the Sabbath, although at the sultan's command.

Prominent Members of the Community.

In 1401 the Jewish quarter was pillaged, with the rest of the city, by Tamerlane; and a Jewish saint died there after a fast of seven months. In the sixteenth century Samuel Laniado ben Abraham and in the seventeenth century Ḥayyim Cohen ben Abraham were representative authors. The "Meḳor Ḥayyim" of the latter was published at Constantinople in 1649, and at Amsterdam by Menasseh ben Israel in 1650. Other Aleppo worthies are Isaac Lopes in 1690, Isaac Berakah in the eighteenth century, and Isaac Athia about 1810.

For four centuries the Jews of Cochin (India) have been in close relation with those of Aleppo. Wessely, in his edition of Farrisol's travels, publishes as an appendix a letter by Ezekiel Rechabi to Tobias Boas, relating how his father came to Cochin in 1646.

Aleppo was in touch with Italy as well as with India. Many Aleppo books were published in Italy; notably the ritual of the Aleppo Jews, recently discovered by A. Berliner and described in his "Aus Meiner Bibliothek." E. N. A.

Early History.

ALESSANDRIA: Fortified town, situated in a province of the same name, in northern Italy, and founded, in 1168, by citizens from Cremona, Milan, and Piacenza. The earliest mention of a Hebrew community in Alessandria occurs in the last years of the fifteenth century, after the expulsion of the Jews from Spain, when the name of a certain Clemens (Kalonymus) Cohen Vitali of Valencia appears in the city records as one of the first Jewish settlers. Alessandria was then a dependency of Milan, and when it fell into the hands of Charles V. the Jews soon resented his intolerant treatment. Joseph ha-Kohen narrates, in his "'Emeḳ ha-Baka," that, in 1558, when the inquisitor confiscated a number of Hebrew books—though they contained nothing objectionable—and at the same time demanded a large sum for their redemption, the Jews of Alessandria petitioned the duke of Sessa, governor of Milan, to cause the return of their property. The duke immediately ordered that restitution be made. By command of Philip II. of Spain, the governor of Milan was directed to expel the Jews from that duchy in 1566, but no attempt was made to carry out the decree till 1592. About this time Rabbi Samuel Cohen of Alessandria went to Spain to petition the king in behalf of his oppressed coreligionists. He succeeded in interesting many influential persons at court and even gained the favor of Philip II. himself, who annulled the decree of expulsion issued in 1566. Notwithstanding this, in 1597 there remained in the duchy of Milan only two Jewish families at Cremona, and about as many at Lodi and Alessandria, whereas previously the Jewish population of these cities had reached 456 at Cremona, 130 at Lodi, and 103 at Alessandria. Though numerically insignificant, the Jews of Alessandria can not be considered unimportant. Gedaliah ibn Yaḥyah spent much of his time in Alessandria between the years 1576 and 1585, and it was in this city that he began to write several of his works (see his "Shalshelet ha-Ḳabbalah," ed. Venice, pp. 67, 68).

Later History.

Little is known of the later residents of this community beyond the fact that about the middle of the seventeenth century the city of Alessandria owed its safety to the loyalty of a Jew, who had discovered a new process of refining gunpowder which economized its use. As a result of his discovery, he was summoned to Alessandria so that his invention might be used in the defense of the city, which the French, under the duke of Modena, were threatening to besiege. The duke intercepted the Jew and tried to bribe him to destroy all the powder in the fortress. The Jew pretended to accept the duke's proposition, but as soon as he gained the city he disclosed the whole plot to the officials (see "Efemeridi Alessandrini," July 14, 1647, reprinted in "Educatore Israelitico" for 1858).

Freed from the Spanish yoke in 1706, Alessandria became a part of Sardinia, only to be plunged into a still more deplorable condition until 1848, when, by the decree of March 29, civil rights were accorded to the Jews of Alessandria, and they were admitted even to the army and public service.

Rabbis of Alessandria.

The names, with outlines of the achievements, of the various rabbis of Alessandria, are as follows: (1) Joseph b. Michael Ravenna, who flourished in the seventeenth century, was an authority on the Jewish ritual and an accomplished Hebrew poet. He is also credited with a responsum inserted in Lampronti's "Paḥad Yiẓḥaḳ," under the article "Ḳeriat Sefer Torah," written about 1641. Zunz mentions him in his "Literaturgeschichte," p. 444, but as the author of a *pizmon*, or liturgical poem. The date 1701, given by him, refers to the edition of the pizmon, and not to Joseph's rabbinate.

(2) Benjamin Cohen, rabbi of Reggio, was a native of Alessandria, and became rabbi in the latter city in 1675; he continued in office till called to Reggio in 1682. (3) Joel Uzziel ben R. Nathan Pincherle, rabbi of Alessandria in 1714 (see "Milḥamah la-Adonai"), resided there with his father in 1729 (see Richi, "Adderet Eliyahu," part ii.). One of his ritual decisions on *tefillin* (phylacteries) which appeared in Morpurgo's responsa (1716) is also found in the "Paḥad Yiẓḥaḳ" of Lampronti. After Pincherle, the distinguished family of Levi de Veali held the rabbinical office in Alessandria, son succeeding father for several generations. (4) Elijah, son of Raphael Solomon, was the first to adopt the name of De Veali, and held the office of rabbi from 1738 to 1792. Nepi eulogizes him, and cites his works. (5) Moses Zacuto, son of Elijah, occupied the rabbinate of Alessandria for twenty years. In 1812 the consistory of Paris elected him rabbi in Casale-Monferrato (see L. Della Torre, "Ṭal Yaldut," § 25). (6) Mattathias di Moses Zacuto succeeded his father in 1812. On June 5, 1835, together with 47 persons, including Rabbi Raphael Amar, he perished in the collapse of a building during a wedding celebration. (7) Elijah, son and successor of Mattathias (1836–80), was esteemed by G. B. de Rossi. He was created a knight of the crown of Italy.

During the last two decades the community of Alessandria has grown steadily smaller, and in 1900 numbered only 370 souls. Its members observe the Italian ritual, and support several religious and charitable institutions.

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G. J.

ALETRINO, ARNOLD: A Dutch physician and professor of criminal anthropology at the University of Amsterdam; also served officially as surgeon to the city police and fire departments; born in Amsterdam, April 1, 1858. He is one of the leaders, in company with Professors Winkler and Jelgersma, in the Dutch school of anthropology which follows methods quite distinct from the French and Italian scientists. He contributed the following articles to the "Psychologische en Neuralgische Bladen":

"Over Uranisme" in 1897, "Over Elmira Reformatory" and "Beschouwingen over de Vrouwenkwestie" in 1898, and "Over Ontoerekenbaarheid" in 1899. In 1898 he published a volume of collected essays upon criminal anthropology.

He is also known as a writer of fiction, belonging to the modern realistic school which has flourished in Holland since 1880. Besides a number of smaller contributions to "De Nieuwe Gids," the first monthly organ of this school, he has published "Uit den Dood," 1890; "Zuster Bertha," 1891; "Martha," 1895, and a volume of short stories, 1895. J. Vr.

ALEX, EPHRAIM: Founder of the Jewish Board of Guardians, London; born in Cheltenham, 1800; died in London, Nov. 13, 1882. He was a successful business man, which fact eminently fitted him for the great charitable work to which he chiefly devoted his attention—that connected with the well-known Jewish Board of Guardians in London. To his ingenuity were due the practical steps which led up to the establishment of that institution; and to his zeal and public spirit, which he imparted to the community, were due its rapid development and perfect organization. A suggestion had indeed been made as early as 1802 by Joshua Van Oven to replace the loose and imperfect arrangement between the three German synagogues by a definite board of guardians for the Jewish poor. This suggestion was, however, lost sight of until 1858, when Alex was overseer of the Great Synagogue, and he became impressed with the inadequacy of the system for outdoor charity then prevailing. He ventilated the subject energetically before his own council and vestry as well as on various public occasions.

In February, 1859, he issued a circular proposing "a scheme for a board of guardians for the relief of the necessitous foreign poor." This scheme exhibited a great insight into the needs of the poor, as well as a comprehensive idea of the machinery necessary adequately to relieve them. The keynote of the circular and scheme was organization, and the subsequent development of the board has been strictly on the lines of Alex's original conception.

He was not a man of commanding intellect, but he possessed a genial and tactful disposition which attracted young men to the undertaking. He was the first president of the board, over which he continued to preside till 1869, when his physical infirmities compelled his retirement; as a member of the board, however, he continued to take part in its deliberations till the year of his death. He was also a life-member of the Council of the United Synagogue, and a member of the Committee of the Jews' Hospital in Mile End.

Bibliography: *Jew. Chron.* and *Jew. World*, Nov. 17, 1882.

G. L.

ALEXA (or **LEXA**): **1.** A foreign jurist of the third century, who discussed with the Palestinian amora R. Mana II. the question of collecting disputed debts in the absence of the debtor, as practised under the rabbinic law in Palestine and under the law of his own country. The conversation is preserved in two somewhat mutilated versions (Yer. Ket. ix. 33*b*, Yer. Shebu. vii. 38*a*), and it reads as follows:

> "Alexa: We do better than you. We enter judgment; and if the debtor comes and disproves the claim, well and good—we annul the judgment; but if he does not come, we confirm the judgment on his property. Mana: We do likewise. We give notice through the public crier for thirty days [every Monday and Thursday of each week, see B. Ḳ. p. 113*a*]; if he appears before the court, good; otherwise we confirm the judgment on his property. A.: But suppose he is far away, and fails to hear of the notice in time to allow of his appearing within the thirty days? M.: We send after him three notices at intervals of thirty days, one in thirty days [after giving judgment], another thirty days thereafter, and a third thirty days later. If he comes, well; if he does not come, we declare the judgment on his property final" (compare B. Ḳ. p. 112*b*).

Margoliot ("Pene Mosheh" on Yer. Shebu. *l.c.*) maintains that this Alexa was a Babylonian amora; Frankel ("Mebo," p. 64*a*, on the authority of Rapoport in "'Erek Millin") considers him a Gentile judge. **2.** An amora of the third generation (third and fourth centuries), mentioned in the Jerusalem Talmud (Yer. Ket. v. 29*c*). R. Jacob b. Aḥa reports a Halakah in Alexa's name, transmitted by Hizkiah (b. Ḥiyya Roba). He is probably identical with R. Alexandri II. S. M.

ALEXANDER THE GREAT: The celebrated conqueror of the East, 356–323 B.C. By introducing Hellenic culture into Syria and Egypt, he had probably more influence on the development of Judaism than any one individual not a Jew by race. Yet, curiously enough, there are no personal details which connect him with Jewish history, save that after the siege of Tyre, 332 B.C., he marched through Palestine unopposed, except in the case of Gaza, which was razed to the ground. He is mentioned by name only in the Apocryphal I Macc. (i. 1–8, vi. 2). It is supposed that the Book of Daniel alludes to Alexander when it refers to a mighty king that "shall stand up, that shall rule with great dominion," whose kingdom shall be destroyed after his death (Dan. xi. 3). The vision of the "fourth beast, dreadful and terrible, and strong exceedingly," devouring and breaking all in pieces (*ibid.* vii. 7), may also be an allusion to Alexander. I. Br.

The only historical event connecting Alexander the Great with the Jews is his visit to Jerusalem, which is recorded by Josephus in a somewhat fantastic manner. According to "Ant." xi. 8, §§ 4–6, Alexander went to Jerusalem after having taken Gaza. Jaddua, the high priest, had a warning from God received in a dream, in which he saw himself vested in a purple robe, with his miter—that had the golden plate on which the name of God was engraved—on his head. Accordingly he went to meet Alexander at Sapha ("View" [of the Temple]). Followed by the priests, all clothed in fine linen, and by a multitude of citizens, Jaddua awaited the coming of the king. When Alexander saw the high priest, he reverenced God (Lev. R. xiii., end), and saluted Jaddua; while the Jews with one voice greeted Alexander. When Parmenio, the general, gave expression to the army's surprise at Alexander's extraordinary act—that one who ought to be adored by all as king should adore the high priest of the Jews—Alexander replied: "I did not adore him, but the God who hath honored him with this high-priesthood; for I saw this very person in a dream, in this very habit, when I was at Dios in Macedonia, who, when I was considering with myself how I might obtain dominion of Asia, exhorted me to make no delay, but boldly to pass over the sea, promising that he would conduct my army, and would give me the dominion over the Persians." Alexander then gave the high priest his right hand, and went into the Temple and "offered sacrifice to God according to the high priest's direction," treating the whole priesthood magnificently. "And when the Book of Daniel was shown him [see Dan. vii. 6, viii. 5–8, 20–22, xi. 3–4], wherein Daniel declared that one of the Greeks [מלך יון] should destroy the empire of the Persians, he supposed that he was the person intended, and rejoiced thereat. The following day Alexander asked the people what favors he should grant them; and, at the high priest's request, he accorded them the right to live in full enjoyment of the laws of their forefathers. He, furthermore, exempted them from the payment of tribute in the seventh year of release. To the Jews of Babylonia and Media also he granted like privileges; and to the Jews who were willing to enlist in his army he promised the right to live in accordance with their ancestral laws. Afterward the Samaritans, having learned of the favors granted the Jews by Alexander, asked for similar privileges; but Alexander declined to accede to their request. The historical character of this account is, however, doubted by many scholars (see Pauly-Wissowa, "Realencyklopädie," i. col. 1422). Although, according to Josephus ("Contra Ap." ii. 4, quoting Hecatæus), Alexander permitted the Jews to hold the country of Samaria free from tribute as a reward for their fidelity to him, it was he who Hellenized its capital (Schürer, "Gesch." ii. 108). The Sibylline Books (iii. 383) speak of Alexander—who claimed to be the son of Zeus Amon—as "of the progeny of the Kronides, though spurious." K.

——**In Jewish Legend:** All the accounts which the Talmud and Midrash give concerning Alexander Muḳdon (the Macedonian) are of a legendary character. Some of them pretend to be historical, as the following Baraita in Yoma, 69*a* (identical with Megillat Ta'anit, iii.):

> "When the Samaritans had obtained permission from Alexander to destroy the Temple in Jerusalem, the high priest Simon the Just, arrayed in his pontifical garments and followed by a number of distinguished Jews, went out to meet the conqueror, and joined him at Antipatris, on the northern frontier. At sight of Simon, Alexander fell prostrate at his feet, and explained to his astonished companions that the image of the Jewish high priest was always with him in battle, fighting for him and leading him to victory. Simon took the opportunity to justify the attitude of his countrymen, declaring that, far from being rebels, they offered prayers in the Temple for the welfare of the king and his dominions. So impressed was Alexander that he delivered up all the Samaritans in his train into the hands of the Jews, who tied them to the tails of horses and dragged them to the mountain of Gerizim; then the Jews plowed the mountain [demolished the Samaritan temple]."

Samaritan Intrigue.

It is evident that this account wrongly assigns to the times of Alexander an event which occurred two centuries later, in the reign of John Hyrcanus I. It must therefore have been written at a late period, when the memory of historical incidents had become confused. The legend presents a striking resemblance to the narrative of Josephus ("Ant." xi. 8, § 1 *et seq.*). The point of the fable is the honor conferred by Alexander upon the high priest and the cause thereof; and, furthermore, the contrast between his good-will to the Jews and his hostility to the Samaritans. Both the narrative in the Talmud and that of Josephus are derived from an "Apology" of the Jews which aimed at discrediting the members of the Samaritan sect. It is even possible that this apology, as Büchler thinks ("Rev. Ét. Juives," lxxxvi. 1), had its origin in Alexandria, where the attitude of Alexander was of decisive importance in the eyes of the Greek public:

> "In Gen. R. (lxi., end) the Samaritans are accused of playing a rôle equally despicable with that imputed to them in the above legend. When Alexander advanced toward Jerusalem, they informed him that the Jews would forbid his entrance to the Holy of Holies. A Jew, Gebi'ah ben Kosem [identical with Gebia ben Pesisa, a legendary character], asked the king, on the hill of the Temple, to remove his shoes and to put on the slippers ornamented with precious stones that he had brought for him, lest he should slip on the pavement of the Temple. Alexander complied with the request, and thus avoided a violation of the rabbinic law. When they arrived at the Holy of Holies, Gebi'ah said to the king, 'We are not permitted to proceed farther' (neither we nor you). 'When I have left the Temple,' replied the king, 'I will straighten your hump' (Gebi'ah signifies humpback). 'If you do,' answered Gebi'ah, 'you are a great physician, and deserving of high remuneration.'"

This anecdote is one of those naive inventions of which many are found in Midrash Ekah Rabbati, and which aim at exhibiting the ingenuity of the Jews in repartee. Alexander is made to play merely the part of a stage-king.

The same Gebi'ah appears in a narrative of quite a different type. Alexander is here represented as the great conqueror to whom the nations appeal for arbitration of their differences:

> "The Arabs accuse the Jews of illegally withholding the heritage of their ancestor Ishmael; the Canaanites complain of having been wrongly deprived of their territory; and the Egyptians claim indemnity for the vessels that the Israelites had taken from them on leaving their country. Gebi'ah meets all these charges with great success: against the Egyptians he proves that it is they that are indebted to the Jews, whom they had exploited without paying them for their work, and Alexander was fully satisfied with the refutation" (Sanh. 91*a*, Gen. R. *l.c.*).

Coin with Aramaic Inscription.

These pretended discussions, similar to those reported to have taken place between the Samaritans and the Jews before Ptolemy Philometor (Josephus, "Ant." xii. 1, § 10; xiii. 4, § 4), are the echo of the accusations against the Jews by pagan readers of the Bible at Alexandria. These imputations were taken up later by the Gnostics, who were the pupils of the Alexandrians, and especially by the Marcionites. Tertullian replied to Marcion, who had brought the same reproach against the Bible for the "larceny" committed by the Jews, by repeating the words of Gebi'ah; he even mentions the discussions between the Jews and the Egyptians ("nam et aiunt ita actum per legatos utrinque; Ægyptiorum quidem repetentium vasa; Judeorum vero reposcentium operas suas, et tandem vasis istis renuntiaverunt sibi Ægyptii"; "Adversus Marcionem," ii. 20).

Another group of legends is of a more popular character; they have nothing specifically Jewish, and are connected with the general legendary tales of Alexander. They may be given as follows:

The Ten Questions of Alexander to the Sages of the South (Tamid, 31*b et seq.*): This account is written in certain parts in a classical Aramaic, proving that it was borrowed from some written record; it is quite analogous to the conversations which, according to Plutarch ("Life of Alexander"), Alexander was reported to have had with ten gymnosophists who had rebelled against him; there the account continues with ten questions, some of which are identical with those of the Talmud. This episode seems, therefore, to be the fragment of a non-Jewish narrative, parallel with that of the Greek historian.

Alexander's Journey to the Regions of Darkness (Tamid, 32*a*): Alexander makes a journey into the region of darkness riding on young Libyan asses. There he stops at a fountain, which reanimates a dead fish that he has dipped into it. The same story is found in Pseudo-Callisthenes, II. chaps. xxxix.–xli. (version *B*). The legend as reproduced in the Talmud is the popular altered form of a later period.

The Amazons (Tamid, *ibid.*; Pesiḳ. ix. 74, 74*a et* *seq.*; Lev. R. xxvii.; Tan., Emor, 6; Ḥibbur Ma'asiot): Alexander comes to a place which is inhabited only by women. They say to him: "If you kill us, people will accuse you of murdering women. If we kill you, people will say: Behold a king who was overcome by women!" This is the well-known story of the Amazons, but reduced to its simplest expression. In the Pesiḳta the town inhabited by the women is called Ḳartagene, derived by folk-etymology from the Aramaic *ḳarta* (town) and the Greek *γυνή* (woman).

The Gold Bread (*ibid.*): Alexander asked the Amazons for bread, and they brought him, on a golden table, a loaf of gold bread. "Do you eat gold bread?" the king then said. "Well, if your desire be for ordinary bread, could you not get it in your own country without coming hither?" answered the Amazons. This satire on the ambition of conquerors recurs frequently in Jewish legends. It does not appear in Pseudo-Callisthenes and in the accounts derived from it; but is found in Plutarch's essay on the virtuous deeds of women. Pythes, a rich Greek in the times of Xerxes, who forces his fellow citizens to work for him in a gold-mine, is served by his wife with gold bread to demonstrate the absurdity of his greed. This moral is connected with Alexander also in another form: instead of the Amazons it was the king Kaẓia who gave the lesson to Alexander.

King Kaẓia and His Judgment (Yer. B. M. ii. 8*c*; Gen. R. xxxiii.; Pesiḳ.; Lev. R.; Tan., Emor, as above): King Kaẓia (ruler of a country situated behind the "Dark" mountains) invited Alexander to hear a lawsuit. The plaintiff declared that he had bought a piece of land and found in it a treasure; he wanted to return the treasure to the original owner, since, he claimed, he had bought the field only. The defendant replied that he had sold the field with everything that it contained. Then the king inquired of one of them: "Have you a son?"; of the other, "Have you a daughter?" "Marry them, and let the treasure be theirs." Alexander laughed at this judgment. "Is my decision a wrong one?" inquired the king. "No; but in our country we would have put the two parties to death and confiscated the treasure." "Do you have rain in your country?" "Yes." "And have you animals also?" "Yes." "Then it is surely for their sake and not for yours that the rain falls and the sun shines upon you." This satirical account seems to be of Jewish origin, although it is, in part, based on a popular theme—marriage as the solution of a lawsuit (compare a Cambodian tale in "Revue des Traditions Populaires," xv. 133). The Jewish form of the fable was embodied in the "Dicta Philosophorum" of Abu al Wafa Mubashshir ibn Faḳih (1053–54), a work which was translated into Spanish, Latin, English, and French (see Knust, "Mittheilungen aus dem Eskurial," Tübingen, 1879). In other Arabic texts the trial takes place before David and Solomon (Weil, "Biblische Legenden," p. 215). The anecdote seems to have been brought to Europe by a priest in 1083 ("Chronique de l'Abbaye de St. Hubert"; Pertz, "Monumenta Germanica, Scriptores," viii. 599).

Alexander at the Gate of Paradise; the Eye: The Talmud (Tamid, 32*b*) concludes with this narrative: Alexander arrived at the gate of paradise and asked that it be opened to him. "Only the just can enter here," came the reply. "I am a renowned king; present me with something." A little ball was given to him. He put it in a scale; and it outweighed all the gold and silver in his possession. In his astonishment he turned to the rabbis, who explained to him that it was an eyeball, which could never be satiated; but if covered with a handful of dust (buried) it would weigh nothing. This satire on greed, or the ambition to acquire wealth, seems likewise to be genuinely Jewish. This allegory, as it appears in the Talmud, is reproduced in better shape in "Alexandri Magni Iter ad Paradisum," a little work of the twelfth century, which has even preserved traces of its Jewish origin. In this it is an old Jew, of the name of Papas, who lectures the king. Both forms of the legend are evidently connected with a lost original.

Alexander's Ascent into the Air (Yer. 'Ab. Zarah, iii. 42*c*; Num. R. xiii.): This appears to be a reminiscence of a narrative in Pseudo-Callisthenes (II. xli.).

Alexander's Descent into the Sea (Ps. R. 103; compare Pseudo-Callisthenes, II. xxxviii.): In the Middle Ages the Jews confined themselves to translations of the romance of Alexander from the Arabic or the Latin, particularly in the form which it had received in the "Historia de Proeliis." A Hebrew translation of this work, made by an unknown writer after an Arabic version, was edited and published by Israel Lévi under the title "Toledot Alexander" (Life of Alexander), Paris, 1887. Another translation from a Latin text, by Immanuel ben Jacob de Tarascon, exists only in manuscript. A recension, the origin of which has not yet been clearly ascertained, was surreptitiously included in certain manuscripts of the Josippon (perhaps by Judah Mosconi). Another romance of Alexander, quite different from the rest, was written by a Jew in the west of Europe before the thirteenth century; it was published by Israel Lévi in Steinschneider's "Festschrift." Some portions of the legend were known to scholars by the Hebrew translation of "Sod ha-Sodot" (Secret of Secrets) and of "Musare ha-Filosofim" (Dicta of the Philosophers), containing whole chapters touching upon the legendary life of Alexander.

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I. L.

ALEXANDER I., of Judea. See ALEXANDER JANNÆUS.

ALEXANDER II., of Judea: Born about 100 B.C.; died 47 B.C. He was the eldest son of Aristobulus II. and son-in-law of Hyrcanus. Upon the conquest of Jerusalem by Pompey in 63, he and his parents, brothers, and sisters were sent to Rome as prisoners of war. Alexander escaped on the way, and, returning to Judea, endeavored to throw off the Roman yoke by force of arms. Taking advantage of the straits in which the Romans just then found themselves in having to confront disturbances among the Arabs, Alexander took measures to restore the fortifications of Jerusalem destroyed by Pompey, though his action was opposed by the Roman garrisons in the country and by the weakling monarch Hyrcanus. He next secured possession of the fortresses of Alexandrion, Hyrcanion, and Machærus. When he had gathered around him a force of 10,000 heavy infantry and 1,500 horsemen he declared open war against Rome in the year 57 B.C. Gabinius, who had just arrived in Syria as proconsul, immediately sent his lieutenant Mark Antony (the subsequently celebrated triumvir) against him, and then followed with his main army, whose numbers were swelled by Romanized Jews, led by the half-Jew Antipater. Alexander endeavored in vain to avoid a pitched battle. Near Jerusalem 3,000 of his followers died upon the field, while as many again were made captives, and he with a small remnant escaped to the fortress of Alexandrion. Although promised full pardon, he rejected Gabinius' summons to surrender; and only after a brave defense against the united efforts of Gabinius and Mark Antony did he capitulate upon condition of retaining his liberty. This result of his futile resistance to the Romans was followed by no further personal suffering for him; but it was different with the Jewish people. Even the nominal independence which Judea had hitherto enjoyed under its quasi-kings was now at an end; Gabinius deprived Hyrcanus of all political standing, and left him only the charge of the Temple. Thus the struggle of the brave Maccabees ended in the total loss of even the semblance of independence.

Alexander, however, had not yet given up all hope, and in the year 55, after the escape of his father and his brother Antigonus from Roman captivity (56), he again meditated opposition to the Romans. While Gabinius was temporarily absent from Palestine, Alexander gathered around him a considerable force, with which he vanquished such Roman detachments as opposed themselves to him, and compelled the enemy to withdraw to Mount Gerizim. Gabinius hastened back to Palestine from Alexandria, and upon his arrival fortune once more deserted Alexander. A considerable proportion of his force was detached from allegiance by the craftiness of Antipater, leaving him with only 30,000 men, who were unable to withstand Gabinius' attack, and fled from the battle-field of Itabyrium, leaving one-third of their number dead on the field. Alexander seems to have escaped to Syria, where, however, the unfortunate fate which pursued his unhappy family overtook him. In the year 49–48 B.C., just when the good star of the Maccabees, through the favor of Cæsar, seemed once again to be in the ascendant, Alexander, by direct command of Pompey, was beheaded at Antioch by Q. Metellus Scipio, Pompey's father-in-law, who was at the time proconsul of Syria.

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L. G.

ALEXANDER, Son of Herod: Born about 35 B.C.; died about 7 B.C. His mother was the Hasmonean princess Mariamne. The unfortunate fate which persistently pursued the Hasmonean house overtook this prince also. As heir presumptive to the throne by right of descent on his mother's side, he was sent to Rome for his education in the year 23 B.C. He remained there in the household of Asinius Pollio until about the year 17 B.C., when Herod himself brought him and his younger brother Aristobulus, who had been with him, home to Jerusalem. Shortly afterward Alexander received in marriage Glaphyra, daughter of the Cappadocian king Archelaus. But then the clouds began to gather around him. From his mother he inherited both the personal excellences and the failings of the Hasmonean house. His handsome presence and frank bearing made him a favorite with the people, and they fairly longed for the day when this noble scion of the house of the Maccabees should mount the throne instead of the usurper and half-Jew Herod. But, on the other hand, a certain degree of vanity and a spirit of vindictiveness, which marked him no less than his prepossessing qualities, rendered him extremely unpopular with the partizans of Herod, who had much to fear from a future King Alexander. Salome in particular incessantly warned Herod of the danger threatening him from Alexander and his brother Aristobulus. The king's evil conscience, on the one hand, convinced as he was by this time of Mariamne's innocence (see MARIAMNE), suggested that it was not impossible that her sons meditated revenge for her unjust execution; and on the other hand, the open antipathy expressed by them against their father combined to open the king's ear to the calumnies of Salome and her fellow-plotters. Herod's attempt to humiliate Alexander by restoring to honor Antipater, an older son by another wife, resulted disastrously. Antipater's insidious plotting and the open enmity to Herod shown by Alexander widened the breach between father and son to such an extent that in the year 12 B.C. Herod felt himself constrained to bring charges against his sons before Augustus. A reconciliation was brought about, but it was of short duration; and shortly afterward (about 10 B.C.) Alexander was thrown into prison upon the evidence of a tortured witness who accused him of planning the murder of Herod. Intercepted letters were produced which only too fully revealed Alexander's bitterness against his father. In vain did Archelaus, Alexander's father-in-law, endeavor to bring about better relations between them; the reconciliation was again but a brief one, although effected with great cleverness, so that once more the intrigues of Antipater and Salome succeeded in securing the incarceration of Alexander and Aristobulus (about 8 B.C.). Herod lodged formal complaint of high treason against them with Augustus, who put the matter into Herod's own hands, with the advice to appoint a court of inquiry to consist of Roman officials and his own friends. Such a court of hirelings and favorites was naturally unanimous for conviction. The attempts of Alexander's friends, by means of petition to King Herod, to avert the execution of the sentence, resulted in the death of Tero—an old and devoted servant of Herod who openly remonstrated with the king for the enormity of the proposed judicial crime—and of 300 others who were denounced as partizans of Alexander. The sentence was carried out without delay; about the year 7 B.C., at Sebaste (Samaria)—where thirty years before Mariamne's wedding had been celebrated—her sons suffered death by the cord.

BIBLIOGRAPHY: Josephus, *Ant.* xv. 10, § 1; xvi. 1, § 2; 3, §§ 1-3; 4, §§ 1-6, etc.; Schürer, *Gesch.* i. (see index); Grätz, *Gesch. d. Juden*, ii. (see index).

L. G.

ALEXANDER II., POPE (1061–73): Family name Anselmo Baggio; born at Milan; died April 20, 1073. He became pope in 1061, succeeding Nicholas II., and ruled until 1073. He was elected upon the proposal of Hildebrand, who later became his successor, and throughout his pontificate was guided by Hildebrand's policy and spirit. His election was contested by the imperial house, which caused an antipope, Honorius II., to be chosen. The latter, however, was later deposed by a council at Mantua. In spite of his multifarious duties, Alexander devoted considerable thought to the Jews. In all emergencies he was ready to extend to them his protection. On one occasion he commended the action of the Viscount Berengar of Narbonne, who vigorously thwarted an incipient anti-Jewish outbreak in 1063, and simultaneously he addressed an epistle to Bishop Wilfred of Narbonne bidding him to offer protection to the Jews in the future, if occasion should demand. Two years later he reprimanded Prince Landulph of Benevento for having forced certain Jews into baptism, referring both to the un-Christlike nature of forced conversions and to the edict prohibiting them which had been issued by Gregory the Great.

Bibliography. Vogelstein and Rieger, *Gesch. d. Juden in Rom*, i. 216.

H. G. E.

ALEXANDER III., POPE. See Popes, Attitude of.

ALEXANDER IV., POPE (1254–61): Was Count Rinaldo di Segni prior to his elevation to the pontifical throne in 1254, at a time of great turbulence; he ruled until his death, at Viterbo, Italy, May 25, 1261. He attempted to unite the Greek and Latin churches, and to annex the kingdom of Sicily to the papal domain; he established the Inquisition in France in 1255, and encouraged the orders of mendicant friars. Owing to the factional struggles in Rome and the undisputed sway of the senator Brancaleone, the pope's position was exceedingly weak, but none the less his influence did not remain unfelt in Jewish history. An edict which Alexander issued throws light on the contemporary position of the Jews in Rome. It is in this document that, for the first time in about 750 years, the names of Roman Jews (Angelus, Sabbatorius, Museus, Salamon, Consiliolus) appear in a papal manifesto. A number of prominent Jewish merchants seem to have stood in commercial relations to the papal court, as, indeed, the Jewish tradesmen almost always appear to have done. On February 1, 1255, the pope relieved these merchants of all road-taxes throughout the papal possessions. A similar franchise was granted on March 5 to the Roman citizens and merchants in general, and on April 6 to several Roman citizens mentioned by name. While it is true that this document bears witness to the distinction which existed between the Jews and the other Roman citizens and merchants, the former, no doubt, having been excluded from the common commercial gilds, it proves, also, that the Jewish merchants conducted their business in common with their Christian fellows, and that, as a rule, they were granted the same rights by the papal government. Nor was the granting of such privileges necessarily inspired by a real friendliness toward the Jews; it was due rather to the commercial indispensability of the latter. That Alexander IV. was swayed in his concessions by no motive of love for the Jews is evidenced by history. On Sept. 3, 1257, he reissued the edict concerning the Jewish badge, which, though it eventually fell into abeyance, seems at the outset to have been enforced throughout Italy and to have been the cause of a great deal of depression among the people, as is depicted in a liturgic elegy of a contemporary, Benjamin b. Abraham Anav. Alexander, likewise, in a bull addressed to the duke of Burgundy and the count of Anjou and Provence, ordered the confiscation of the Talmud, as containing "errors against the Catholic faith, and horrible and intolerable blasphemies."

Bibliography: Vogelstein and Rieger, *Gesch. d. Juden in Rom*, i. 239 *et seq.*; *Rev. Ét. Juives*, i. 116 *et seq.*; *Ḳobeẓ 'al-Yad*, iv. 22 *et seq.*

H. G. E.

ALEXANDER VI., POPE. See Popes, Attitude of.

ALEXANDER VII., POPE. See Popes, Attitude of.

ALEXANDER VIII., POPE. See Popes, Attitude of.

ALEXANDER I., PAVLOVICH, Emperor of Russia: Born at St. Petersburg, Dec. 23, 1777; died at Taganrog, Dec. 1, 1825. During his reign (1801–25) more measures for internal reform were inaugurated than under any of his predecessors, from the days of Peter the Great (died 1725). He prepared the way for the emancipation of the serfs, and promoted education, agriculture, commerce and manufactures, literature and the fine arts.

Attitude toward the Jews.

Catherine II. (died 1796) had already exhibited a certain degree of liberality toward the Jews; and when Alexander succeeded to the throne, on the assassination of his father, Paul, in 1801, the liberal—or, rather, radical—disposition of the young ruler and of his advisers soon permeated all departments of the government and extended even to the public at large. Such a liberal spirit could not fail to prove beneficial to the Jews (Orshanski, "Iz Noveishei Istorii Yevreyev v Rossii," in "Yevreiskaya Biblioteka," 1872, ii. 218). At that time Michael Berr, the first French privy councilor of Jewish origin, issued an appeal to all sovereigns and nations, in the name of the "European inhabitants of the Jewish faith," urging that full justice be shown to the Jews, which appeal probably induced Alexander to attempt to ameliorate the condition of his Jewish subjects. For this purpose a special commission was summoned, by a ukase issued Oct. 9, 1802, to draft a set of regulations, which resulted in the "Enactment concerning the Jews" of Dec. 9, 1804. Under this enactment the Russian Jews obtained the right to buy and rent land in all the western and southern provinces (this led to the foundation of the first Jewish Agricultural Colonies in Russia); to enter all the elementary and high schools and universities; to establish factories in all the provinces in which they were permitted to dwell; and to visit all other provinces of Russia on business, upon the condition that they and their families adopted the German style of dress, in order that they might not differ from the natives in outward appearance. They were promised all the rights of citizens as soon as they should have shown diligence and skill in agriculture and handicrafts. Alexander even offered the Jews land in the neighborhood of St. Petersburg and Moscow, provided they were willing to confine themselves to agricultural pursuits.

Eleemosynary Donations.

In 1805 Alexander showed his friendly disposition toward the Jews by contributing 3,000 rubles (about $1,500, or £300) toward the erection of a Jewish hospital in Wilna; and in 1806 he ordered 2,500 rubles (about $1,250, or £250) to be annually contributed from the public treasury to the same hospital. In 1809 the scheme of a forcible concentration of the Jews from rural districts into cities was referred to a special commission under the chairmanship of Popov. In the following year permission was granted them to live in Kiev; and at the same time the government established in Kremenchug a factory for carpet-making in order to promote that industry among them.

In 1815 a census of the Jews was taken, and surnames were given to all Jewish families. Alexander issued a ukase (1818) directing the election of three deputies from among the Jews, who should reside in St. Petersburg, and be empowered to bring all Jewish affairs before the government. At the general meeting called for the election of deputies, at Wilna, the following persons were elected: Sundel Sonnenberg, of Grodno; Beinash Baratz, of Vitebsk, and Michael Eisenstadt, of Mohilev on the Dnieper. As vice-deputies, Samuel Katzenellenbogen, of Wilna; Mordecai Lipler, of Vitebsk, and Eleazar Dillion, of Minsk, were elected. To cover the expenses of the deputies in St. Petersburg, estimated at 3,660 ducats (about $8,235, or £1,647) per annum, it was resolved to take the silver ornaments from the *kittels* (shrouds) worn on the Day of Atonement and Passover Eve (S. J. Fünn, "Ḳiryah Neemanah," 1860, p. 34, and note, p. 47).

That Alexander was at this time much in earnest in his endeavors to ameliorate the position of the Jews is shown by his remark: "If, through my efforts to improve their condition, I should succeed in bringing forth only one Mendelssohn from among the Russian Jews, I shall be abundantly rewarded."

At that time the Russian government did not know much about the habits and the needs of the Jews, who were subjected to the influence of the conditions prevalent under the old Polish rule (Bäck and Brann, "Istoriya Yevreyev," Russian translation with supplement and addition by S. M. Dubnov, ii. 444, Odessa, 1897. While Jewish agriculturists received some privileges, Jews were prohibited from innkeeping and from renting country property, for which reason they were even forbidden to dwell in villages. The Pale, or territory assigned to the Jews, was limited, as before, to the provinces taken over from Poland, where the Jewish population was much crowded in cities; the *ḳahal*, or board of administration of the community, retained its old power, although it was placed under the control of the local authorities. The "Regulations" of 1804 present a system of reform, which, however, was afterward counteracted by reactionary tendencies.

Congress of Aix-la-Chapelle.

At the Congress of Aix-la-Chapelle (1818) Alexander brought forward the question of the condition of the Jews; being perhaps influenced in this by the enthusiastic and prophetic appeal of the English philanthropist Lewis Way, who had traveled in Poland to study the condition of the Jews there, and who was convinced that the Jewish nation would once more be restored to the land of its fathers.

After the Congress Alexander altogether abandoned his former liberal ideas and adopted a reactionary policy. Owing to this, the following restrictive measures characterized the closing years of the czar's reign: The rescript of May 4, 1820, forbidding Jews to keep Christian servants; that of Aug. 10, 1824, prohibiting foreign Jews from settling permanently in Russia; and the edict of Jan. 13, 1825, removing the Jews from villages to towns and cities in the governments of Mohilev and Vitebsk.

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H. R.

ALEXANDER II., NIKOLAIEVICH, Emperor of Russia: Born at St. Petersburg, April 29, 1818; assassinated there March 13, 1881. He succeeded his father, Nicholas I., March 2, 1855, before the end of the Crimean war, and when peace was concluded reforms of all kinds were initiated by him,

His Reforms.

the most important being the emancipation of the serfs in 1861. He also abolished capital punishment and the hereditary rights of the clergy, reorganized the administration of justice, gave an impetus to autonomy in various districts, cities, and provinces of the empire, abridged the term of military service, introduced some humane reforms into the army discipline, and enjoined universal conscription. Under his reign the press and public opinion developed to an extent previously unknown in Russia, by reason of the limitations placed upon the censorship; and every form of industry and commerce, art, science, and literature received a new impulse.

Favorable Treatment of Jews.

Nicholas I. had tried in his own harsh, autocratic way to Russianize the Jews. Among other austere measures he introduced the cantonists' school for the military education of Jewish minors, who were forcibly torn from their parents. They had to pass through a rough discipline and were often compelled to join the Greek Orthodox Church. Aware of the mistakes his father had made in his despotic policy toward the Jews, Alexander endeavored to correct them, and early manifested a friendly disposition toward his Jewish subjects. He abolished the cantonists' school, admitted Jews to the high schools and universities, and by the laws of March 16, 1859, and of Nov. 27, 1861, he granted to Jewish scholars, university graduates, wholesale merchants, manufacturers, and (1865) artisans the privilege of settling, under certain conditions, outside of the Pale, in the interior provinces of Russia (Demidov San-Donato, "The Jewish Question in Russia," p. 36, St. Petersburg, 1883). It should not be overlooked, however, that the emancipation of the Jews had at that time been completed in most of the countries of western Europe; and that these privileges were granted only to certain classes of Jews in Russia for political and economic reasons, the object of the government being to promote the commercial and industrial interests of the interior provinces. For the masses of the Jewish population these reform laws accomplished little, since the 2,500,000 Jews within the Pale, not belonging to the privileged class, were still debarred from the right of settlement and could not emigrate from the overcrowded provinces of Poland and Lithuania.

Effect of Milder Legislation.

These half-hearted measures, together with the numerous ambiguities in the new laws, left to corrupt officials plenty of room for abuse, and as a consequence Jewish artisans were always exposed to annoyances from them, and even liable to expulsion from their newly founded homes. Nevertheless, the Russian Jews fully appreciated the good intentions of the czar and have always regarded him as their liberator. It is remarkable how quickly they availed themselves of the opportunity to become Russianized, especially in St. Petersburg and Moscow, in the centers of Jewish learning as Wilna, Kiev, and Odessa, and throughout southern Russia. For the first time there were published Jewish periodicals in the Russian language: "Razsvyet" and "Sion," and later "Den," "Yevreiskaya Biblioteka," and "Voskhod"; and Russians were greatly surprised at the superior style of Osip Rabinovich, Pinsker, Soloveichick, Levanda, and many others who in the vernacular endeavored to acquaint the intelligent Russian public with the condition of the Jews, and to defend their rights. From among the orthodox Jews also there sprang up a number of liberal-minded men, young and old, who tried to enlighten the orthodox masses and to awaken in them patriotic sentiments and a love for liberal education and European culture by means of Hebrew periodicals, "Ha-Meliẓ," "Ha-Karmel," and "Ha-Ẓefirah," the first journals published in the Hebrew language in Russia. It was certainly not the fault of the Jewish masses that some of the quickly Russianized Jewish students and other youths took an active part in the revolutionary movement of the seventies. Alexander knew and always appreciated the loyalty of the great majority of his Jewish subjects, and on many occasions rewarded them for their services to the country. When the assassination of Alexander by nihilist conspirators became known, the Jews of Russia deeply mourned the loss of the benevolent czar and liberator.

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H. R.

ALEXANDER III., ALEXANDROVICH, Emperor of Russia: Born at St. Petersburg, March 10, 1845; died at Livadia, Nov. 1, 1894. He ascended the throne March 14, 1881, the day after the assassination of his father, Alexander II. The terrible fate of the latter produced an awful impression upon Alexander, but instead of continuing the reforms of the "Czar-Emancipator," as was expected, he at once gave proof of his reactionary tendencies by discharging the liberal minister Loris Melikov, and by his first manifesto, wherein he made it evident that he was determined to maintain his autocratic power against all attacks.

His Reactionary Tendencies.

In internal politics he followed the advice of his former teacher Pobiedonostzev, and ruled with rigorous absolutism, favoring the principles of the Panslavists. He permitted, and even encouraged, the oppression of the various foreign residents in Russia, and was particularly harsh in his persecution of the Jews. The participation of some Jewish youths in the revolutionary movement of the NIHILISTS was made use of to lead the Russian people to believe that the Jews were connected with the conspiracy which had resulted in the murder of Alexander II. Hostility against the Jews was fostered in order to divert the attention of the discontented elements, and if possible to suppress the revolutionary movement.

Soon after Alexander III. had ascended the throne, anti-Jewish riots (POGROMY) broke out in Elizabethgrad (April 27, 28), Kiev (May 8–11), Shpola (May 9), Ananiev (May 9), Wasilkov (May 10), Konotop (May 10), and, during the following six months, in one hundred and sixty other places of southern Russia.

Popular Outbreaks Against Jews.

In these riots thousands of Jewish homes were destroyed, many families reduced to extremes of poverty; women outraged, and large numbers of men, women, and children killed or injured. It was clear that the riots were premeditated ("Voskhod," May 24, 1881, p. 75). To give but one example—a week before the *pogrom* of Kiev broke out, Von Hubbenet, chief of police of Kiev, warned some of his Jewish friends of the coming riots. Appeals to the authorities for protection were of no avail. All the police did was to prevent the Jews from defending their homes, families, and property. "The local authorities," says Mysh in "Voskhod," 1883, i. 210, "surrounded the pillagers with an honorary escort, while some of the rabble shouted approval." To a delegation of the Jews of Kiev, Governor-General Drentelen said that he could do nothing for them; "for the sake of a few Jews he would not endanger the lives of his soldiers" ("Zeitung des Judenthums," May 31, 1881). On May 18, Baron Horace de Günzburg was received in audience by Grand Duke Vladimir, who declared that the motive of the anti-Jewish agitation was not so much resentment against the Jews as a general tendency to create disturbances ("London Times," May 19, 1881). On May 23, a deputation of the Jews of St. Petersburg waited upon the czar at Gachina. It consisted of Baron Günzburg, Sack, Pasover, Bank, and Berlin. The emperor assured its members that the Jewish question would receive his attention, that the disturbances were the work of anarchists, and he advised them to address a memorandum on the subject to the minister of the interior. Both the emperor and the grand duke Vladimir expressed their belief that race-hatred was not the real cause, but only the pretext, of the recent disorders. In accordance with the promise of the czar, an edict was issued Sept. 3, 1881, ordering the appointment of local commissions from all the governments to be under the direction of the governors, for the solution of the Jewish question. But on the same day, General Ignatiev by order of the czar issued a circular to the governors, in which he pointed out that the Jews had been exploiting the Slav inhabitants of the empire, and that this was the real cause of the riots. This contradiction may explain the conduct of Attorney-General Stryelnikov, who during the trial of the rioters before the court-martial at Kiev, instead of incriminating the guilty parties, turned upon the Jews and endeavored to cast the whole blame upon them. These persecutions, added to the distressing economic conditions then prevailing, gave rise to the emigration movement, which soon assumed extensive proportions. The intelligent classes of Russia condemned the medieval barbarities against the Jews, but the anti-Semitic propaganda of the "Novoe Vremya," "Kievlyanin," and other organs hostile to the Jews, did not cease even after the riots. The constant Jew-baiting of Aksakov, Suvorin, and Pichno had its effect on that class of the Russian people which was entirely unfamiliar with Jewish life, and therefore believed all the charges brought against the Jews by the agitators. That the South Russians especially had no cause for complaints against the Jews may be seen from the following statement made by the Russian economist Chicherin: "Those who have lived in Little Russia, which is densely inhabited by Jews, and have compared the conditions of the peasant there with those existing in the provinces of Great Russia, know how exaggerated are the accusations against the Jews. If there is a difference in the condition of these peasants, it is in favor of the Little Russians."

The second series of persecutions began with the riots of Warsaw on Christmas, 1881, and lasted for three days. Twelve Jews were killed, many women outraged, and two million rubles' worth of property destroyed. In the neighboring Lithuanian provinces the disturbances were slight, owing to the precautions taken by Count Todleben, governor-general of Wilna, who was not one of Ignatiev's disciples.

Further Persecutions.

Order was also maintained by General Gurko, governor-general of Odessa, and thus the riots in Odessa and vicinity were prevented from assuming great proportions. In Nyezhin the soldiers, who were called out to quell the riots, killed and pillaged a wealthy Jewish family. Other riots occurred in Kuzmintzy, Plitovich, Klimov, Okhrimotzy, and, on March 23, in Lubny, where three soldiers killed a Jewish family of six. Balta was the scene of another series of riots (Easter, 1882) resulting in the death of eight and the wounding of more than two hundred persons. Over a thousand houses were demolished and property to the value of over one million dollars was destroyed. These disgraceful acts aroused the public indignation of all Europe. Meetings were held by the citizens of New York and London, February 1, 1882, expressing sympathy with the persecuted Jews in the Russian empire, and protesting, "in the name of civilization, against the spirit of medieval persecution, thus revived in Russia." The only response to these friendly appeals was the issue of the "Temporary Laws" of May 15, 1882. These laws made the condition of the Russian Jews almost unbearable. They established a pale within the "Pale," positively prohibiting the Jews of the fifteen western governments from living outside of towns and cities, and canceling all mortgages and leases held by Jews on landed estates. Hundreds of thousands of Russian Jews removed to the United States of America, where they found a new home. Some went to Palestine and founded agricultural colonies. On June 12, 1882, Ignatiev retired from office. He is said to have been dismissed because convincing proof was furnished to the czar that he was using the persecution of the Jews to extort blackmail, and that he had taken advantage of his position to exempt his own estates from the disastrous effects of the May Laws, while those of the imperial family suffered (Harold Frederic, "The New Exodus," pp. 125–130). According to official statements, however, he was discharged because of a resolution of the senate that he "had not taken the necessary steps to prevent the riots" ("Voskhod," January, 1883, p. 53). He was succeeded by Count D. A. Tolstoi, who issued a circular, June 21, urging the governors to do their duty in preserving order and putting a stop to the riots. The circular had a good effect, yet some outbreaks occurred as late as the middle of August, 1882. Incendiary fires now ravaged the country and destroyed the property of over thirty thousand Jewish families in various towns and villages of the northwestern provinces. This fire-crusade was continued with more or less intensity until the end of Alexander's reign.

The "May Laws."

The May Laws were supplemented and partly enforced by the regulations of Jan. 7, 1885, and then followed a whole series of orders restricting the number of Jewish students in high schools and universities, and curtailing the rights of Jewish university graduates. Many other rigorous measures directed against the Jews betokened an entire reversal of the liberal policy inaugurated in the sixties. In 1890, Mr. Gladstone wrote to the "Jewish Chronicle" that he had "read with pain and horror the various statements respecting the sufferings of the Jews in Russia, and that the thing to do, if the facts could be established, was to rouse the conscience of Russia and Europe in regard to them." At a meeting at the Guildhall, London, December 10, 1890, it was resolved: "That a suitable memorial be presented to the Emperor of all the Russias, respectfully praying his Majesty to repeal all the exceptional and restrictive laws and disabilities which afflicted his Jewish subjects, and begging his Majesty to confer upon them equal rights with those enjoyed by the rest of his Majesty's subjects." This memorial was not even read by the czar, and was returned unopened to the lord mayor of London.

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H. R.

ALEXANDER: An English family of printers and translators that flourished during the latter part of the eighteenth century and at the beginning of the nineteenth. The founder of the firm was probably **A. Alexander (ben Judah Loeb)**, whose first publication seems to have been the Haggadah (1770). He printed prayers for the fast-days (Sephardic rite), in 1776, and (for the German rite) in 1787; the Pentateuch, 1785; and daily prayers with English translation (Spanish rite), 1788, together with a special work on the Hosannas in [illegible]. In 1817 he brought out a prayer-book on the Hamiltonian or interlinear system, called "Alexander's Interpreting Tefillah."

His son and successor, **Levy**, published a complete edition of the Bible in Hebrew and English in 1824. The translations were very slovenly pieces of work, displaying ignorance alike of English and Hebrew. Levy seems to have been of a somewhat quarrelsome disposition. A pamphlet of his, "The Axe Laid to the Root" (1808), dealt in somewhat indecorous terms with the conduct of Chief Rabbi Herschell; while his "Memoirs of the Life and Commercial Connections of the Late B. Goldsmid of Roehampton," of the same year, is little less than the *chronique scandaleuse* of the London community of the time.

Levy continued his abuse of the chief rabbi on the fly-leaves of the separate fascicles of his translation of the Bible, which are now very rare.

Bibliography: Steinschneider, *Cat. Bodl.* col. 734; Jacobs and Wolf, *Bibl. Anglo-Jud.* Nos. [illegible]; *Transactions of the Jewish Historical Society of England*, [illegible].

J.

ALEXANDER: An amora. See Alexandri (Alexandra).

ALEXANDER OF APHRODISIAS: Greek commentator on Aristotle; flourished at the end of the second century and at the beginning of the third, in the reign of the emperors Septimius Severus and Caracalla. He was surnamed "the Exegete" and "Aphrodisiensis"; the latter designation being derived from his birthplace Aphrodisias in Caria. His authority was equally high among the Arabians and the Greeks; and Maimonides, in a letter to Ibn Tibbon, the Hebrew translator of his "Guide of the Perplexed," especially recommends to him the study of the commentaries of Alexander ("Letters and Responsa of Maimonides," ed. Leipsic, p. [illegible]).

His Idea of Intellect.

Besides the commentaries, which for the most part have been translated into Arabic, Syriac, and Hebrew—the latter version has been of service in the reconstruction of the Greek text—Alexander paraphrased Aristotle's book on "The Soul." In this work Alexander explains a new theory of intellect, which theory was the subject of much controversy between the Mohammedan and Jewish philosophers. According to Alexander, intellect [illegible] in its primitive state is nothing but an aptitude associated with the other faculties of the soul, the formative principle of the organism. This primitive intellect, which has only a potential existence, is called νοῦς ὑλικός (the material intellect), because, like matter, it is capable by development of transformation and of assuming a distinctive form. In fact, this faculty passes from a potentiality into an actuality and commences to have an effective existence when by study and reflection it acquires ideas, with which it identifies itself; for the act of thinking can not be separated from the object of the thought. This new intellect, which is, accordingly, the primitive intellect recast by experience, is called the acquired intellect (שכל הנקנה). But what is the motive force that causes the material intellect to pass from a potentiality into an actuality? It is the universal spirit, which, indeed, is God Himself. But as the relation between the soul and God is only temporary, this intervention, this illumination by the Divinity, ceases at death; and the acquired intellect relapses into nothingness.

This system of psychology naturally aroused the strongest opposition on the part of the Arabian and Jewish philosophers, who, moved by sentiments of religion, sought to deaden the blows struck at the fundamental dogma of Islamism and Judaism: the immortality of the soul. Averroes (Ibn Roshd), in his treatise on the intellect, enunciates the opinion that the human intellect, so long as it is in the body, is virtually nothing but a potentiality, a mere capability, but that it becomes an intelligent agent, an actual substance, as soon as it relinquishes the body.

Influence on Jewish Philosophers.

Maimonides, in declaring the unity of souls, was certainly influenced by Alexander. Maimonides says on this subject: "But you know that these separate things—I mean those that are neither bodies nor faculties in a body, but pure intelligences—admit of no multiplicity, except in the sense that some among them are the cause of the existence of others, so that they are distinguished only by the fact that some are causes and others effects. But whatever survives the individual named 'Zeid' is neither the cause nor the effect of that which survives the individual named 'Amr'; this is why the aggregate is a unity" ("Moreh," i. 434, Munk's translation). The theory of Alexander, therefore, is that the finite intellect is nothing but a capacity moved by the Universal Soul, that is, God; and that it (the finite intellect) does not admit, accordingly, of any numerical or specific differentiation. The adversaries of Maimonides were justified, therefore, in accusing him of denying the immortality of the soul; for without an individual soul there can be no immortality.

Levi ben Gerson and Alexander.

Levi ben Gerson devotes a large part of his work, "Milḥamot ha-Shem" (The Wars of the Lord), to this important question of the human intellect, and after having passed in review all the opinions on this subject, ranges himself on the side of Alexander. But, in order to avoid the danger of seeming to deny immortality, he developed the conception further. The rational soul, he says, which is born with man, is but a mere disposition (הכנה) that has for its substratum the imaginative soul, allied to the sentient or animal soul. The different souls, or the different faculties of which the human soul is composed, are only a chain of "entelechies," or corporeal perfections, the one superior to the other, which have alternately played the rôle of matter and of form.

Moses of Narbonne, a contemporary of Levi ben Gerson, published a special work on Alexander's book, entitled "Alexander's Treatise on the Intellect, According to the Interpretation of Ibn Roshd." Not having the brilliant dialectic and philosophic qualities of Levi ben Gerson, he wavers between the theory of Alexander and that of Ibn Roshd, without being able to give a satisfactory solution of the problem of immortality.

In fine, Alexander was the pivot on which turned all the discussions of the scholastic circles of the Middle Ages.

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I. Br.

ALEXANDER BALAS, King of Syria: Date of birth unknown; died 145 B.C. A youth of lowly origin, he was set up as a pretender to the throne of Syria as being the son of Antiochus Epiphanes, in 153 B.C., in opposition to the Seleucid Demetrius Soter. The imposition was aided by his remarkable likeness to the Syrian king Antiochus V., Eupator, son of Antiochus IV., Epiphanes, which resemblance induced many to believe him a son of the last-named. His first official act, on being crowned in Ptolemais as king, was to send an embassy to the ruler of the Jews, Jonathan the Hasmonean, which ran as follows: "King Alexander to his brother Jonathan, greeting! We have heard of thee, that thou art a mighty man of valor, and meet to be our friend. And now we have appointed thee this day to be high priest of thy nation and to be called 'the King's Friend'—[and he sent unto him a purple robe and a crown of gold]—and to take our part and to keep friendship with us" (I Macc. x. 18–21). Jonathan did not hesitate to declare at once for Alexander Balas, and rejected all overtures made to him by Demetrius, which overtures in truth conveyed no such prospects of reward as those of Alexander. In addition, the political probabilities of the time were altogether in Alexander's favor.

Alexander's embassy was especially significant to the Jews, inasmuch as in accordance with it, on the Feast of Tabernacles, 152 B.C., Jonathan assumed the holy garb of the high-priesthood, and therewith became the spiritual head of the Jewish people. Indirectly, Alexander thus became the actual cause of the final displacement of the pro-Hellenic party in Judea. Jonathan on his side showed himself an able and faithful ally, being the only one who stood firmly by Alexander, when, a little later, he was hard pressed by the partizans of Demetrius II., son of Demetrius Soter. When one of them, Apollonius, governor of Cœle-syria, openly took up arms against Alexander, it was Jonathan who, in 147 B.C., successfully brought him to terms. He drove out a garrison which Apollonius had thrown into Joppa, and defeated the army led against him at Ashdod. In recognition of these services Alexander presented him with the town of Ekron and its adjoining district. In addition to this he loaded Jonathan with many personal marks of his esteem. On the occasion of his marriage with the daughter of Ptolemy Philometor of Egypt, 150 B.C., he invited Jonathan to the festivities, and placed him, arrayed in the royal purple, at his side, conferring upon him at the same time the titles of *strategos* and *meridarchos* (general and provincial-governor). When delegates from the Greek party came from Judea and laid complaint against Jonathan, he dismissed them unheard. Alexander Balas thus contributed to the advancement of the Jews, both in their internal and external affairs; and this attitude of his accounts satisfactorily for the love and devotion shown by them toward him; as the chronicler says, "he was the first that spake words of peace unto them" (I Macc. x. 47).

The name Balas seems to have been his own, and not a surname as Josephus ("Ant." xiii. 4, § 8) states. It may possibly be a Grecized form of some Aramaic name compounded with Baal (compare Septuagint, Jer. xl. 14, Βααλις).

BIBLIOGRAPHY: *I Macc.* x. xi.; Josephus, *Ant.* xiii. 2, § 4; Pauly, *Realencyklopädie der Klassichen Alterthums-*

Wissenschaft, s.v.; Herzog, *Realencyklopädie für Protestantische Theologie*, s.v.; Schürer, *Gesch.* i. 131, 178–182, and note 10 on p. 178; Grätz, *Gesch. d. Juden*, 2d ed., ii. 16–19; Winer, *B. R.* s.v.; Schenkel, *Bibellexikon*, s.v.

L. G.

ALEXANDER, BERNHARD: Hungarian writer and professor of philosophy and esthetics; born at Budapest April 13, 1850. He was educated in his native town, and later attended German universities, pursuing chiefly the study of philosophy, esthetics, and pedagogy. Upon his return to Hungary he was appointed to a professorship in a *real-schule* of Budapest, and in 1878 was admitted as a docent into the faculty of philosophy at the University of Budapest, where he became professor in 1895. Since 1892 he has been lecturing on dramaturgy and esthetics at the National Theater Academy, and on the latter science and the history of civilization at the Francis Joseph Polytechnicum. He is a corresponding member of the Hungarian Academy of Science and a member of the Kisfaludy Society. His chief works are: "A Filosafia Történetének Eszméje Tekintettel a Történetre Általában" (Budapest, 1878); "Kant Élete, Fejlödése és Filosofiája" (crowned by the Academy of Science, 1889); "A XIX. Ázszad Pessimismusa, Schopenhauer és Hartmann" (Budapest, 1884, prize essay). Alexander, together with Prof. Józef Bánóczi, is now editing the "Filosofiai Irók Tára" series. Among the ten volumes already published there are his popular translations, to which he has added annotations, of Descartes, Hume, and the "Prolegomena" to Kant. Conjointly with Bánóczi he translated Kant's "Kritik der Reinen Vernunft." He has also been a very active writer on pedagogical subjects. From 1882 to 1886 Alexander edited the pedagogical journal "Magyar Tanügy," and in 1891 the review "Országos Közepiskolai Tanárok Közlönye."

BIBLIOGRAPHY: *Pallas Lexicon*, i.; *Szinnyei Magyar Irók Tára*, i.

M. W.

ALEXANDER, THE FALSE: A pretender to the throne of Judea. About 4 B.C., a Jewish youth living in Sidon and reared by a Roman freedman claimed the throne. He asserted that he was Alexander, the son of Herod and Mariamne, pretending that the assassins who had been instructed by Herod to slay both his sons, Alexander and Aristobulus, had taken pity on them, allowed them to escape, and substituted two corpses in their place. The striking resemblance borne by the pretender to the real Alexander deceived even those who had known the latter closely. It seems, however, that the youth was in reality the tool of a man intimately acquainted with the Herodian court, who hoped by placing his creature upon the throne, though for only a short interval, to secure enough plunder and then to disappear. The deceivers appeared first in circles in which Alexander had not been personally very well known. Thus he was welcomed in Crete and in Melos by the Jews, who willingly furnished him with ample funds and a royal equipment to undertake the journey to Rome, necessary to substantiate his claims with the emperor. The Jews in Rome likewise received him with open arms, and offered public thanks to God for the wonderful preservation of a scion of the beloved Hasmonean house. Augustus himself, however, was not so credulous. He knew Herod too well to believe that he would have allowed one he had condemned to death to escape; he was also closely acquainted with Alexander's features. On seeing the young man's robust form and toil-marked hands he was convinced of the fraud, and sought to move the pretender to confession by solemnly pledging him his life. The youth acknowledged the deception and told how his accomplice had led him to it. The emperor kept the promise to spare his life, but sent him to the galleys. The instigator of the plot was executed (see Josephus, "Ant." xvii. 12, and "B. J." ii. 7, §§ 1–3).

L. G.

ALEXANDER DE FRANCISCIS, HEBRÆUS: Author and bishop at Forli; lived in Rome in the sixteenth century. His Jewish name was Elisha de Roma. After his baptism he entered the order of the Dominican friars, in which he distinguished himself as an orator. Pope Clement VIII. appointed him proctor, then vicar-general, and, finally, bishop of Forli, which office he held from 1594 to 1597. The latter part of his life he spent as a civilian in Rome. He wrote: (1) Hebrew notes on Genesis and Exodus, with special reference to the text of the Vulgate; (2) a book entitled "De Tempore et de Sanctis."

BIBLIOGRAPHY: Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 285.

M. B.

ALEXANDER THE GREAT. See page 341.

ALEXANDER OF HALES (Alexander Alensis): An English theologian and a member of the Franciscan order; born in the county of Gloucester; died in Paris, 1245. He was educated at the latter place, where he afterward became a teacher. Alexander may be considered as the originator of the reformation of Christian scholasticism of the thirteenth century. In his "Summa Universæ Theologiæ" he for the first time made extensive use in the systematic treatment of Christian theology of Aristotle's "Logic" and such other works of this philosopher as were accessible in Latin translations. The dialectic method, which was afterward employed in the works of Christian scholastics, was probably developed and improved by him, whence he acquired among his contemporaries the title of "Doctor irrefragabilis et theologorum monarchus." Although steadfast in his theological convictions, he was not in the least intolerant toward other denominations; indeed, toward the Jews he exhibited exceptional clemency and impartiality. As to the question whether Jews and pagans with their religious practises should be tolerated among Christians, he deprecates the classing of Jews with pagans or Saracens who "usurp the Holy Land," and maintains that the Jews should be treated with forbearance for the reason that through them the Christians received the Law; Jesus of Nazareth was descended from their race, and their preservation is enjoined by Holy Writ.

In answer to an argument against the toleration of the Jews—namely, that the Talmud in many places slanders Jesus and his mother—he maintained that the Jews committed no wrong in writing such statements, as it was their religious belief that the Messiah had not yet come. He justified the punishment of Jews when they were guilty of public defamation or blasphemy, claiming, however, that even then it should not be more severe than the punishment of Christians committing like offenses; but all books containing revilings he held should be burnt ("Summa Universæ Theologiæ," book ii. p. 179, § 1). This verdict reflects the state of mind prevailing at that time in Paris, occasioned by the discussions and proceedings then pending relative to the burning of the Talmud. Relying upon a decision of the Council of Toledo (589), and moved by other motives as well, Alexander was opposed to constraining the Jews by punishment and menaces to embrace the Christian faith (*ibid.* book ii. p. 179, § 4). Unlike other theologians of his time who eagerly sanctioned the confiscation or plundering of the property of the Jews, he contended that though the estates of Saracens or heretics might properly be seized by the government, the property of Jews ought not to be confiscated at all, since if the Jews were permitted to live, they should not be deprived of the means of living (*ibid.* book iii. 36, § 3).

In the "Summa Universæ Theologiæ"—the first fundamental work inaugurating the golden era of Christian scholasticism—are found traces of the two Jewish philosophers who exerted great influence upon the scholasticism of the thirteenth century—namely, Solomon ibn Gabirol (Avicebron) and Moses ben Maimon. Alexander affirms that not only corporeal but also spiritual substances—particularly the human soul—are composed of matter and form (*ibid.* book ii. ch. 12, § 1), a doctrine the logical consequences of which gave its original stamp to the system of Avencebrol (the name under which Gabirol is quoted by the scholastics), and which became from the time of John Duns Scotus (1274?–1308) the distinctive doctrine of the Franciscans as contrasted with that of the Dominicans. More numerous still are the instances of agreement with the "Moreh Nebukim" of Maimonides. The demonstration of Alexander that per se there is a knowledge of God, and that in addition to this independent knowledge there is a cognition of God from His acts, is undoubtedly taken from Maimonides. Referring to Ex. xxxiii. 23, he explains that to apprehend God from His acts is to see Him "from behind"; whereas to recognize God's essence as it is, is to know Him "face to face" (*ibid.* book i. ch. 2, § 1, art. 4; compare "Moreh," i. 21, 38, 54).

Alexander seems to have followed Maimonides both in his exposition of the proofs adduced by philosophers (*i.e.*, the Peripatetic school) regarding the eternity of the world, and in the refutation of the same ("Summa Universæ Theologiæ," book i. p. 12, § 8; compare "Moreh Nebukim," ii. 14, 17, 18). The proposition that from the beginning of Creation the force necessary to produce not only natural but also supernatural things was inherent in the universe, and that consequently the law in nature was not broken by miracles, recalls other well-known passages of the "Moreh" (ii. 42, 5, § 5; compare "Moreh," ii. 29).

Maimonides' explanation of the Mosaic legislation—which constitutes the chief contents of the third part of the "Moreh"—seems to have produced as great an impression upon Alexander as it did upon the later scholastics. Beneath the ceremonial laws, he says, must lie a deeper spiritual meaning, since the passage (Deut. iv. 6), "This is your wisdom and your understanding in the eyes of the nations," can not be construed to mean that on account of the mere strict observance of the law this people should be considered wise and intelligent (iii. 54, § 2; compare "Moreh," iii. 31).

His reference likewise to the opinion of the Jewish teachers of the law, that all commandments, the reason for which is not known to us, were given to the Jews for the purpose of keeping them from idolatry, plainly indicates the influence of Maimonides (iii. 28, § 2, art. 1; compare "Moreh," iii. 29, 52), and the same is the case with his assertion that the sacrifices were designed after the spread of idolatry, to serve as protection against this aberration (iii. 58; compare "Moreh," iii. 46).

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J. G.

ALEXANDER, ISAAC: German author; lived in South Germany in the second half of the eighteenth century, and wrote on philosophical subjects from a rationalistic point of view. His works include: "Von dem Dasein Gottes, die Selbstredende Vernunft," Ratisbon, 1775; "Anmerkungen über die Erste Geschichte der Menschheit nach dem Zeugnisse Mosis," Nuremberg, 1782; "Vereinigung der Mosaischen Gesetze mit dem Talmud," Ratisbon, 1786; "Einheitsgedichte," a German translation of the "Shir ha-Yiḥud," Ratisbon, 1788; "Abhandlung von der Freiheit des Menschen," and "Kleine Schriften," Ratisbon, 1789.

BIBLIOGRAPHY: Fürst, *Bibliotheca Judaica*, i. 33, 34.

M. B.

ALEXANDER JAGELLON: Grand duke of Lithuania and king of Poland; born 1460; died at Wilna, 1506. He was the son of King Casimir IV. He ascended the throne of Lithuania in 1492, and that of Poland upon the death of his brother, John Albert, in 1501. More prodigal even than the other Jagellons—noted for their extravagance—and weak in character, he was much swayed by his successive favorites, so that his attitude toward the Jews exhibits a wavering instability. Immediately upon ascending the throne, December 1, 1492, he not only confirmed the privileges granted to the Jews by his predecessors, but even added new ones, giving to the Jews of Troki the full rights of burghers; and the collection of taxes was farmed out to them as heretofore. He also repaid to the Jews the large indebtedness incurred by his father; and there was nothing that seemed to indicate the coming storm—the first persecution of the Jews in Lithuania. In 1495 Alexander, as grand duke of Lithuania, issued without warning an edict in the following terms: "The Jews must leave the country."

Instability of His Character.

The Lithuanian Jews at that time apparently were far more refined than their Polish coreligionists. They spoke and wrote the Russian language, did business in partnership with their Christian fellow citizens, and had social intercourse with them. At the end of the fifteenth century many among them bore Russian names, as, for instance, Zubetz, Ryabchik, Olsheika, Glukhoi, Mamotlivy, Kravchik (see article NAMES). They occupied themselves not only in commercial enterprises, but were also engaged in agriculture and the handicrafts. The majority of the Lithuanian Jews were not wealthy, but those leaseholders and tax-collectors among them who had become rich purchased estates from the nobility and developed into gentlemen farmers. Some of these Jews or their heirs finally embraced Christianity.

Neubauer ("Aus der Petersburger Bibliothek," p. 121) gives an account of two *ḳinot* (elegies) contained in Caleb Afendopolo's work "Mar 'Ober" (extant in manuscript in the St. Petersburg Public Library), dealing with the expulsion of "God's people" from Spain, Russia, and Lithuania, and giving the date of their expulsion from Lithuania as 1493, instead of the actual year, 1495. Etza Nisanowicz, the court physician of Prince Radziwill (who lived between 1595 and 1666), gives in the notes to his medical work the correct date, 1495, but names King Albert instead of Alexander as the one who brought the Jews back from Ratno, Poland, to Lithuania in 1503.

Works on Expulsion.

Among the Jewish writers who treat of the subject of the expulsion of the Jews from Lithuania, Prof. A. Harkavy refers to the following (Bershadski's article in "Voskhod," pp. 5 *et seq.*, January, 1892): In the work "Shushan-Sodot," written by Moses ben Jacob of Russia in April, 1495, and published in Venice, 1650 (2d ed., Koritz, 1784), it is said: "Our time is the time of calamities for the lost sheep [of the house of Israel]." Abravanel, in 1497, speaks of the hard times in store for the Jews of Germany, Lombardy, and Russia. Solomon ibn Verga, enumerating in "Shebeṭ Yehudah" the epochs calamitous to the Jews, puts the ninth epoch of their misfortunes in the year 1490, when the Jews were driven from Savoy, Piedmont, Sicily, and Russia. In the preface to the prayer-book of the Crimean Jews, living in Kaffa and Karassu-Bazar, published in 1735, it is said that this prayer-book was arranged by Moses ha-Goleh (the Exile), who came with a great number of banished Jews from Russia to Constantinople.

Banished Jews Return.

According to Bershadski, the Jews were banished from the cities and districts of Brest, Troki, Wilna, Lutzk, Vladimir, and Kiev. They were admitted into Poland by Alexander's brother King John Albert, and remained in Ratno and vicinity until 1503, when they again returned to Lithuania by the order of Alexander.

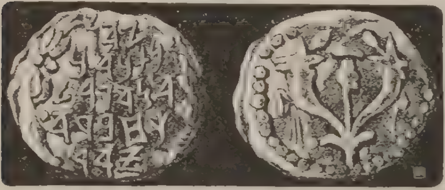
As King of Poland.

In 1501 Alexander, after the death of his brother John Albert, was elected king of Poland. In his new dominions dwelt the Jews who had previously been expelled by him from Lithuania. As it was difficult for him to banish them from Poland owing to their wealth, their great numbers, and the protection of the influential Polish nobility, he found it politic to "permit" them to return to Lithuania. The colonists from Germany and Sweden, who were to have taken the place of the banished Jews, had failed to come; the new tax-collectors did not meet his expectations; and the war with Moscow required great sums of money. Accordingly the Jews were "permitted" to return to Lithuania in March and April, 1503, on the following conditions: They were to settle in the same places where they had lived before; and all their houses, stores, gardens, fields, meadows, etc., were to be sold back to them at the prices paid by the present owners. In their turn the Jews had the right to collect all outstanding debts not paid to them at the time of their banishment; they were obliged to furnish 1,000 horsemen for the army, and to pay a considerable annual amount to the authorities. Probably not long before the end of Alexander's reign the Jews contrived to have the obligation touching the 1,000 horsemen abolished, and had to pay taxes and additional imposts like all other burghers instead.

Bibliography: Bershadski, *Litovskie Yevrei*, St. Petersburg, 1883; *Regesty i Nadpisi*, vol. i., St. Petersburg, 1899; *Sobranie Gosudarstvennykh i Chastnykh Aktov Kasayushchikhsya Istorii Litvy*, Wilna, 1858; T. Czacki, *Rozprawa o Żydach i Karaitach*, Wilna, 1807.

H. R.

ALEXANDER JANNÆUS (Jonathan): King of Judea; born about 126 B.C.; died 76 B.C. He was the third son of John Hyrcanus, by his second wife, and ascended the throne in the year 102 B.C. He was always badly treated by his father in order thereby to enhance the prestige of the heir apparent, Aristobulus I., and of his brother Antigonus—both children of Hyrcanus' former marriage. Aristobulus, when he became king, deemed it necessary for his own security to imprison his half-brother; and it was his queen, Salome, who first set him at liberty. Aristobulus died after a reign of one year, and Alexander, as the oldest living brother, had the right not only to the throne but also to Salome, the widow of his deceased brother, who had died childless; and, although she was thirteen years older than he, he married her. As, according to Pharisaic conceptions the dignity of high priest was not a hereditary one, the son of a deceased high priest could not claim the succession by right (Sifra, Aḥare Mot, viii.). [It has been suggested that the Alexandra whom Alexander married was not the widow of Aristobulus: Deutsch, in Rahmer's "Literaturblatt, 1900."] Alexander, accordingly, did not conflict with Pharisaic views when he married a widow and later took possession of the high priest's office. Besides the Talmud itself (Yeb. 20*b*) considers the prohibition against a high priest's contracting a levirate marriage as a later prescription of the rabbis, as a "preventive" (גזירה) which possibly in Alexander's time had not even been theoretically considered. It is certain that the Sadducees, adhering to the literal conception of the Law (Lev. xxi. 13), considered the levirate marriage as inapplicable to the case of a high priest; so that the first public act of this new king—the marriage of his brother's widow—was one of anti-Sadducaic tendency. But in the beginning of his reign Alexander had no time to occupy himself with matters of internal political importance; and the statement that on his accession he put to death a brother whom he feared as a possible rival is therefore highly improbable. Such a step would certainly have alienated a considerable proportion of the people. Moreover, the plans of conquest that he cherished demanded large supplies of soldiers, which could certainly not be obtained, especially among Pharisaic Jews, by blood-stained hands.



Copper Coin of Alexander Jannæus.
(After Madden, "History of Jewish Coinage.")

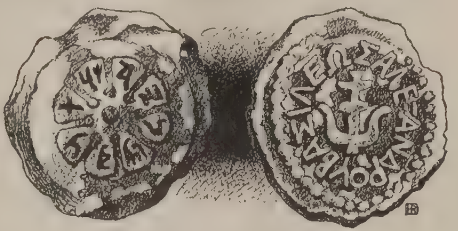
His Wars.

Alexander's chief aim was to make Judea great and powerful; to this he devoted his life. His first expedition was against the city of Ptolemais (Acre). This campaign seems to have been well timed politically; for just then the two Antiochi of Syria, the eighth and ninth of that name, were actively engaged against each other, so that neither could lend any assistance to the beleaguered city. Help, however, came to the citizens of Ptolemais from Ptolemy Lathurus, who had been cast out by his mother, Cleopatra, queen of Egypt, and had founded for himself a kingdom in Cyprus. He landed a large army for the relief of the town; but Alexander met him with treachery, arranging an alliance with him openly while secretly he sought to obtain the help of his mother against him. As soon as Ptolemy learned of this intrigue, he marched against Asochis, near Sepphoris, which, together with 10,000 prisoners and much plunder, he captured upon a Sabbath. A similar attack upon Sepphoris failed; but in a later battle at Azophon on the Jordan, Alexander with his whole army suffered a woful defeat at the hands of Ptolemy with a much smaller force. To this defeat of the Jews Alexander's own temerity contributed not a little; for, relying upon his own strength, he allowed the enemy to cross the river unimpeded, in order that, as he thought, he might the more easily catch him between his army and the stream. He saw his error only when it was too late. The enemy fell upon the Jewish camp, women and children were struck down, their corpses were hacked to pieces, flung into caldrons and boiled, so that the people thought they were dealing with cannibals. Alexander might easily have lost his crown and Judea its independence as the result of this battle, had it not been for the assistance extended by Egypt in this extremity. Cleopatra's two Jewish generals, Helkias (חלקיה) and Ananias (חנניה), represented so vividly the dangers of allowing her banished son Ptolemy to remain victorious that she entrusted them with an army against him. As a result Ptolemy was forced to withdraw to Cyprus, and Alexander was saved. The Egyptians, it is true, as compensation for their aid, desired to annex Judea to their country; but considerations touching the resident Egyptian Jews, who were the main support of her throne, induced Cleopatra to modify her longings for conquest. The Egyptian army withdrawn, Alexander found his hands free; and forthwith he planned new campaigns. His operations in northeastern Palestine ended scarcely less disastrously. He captured Gadara and the strong fortress Amathus on the Jordan; but, in an ambush set for him by Theodorus, ruler of Amathus, he lost the whole of the rear-guard of his army—10,000 men—together with his baggage. He was more successful in his expedition against Philistia, capturing Raphia, Anthedon, and finally, in the year 96, the ancient city of Gaza, which he occupied through treachery, and gave up to be pillaged and burned by his soldiery.

Internal Dissensions.

Scarcely, however, had peace been restored in external affairs, when civil strife began to rage within. The newly adopted policy of the Hasmoneans, inaugurated by John Hyrcanus and zealously continued by his sons, which consisted in greater prominence being given to political interests and the repression of religious considerations, led at last to open conflict between the ruling dynasty and the Pharisees, who represented and ruled popular sentiment. The latter, the spiritual successors of the Maccabeans, sided with the Hasmonean princes when it was a matter of the defense of Palestine, inasmuch as a free country afforded the best opportunity for what lay closest to their hearts; namely, the free and untrammeled observance of Judaism. But with a policy of conquest they would have nothing to do; rightfully appreciating the course of events, they had no ambition to take part in the world's politics, reserving all their attention and energy for the ethical and religious development of the ancestral faith. This friction—which would have brought about dangerous results in the time of Hyrcanus I., had it not been for the strong personality and good luck of that prince, which enabled him to hold the balance between parties—came to a positive rupture in the reign of his son. The relations between Alexander and the Pharisees were probably never very cordial; though, according to the statement of the Talmud, Simon b. Sheṭaḥ, the head of the party, was a brother of the queen and a frequent guest at the palace. The inscription upon his coinage, יהונתן המלך, Βασιλεὺς Ἀλέξανδρος (King Alexander), must in itself have offended Pharisaic sensibilities; for them the house of David was the only legitimate royal house, all others being usurpers of the royal title. Even the phil-Hellenic Aristobulus I. took this into consideration when he permitted only Hebrew inscriptions upon his coins, and contented himself with the title of high priest upon them.

Possibly had Alexander's warlike undertakings been slightly more successful, the Pharisees might have pardoned him even worse transgressions than this. His continuous campaigns from 104–98 B.C. inflicted such hardships upon Palestine as to make his conquest of a few Philistine towns seem comparatively trivial. As a result of this warlike policy, Alexander felt compelled to maintain friendly relations with that class of the people most deeply interested in national political aggrandizement—the Sadducees, the aristocratic class. In order to show his affinity with the Sadducees, he, in his capacity of high priest, while offering the prescribed water libation on the Feast of Tabernacles, allowed the water to run upon his feet, thus expressing his contempt for this purely Pharisaic ceremony. The people present were so incensed at this demonstration against the Pharisees, with whom they in the main sided, that they pelted the king with the citrons which they carried in accordance with one of the customs of this festival. They assailed him with loud cries, and styled him "son of the captive," thus resurrecting the old Pharisaic charge against the members of the Hasmonean house and their eligibility to the priesthood (see JOHN HYRCANUS). Alexander summoned his Pisidian and Cilician mercenaries and let them loose upon the people, slaying then and there 6,000 Pharisees.



Copper Coin of Alexander Jannæus.
(After Madden, "History of Jewish Coinage.")

His Cruelty.

But the matter did not end here. Returning from an unsuccessful expedition against Obedas, the king of the Arabs, he found his people, incited by the Pharisees, armed and arrayed against him; and for six years thereafter a state of actual war prevailed between the people and the royal troops, costing the lives of no less than 50,000 Jews. When, finally, Alexander, realizing his impotence, sought peace with the Pharisees, he was met with the response that the first and only condition of lasting peace was his death. His brutal cruelty in massacring the defenseless multitude in the sacred precincts of the Temple robs the reply of its harshness; and the Pharisees felt themselves justified in their bitterness. No excuse, however, can be found for their treasonable negotiations with the Syrian king Demetrius III., son of Demetrius Eucærus, whom they summoned to fight against their monarch. The rule of a foreigner, with free exercise of their religion, seemed to them a less evil than independence under a Sadducean ruler. Nevertheless, national feeling proved stronger than religious sentiment among the Pharisees, or at least among the Pharisaically inclined; for after the bloody battle near Shechem between Alexander and Demetrius, in which the former lost nearly his whole army, he himself escaping only as a fugitive into the mountains of Ephraim, a large number of the Pharisees who had taken service with the Syrians went over to Alexander, compelling Demetrius to withdraw from Judea. Alexander showed himself on this occasion even more short-sighted than his opponents. Instead of concluding an honorable peace with them, for which the opportunity was certainly at hand, he not only prosecuted his attacks upon hostile Pharisees, but treated them with excessive and inhuman cruelty. Upon the advice of a Sadducee favorite named Diogenes he caused in one day 800 captured Pharisees to be nailed on crosses. This monstrous deed is rendered still more horrible by the legendary statement that he caused the wives and children of the condemned to be executed before their eyes, while he, surrounded by feasting courtiers and courtezans, enjoyed the bloody spectacle. This ruthless act struck terror into the hearts of his Pharisee opponents, and they emigrated, to the number of 8,000, to Syria and to Egypt. Their subsequent fate was equally sad; that of those who settled in Syria especially so, for there the hatred against the Jews was intense and accompanied with violence; the greater part of them were massacred near Chalcis, and only a small remnant found refuge in Bet Zabdai. Of those that escaped to Egypt, one of the most prominent was Judah ben Ṭabbai, while another leader, Simon b. Sheṭaḥ, dragged out a miserable existence among the Arabs.

Last Campaigns. Alexander found that this semblance of peace at home, dearly bought as it was, by no means added to his strength against outside enemies. Hated by the people, he had to place his main reliance upon hired foreign troops; and yet he could not effectively counteract the increasing power of his nearest neighbor, the Arab king Aretas. When the latter invaded Judea, Alexander was too weak to oppose him, and he purchased the enemy's withdrawal only by means of shameful concessions. The defeat suffered by Alexander at Adida—which commanded the road between Jaffa and Jerusalem—placed the key of the capital in the Arab's hands. But Alexander was not the man readily to admit himself beaten; and he sought to wipe out the disgrace of this defeat by the conquest of petty rulers. His three years' war east of the Jordan (about 85–82) was successful; and he conquered Pella, Dium, Gerasa, Gaulana, Seleucia, and the strong fortress Gamala.

Death. His life in the field and the inebriety to which he had become addicted combined to bring on a persistent fever, which undermined his strength and rendered the last three years of his life full of suffering. Notwithstanding this, he continued his warlike enterprises until, at the siege of the fortified town Ragaba, he succumbed to his ailment at the age of fifty-one, in the year 78 B.C. His wife, Salome, was present at his death, and by his last will and political testament—as related by Josephus and the rabbis—he entrusted to her the reins of government, and gave her upon his death-bed the following instruction as to her attitude toward the conflicting parties in the nation: "Fear neither the Pharisees nor those that are not Pharisees [namely, the Sadducees], but guard thyself against the dyed ones [hypocrites] who do the deed of Zimri (Num. xxv. 14) and expect the reward of Phinehas" (Num. xxv. 10–13; Ps. cvi. 31; Soṭah, 22*b*). The body of Alexander was brought to Jerusalem and, thanks to the magnanimity of the Pharisees, who cherished no grudge against a dead tyrant, was interred with every mark of respect.

Character and Importance. Alexander had only one aim in life: to increase the extent of his kingdom to its natural boundaries—the Mediterranean sea and the eastern desert. Its pursuit brought him into conflict with the Pharisees; that is, with the people in general. This opposition was based neither upon religious nor personal grounds, but upon political ones only. Alexander would probably have given way to the Pharisees in everything if they had kept him supplied with soldiers. He seems to have been the victor in this mutual antagonism; for, in spite of all adverse fortune, he approximately attained his goal. He not only maintained his hold upon the towns and fortresses received from his predecessors, but made conquests on both sides of the Jordan. In point of fact, however, Alexander's achievements were but of a temporary character; for as time was not granted to him in which to bind the people steadfastly to the Hasmonean dynasty, and as his cruel persecution of the Pharisees served only to intensify the love and devotion of the people to these, their religious guides; so in reality he did not permanently enlarge the Jewish kingdom, but, instead, undermined its very foundations. Alexander Jannæus must be considered as having contributed by far the largest share to the catastrophe which overtook Palestine soon after his death. Compare the articles SIMON B. SHEṬAḤ, PHARISEES, and SADDUCEES.

BIBLIOGRAPHY: Josephus, *Ant.* xiv. 12–15; idem, *B. J.* i. 4; Ewald, *Gesch. d. Volkes Israel*, v. 386–392; Grätz, *Gesch. d. Juden*, 2d ed., ii. 106–117; Hitzig, *Gesch. d. Volkes Israel*, ii. 475–488; Derenbourg, *Essai*, pp. 95–102; Hamburger, *R. B. T.* 2d ed., ii. 430–434; Schürer, *Gesch.* i. 219–229; Wellhausen, *I. J. G.* pp. 264–269; Stade, *Gesch. d. Volkes Israel*, ii. 400–407; Wiese, in *Hermes*, pp. 216 *et seq.* (whose chronology has been followed). Upon coins of Alexander, see Schürer, *l.c.* p. 227.

L. G.

ALEXANDER, LIONEL LINDO: Political and communal worker; born in London May 14, 1852; died Jan. 31, 1901. He was educated at the St. Marylebone's and City of London schools. For nine years (1884–92) he filled the position of honorary secretary to the Jewish Board of Guardians of London. He was a member of several political associations and was active in organizing political campaigns in the metropolitan constituencies. He was president of the Jewish Workingmen's Club and Lads' Institute, vice-president of the Home and Hospital for Jewish Incurables, vice-president of Jews' College, having acted on its council since 1877; on committees of Jews' Infant School (1876), Stepney Jewish Schools (1876), Jews' Hospital and Orphan Asylum (1875), Jewish Board of Guardians (1879). Alexander was considered an authority on economic and sociological questions, and gave evidence before the House of Lords' and House of Commons' select committees on the "Sweating System" and on "Emigration and Immigration." He compiled "Jewish Population Statistics," and as honorary secretary for several years wrote the annual reports of the Jewish Board of Guardians.

G. L.

ALEXANDER LYSIMACHUS (known also by his prænomen of **Alexander** alone; Josephus, "Ant." xviii. 6, § 3): Alabarch; brother of the philosopher Philo, and father of Julius Alexander and Tiberius Julius Alexander. He held office under the emperors Tiberius and Claudius. He was imprisoned by Caligula, but was released and restored to office by Claudius, for whose mother, ANTONIA, he had filled the post of procurator. In Soferim, i. 9, where the editions read תורתו של אלכסנדרום ("the Law of Alexander"), a manuscript reads אלכסנדריים. Graetz ("Jew. Quart. Rev." ii. 102) believes that reference is made to gilded letters in a scroll of the Law, belonging to the alabarch Alexander Lysimachus. This, however, is quite impossible, as Alexander Jannæus is meant. Alexander Lysimachus once refused Herod Agrippa I. (who was always in financial straits) a loan, but accorded it to Agrippa's wife Cypros. The gates of the Sanctuary were decorated by him in gold and silver (Josephus, "B. J." v. 5, § 3). See ALABARCH.

BIBLIOGRAPHY: Josephus, *Ant.* xix. 5, § 1; xx. 5, § 2.

S. Kr.

ALEXANDER, MAURICE ALEXANDER: An Australian politician; born in London, Nov. 30, 1820; died in Sydney, N. S. W., January 27, 1874. He arrived in Sydney in 1834, and from the year 1863 represented Goulburn in the New South Wales House of Assembly. He acquired a very considerable fortune by careful investment in real estate. At his death, his widow, among other beneficent acts, founded a scholarship in the University of Sydney, and dedicated it to his memory.

BIBLIOGRAPHY: Heaton, *Australian Dictionary of Dates*, s.v.

G. L.

ALEXANDER, MICHAEL SOLOMON: First Anglican bishop of Jerusalem; born of Jewish parents at Schönlanke, in the grand duchy of Posen, May, 1799; died at Belbeis, Egypt, November 23, 1845. His training was strictly orthodox, and at the age of sixteen he became a teacher of the Talmud and of the German language. In 1820 he removed to England and lived as a private tutor in various country towns, marrying, in 1821, a Miss Levy, of Plymouth. His study of the New Testament and the Prophets, and the suggestions of several Christian clergymen whom he met, resulted in his conversion to Christianity and his baptism, June 22, 1825, at St. Andrew's Church, Plymouth, in which town he had been officiating as ḥazan to the Hebrew congregation. His wife followed his example six months later, and was baptized in Exeter. Soon afterward, Alexander removed to Dublin, where he became a teacher of Hebrew, was ordained by the archbishop of the diocese, and appointed to a small charge in that city, June 10, 1827. He then became interested in the work of the London Society for the Promotion of Christianity among the Jews, and subsequently proceeded to Danzig, establishing headquarters there, whence he undertook to evangelize the Jews of West Prussia and Posen. In May, 1830, he returned to England, where for nearly twelve years he acted as home missionary of the society. In 1832 Alexander was appointed professor of Hebrew and rabbinical literature in King's College, London, which position he retained till November, 1841. His inaugural address was upon the value of rabbinical literature. He was associated with Dr. Alexander McCaul in the translation into Hebrew of the revised edition of the New Testament, and also took a prominent part in the translation of the Anglican liturgy into the same language. In 1841 Professor Alexander was ordained at Lambeth Palace as bishop of the United Church of England and Ireland at Jerusalem, that he might ameliorate the condition of the Christians in the Holy Land. Into his charge was given the superintendence of the English clergy and congregations in Syria, Chaldea, Egypt, and Abyssinia. He was the first to be appointed to this position, one which had been established by an arrangement between the German, Lutheran, and Anglican churches, and which caused no little embarrassment to the High-church party of the English Church, who would not recognize Lutheran orders. His appointment indeed provoked much opposition from entirely opposite quarters, but especially from the Catholic communion: and it was the first inciting cause of Newman's secession to Rome. The bishop's progress to Jerusalem was conducted with much pomp and ceremony, and he overcame the difficulties of his position with much discretion and prudence. After nearly four years' stay at Jerusalem, during which he made partial tours of his extensive diocese, Alexander found it expedient, in November, 1845, to pay a visit to England. This he arranged to do by way of Cairo, but near Belbeis, within a few hours' journey of Cairo, he expired of heart disease.

He published "The Hope of Israel," a lecture, 1831; "The Glory of Mount Zion," 1839; "The Flower Fadeth"; "Memoir of Sarah Alexander," 1841.

BIBLIOGRAPHY: *Dictionary of National Biography*, s. v.; De le Roi, *Gesch. der Evangelischen Judenmission*, ii. 44-49; idem. *Michael Solomon Alexander, der Erste Evangelische Bischof in Jerusalem*, 1897.

G. L.

ALEXANDER OF MILETUS (called **Polyhistor** on account of the number of his writings on geography, history, grammar, natural science, rhetoric, and philosophy): Flourished between 105 and 40 B.C. He was the author of a book entitled Περὶ Ἰουδαίων ("Upon the Jews"). This work, of which only a few fragments have been preserved, quoted in the works of Eusebius and Clement of Alexandria, consisted evidently of excerpts from various Jewish, Samaritan, and heathen authors, touching the earlier history of the Jews, strung together with a pretense of chronological order. Although these excerpts reveal their author as nothing but a compiler without taste or judgment, and bereft of all literary ability, they possess, even in their meagerness, a certain value. In his compilation heathen and Jew are cited indiscriminately side by side; and to Alexander, therefore, the world is indebted for information on the oldest Jewish, Hellenic, and Samaritan elaboration of Biblical history in prose or poetry. The epic poet Philo, the tragic writer Ezekiel, the historian Eupolemus, the chronicler Demetrius, the so-called Artapanus, the historian Aristeas, and the Samaritan Theodotus, as well as an unnamed fellow countryman of the latter often confused with Eupolemus, the rhetorician Molon (an anti-Jewish writer)—all of these authors are known to posterity only through extracts from their works which Alexander embodied verbatim in his. Of some interest for the ancient history of the Jews is his account of Assyria-Babylonia, frequently drawn upon by Jewish and Christian authors; in it extracts are given, especially from Berosus, and also from the "Chronicles of Apollodoros" and the "Third Book of the Sibyllines." Josephus made use of the work (see Freudenthal, "Alexander Polyhistor," p. 25), and likewise Eusebius in his "Chronicles." Probably only Alexander's account of the Flood is taken from Berosus, who is confirmed by the newest Assyrian discoveries, while his account of the Confusion of Tongues is probably of Jewish-Hellenic origin. Another work of his seems to have contained considerable information concerning the Jews. What Eusebius quotes ("Præparatio Evangelica," ix. 20, 3) would seem to have been taken from this work, which is no longer extant, except indirectly through Josephus. It may be noted that Alexander twice mentions the Bible, which, however, he knew only superficially, as appears from his curious statement that the Law of the Jews was given to them by a woman named Moso, and that Judea received its name from Judah and Idumea, children of Semiramis. In his above-mentioned work, specifically devoted to the Jews (Περὶ Ἰουδαίων), he furnishes several useful notes touching Jewish history; and its method, or rather want of method, arises entirely from Alexander's lack of literary judgment in compiling haphazard from both heathen and Jewish sources.

The text of the fragments preserved is in very unsatisfactory shape, owing to insufficient collation of the manuscripts. How much of his originals Alexander himself omitted is difficult to say, in view of the corrupt state of the text of Eusebius, where most of his fragments are to be found. Abydenus—the Christian editor of Alexander's works—evidently had a different text before him from that which Eusebius possessed.

Text of the fragments Περὶ Ἰουδαίων is to be found in Eusebius, "Præparatio Evangelica," ix. 17; Clemens Alexandrinus, "Stromata," i. 21, 130, and Müller, "Fragmenta Historicorum Græcorum," iii. 211-230; prose extracts, from a new collation of the manuscripts, in Freudenthal, "Alexander Polyhistor," pp. 219-236.

BIBLIOGRAPHY: Freudenthal, *Alexander Polyhistor*, Breslau, 1875 (*Hellenistische Studien*, i. and ii.); Unger, *Wann Schrieb Alexander Polyhistor?* in *Philologus*, xliii. 528-531. ib.

xlvii. 177–183; Susemihl, *Gesch. der Griechischen Literatur*, ii. 356–364; Schürer, *Gesch.* 3d ed., iii. 346–349. An English translation of the fragments is to be found in Cory's *Ancient Fragments*, London, 1876; a French translation in Reinach, *Textes d'Auteurs Grecs et Romains Relatifs au Judaisme*, 1895, pp. 65-68.

L. G.

ALEXANDER (SENDER) BEN MORDECAI: Associate rabbi of Prague in the second half of the seventeenth century. His work, "Sheḥiṭot u-Bediḳot," in Hebrew and Judæo-German (Amsterdam, 1667), deals, as its title implies, with the precepts on the slaughtering of cattle and inspection of the inner organs.

Bibliography: Steinschneider, *Cat. Bodl.* col. 4397.

L. G.

ALEXANDER BEN MOSES ETHAUSEN. See Ethausen, Alexander ben Moses.

ALEXANDER, SAMUEL: Metaphysician and psychologist; born in Sydney, New South Wales, July 6, 1859. He was educated at Wesley College, Melbourne, after which he attended the Melbourne University, where he made an excellent academic record, and in 1877 gained a Balliol scholarship for classics, two years later achieving the distinction of a "double-first." In 1881 he took a first-class in the final school of classical honors and became a fellow in Lincoln College, Oxford. Subsequently he became tutor at Lincoln College, but resigned in 1890 to study experimental psychology under Münsterberg in Freiburg. In July, 1893, he was appointed to the chair of logic and philosophy at Owen's College, Manchester, and in 1896 became one of the examiners in philosophy at London University. Alexander's attainments as a philosopher formed a worthy sequel to a distinguished university career. He was at once metaphysician and psychologist, and assimilated both the English and the German methods. His book, "Moral Order and Progress," 1889, is a distinct contribution to ethics: in it Professor Alexander makes an attempt to combine evolutional with Hegelian ethics. He wrote also several articles of importance for "Mind." Died November 8, 1909.

Bibliography: *Jew. Chron.* July, 1893; *Jew. Year Book*, 1899.

G. L.

ALEXANDER SEVERUS: Roman emperor from 222 to 235; was especially friendly to both Jews and Christians. It was on this account, and not because of his Syrian descent, that the mocking inhabitants of Antioch and Alexandria, while celebrating their festivals, called him a Syrian synagogue-overseer and a high priest (*Syrum archisynagogum et archierum*; see Ælius Lampridius in his biography of Alexander Severus, chap. xxviii.). It seems that the emperor was accustomed to announce in advance the names of those whom he would appoint to important positions of state, in the same manner as the Jews and Christians used to call out in their synagogues and churches the names of their candidates for public office (*ibid.* chap. xlv.).

His Liberal Attitude.

Either from Jews or Christians he had learned the golden rule, "Do unto others as thou wouldst have them do unto thee" (Hillel, Shab. 31*a*); and he adopted it as his motto, inculcating it upon his subjects whenever they were about to inflict a wrong on any one (*ibid.* Ælius Lampridius, li.). He caused this maxim to be inscribed also upon his palace and upon public buildings (*ibid.*). In his private chapel (*lararium*), where he was accustomed to pray every morning, he had, besides the images of Apollonius, Orpheus, and Jesus, also an effigy of Abraham (*ibid.* chap. xxix.). The reign of Alexander Severus was, indeed, a happy period for the Jews as well as for the whole Roman empire. He continued all former privileges of the Jews (*Judæis privilegia reservavit*, ibid. chap. xxii.). The verse in Dan. xi. 34, "Now when they shall fall, they shall be holpen with a little help," was interpreted by the Jews, says Jerome, as referring to Severus and Antoninus (*De Severo et Antonino*), "whom the Jews loved very much." Grätz, in his "Gesch. d. Juden," 4th ed., iv. 452, explains the words of Jerome as referring to one emperor only, Alexander Severus, whom he identifies with the Antoninus of whose friendly attitude toward Judaism and of his friendship for Judah the Patriarch the Talmudic sources frequently speak. Jerome refers very probably to Alexander Severus and to Antoninus Pius, whom he mentions after Alexander because he treats history retrogressively.

In the Talmud.

Alexander Severus is mentioned also in the Talmud and Midrash, but in the confused manner not uncommon in these authorities. A certain Justina, daughter of "Severus, son of Antoninus," is said to have told "Rabbi" that she was married at an extraordinarily early age (Niddah, 45*a*). "Severus, the son of Antoninus," became, according to the Talmud ('Ab. Zarah, 10*a*), emperor during the life of his father, and through the efforts of the latter. At this time Antoninus promised "Rabbi" that Tiberias should be raised to the rank of a colony. Since Severus appears in these passages to have been friendly toward the Jews, it is rather surprising that the selection of his reign as an era to count from was looked upon as a punishment on Israel (Midrash Shir ha-Shirim Zuṭṭa, ed. Buber, i. 6, Berlin, 1894; also "Jew. Quart. Rev." vi. 685). He is mentioned in this account as having reigned eighteen years, although he actually reigned only thirteen. Other passages in the rabbinical writings, in which אסוירום is mentioned, refer perhaps to Verus.

The Severus Synagogue.

The ambitious mother of Alexander Severus, Mammæa, seems also to have found a place in rabbinical literature. A passage in the Hebrew Apocalypse of Elijah (published by M. Buttenwieser, Leipsic, 1897, and previously in Jellinek's "Bet ha-Midrash," iii. 65–68), wherein a Roman emperor is called, in veiled words, the son of a slave named Gigit, appears to refer to Mammæa, whose name may be construed to mean a "pipe" or "tube." Mammæa, who, while in Antioch, was wont to discuss religious matters with Origen (Gibbon, "Decline and Fall of the Roman Empire," chap. xvi.), probably took an interest in Jewish matters also, and in this way became known to the Jews. A synagogue in Rome was called the Synagogue of Severus (דאסוירום, also כנישתא דסוירום). It was so called either out of gratitude to Severus, or because a scroll of the Law, presented by Alexander Severus to the Temple in Jerusalem, was preserved here. Variants of this scroll from the Masoretic text are contained in "Bereshit Rabbati" (see A. Epstein, in "Monatsschrift," 1885, pp. 337 *et seq.*; "Recueil des Travaux Rédigés en l'Honneur de D. Chwolson," pp. 49 *et seq.*, Berlin, 1899). Although it is proved beyond a doubt that Alexander Severus was favorably inclined toward the Jews, nevertheless the opinion of Grätz (4th ed., iv. 224), that the Talmudic tradition which describes "Rabbi" and "Antoninus" as on terms of intimate friendship refers to Alexander Severus (in which case "Rabbi" would mean Judah II.), is open to serious doubt. For in the first place it is historically certain that Alexander Severus refused to bear the name of Antoninus; secondly, the Talmudic passages quoted above distinguish between Severus, son of Antoninus, and Antoninus himself; and thirdly, Christians were just as much favored by Alexander as Jews; he was tolerant toward all. See Antoninus. S. Kr.

ALEXANDER (SENDER) SHOR. See Shor, Alexander.

"Aguddah."

ALEXANDER SUSLIN HA-KOHEN OF FRANKFORT: One of the most important Talmudists of his time; flourished in the first half of the fourteenth century. He was rabbi first in Cologne and Worms, and then moved to Frankfort-on-the-Main, where he died some time before 1349. Alexander was the author of the book "Aguddah" (Collection), the contents of which justify its title. In concise fashion it enumerates the most important legal decisions, based on Talmudic law, made by preceding rabbinical authorities. Its purpose is to render such decisions accessible for guidance in their practical application. A comparison of the "Aguddah" with Jacob b. Asher's "Ṭur," written at the same time in Spain, reveals the deficiencies of the German Jews of that day in matters of method and systematization. While Jacob b. Asher, in spite of the fact that he partially discards Maimonides' order and method, exhibited in his "Yad ha-Ḥazaḳah," presents a comparatively concise compendium of the *dinim* (laws) in use, the "Aguddah" shows a conglomeration of legal enactments and personal comments on the Talmud—in which much foreign matter is interspersed—so that it would have proved actually worthless for the practical purpose for which it was intended. Among the German Jews, however, the "Aguddah" received a cordial welcome, while Sephardic Jews have almost absolutely ignored it. Such authorities of the beginning of the fifteenth century as Jacob Mölln (Maharil) and Jacob Weil consider Suslin's judgments to be decisive. Its reputation is also shown by the fact that extracts from the same were made a hundred years later (Hanau, 1610), under the title of "Ḥiddushe Aguddah" (Novellæ from the "Aguddah"), comprising a selection from Alexander's own explanations in the "Aguddah." Characteristic of the author, his work, and the period in which he lived is his decision—upon Ḥul. i. 32—that the תלמיד חכם ("pupil of the wise") of the present day can not claim the rights and privileges of the class thus named in the Talmud, because nowadays there is no longer any true *talmid ḥakam*. Alexander evidently acknowledged by this the decadence of Talmudical learning in his time and was conscious of his own inferiority.

Bibliography: M. Horovitz, *Frankfurter Rabbinen*, i. 9–11; Michael, *Or ha-Ḥayyim*, No. 476.

L. G.

ALEXANDER SÜSSKIND BEN MOSES OF GRODNO: A great cabalist of the eighteenth century; died at Grodno, Lithuania, in 1794. He wrote "Yesod we-Shoresh ha-'Abodah" (The Essence and Root of Worship), Novydvor, 1782, a work frequently republished. It contains directions for the right use and comprehension of the ritual, the daily prayers, and those for the Sabbath and holy days; also divers exegetical articles on Rashi's commentary on the Prophets and Hagiographa, and articles on the Holy Land and the Temple. Alexander left also an ethical will to his sons, which contains admonitions regarding divine service. This work was published in Grodno in 1794.

Bibliography: Friedenstein, *'Ir Gibborim*, pp. 62, 63; *Fuenn, Keneset Yisrael*, i. 313.

J. L. S.

ALEXANDER SÜSSKIND BEN MOSES KANTSHIGER: Biblical scholar of the eighteenth century. He was the author of "Miẓnefet Bad" (The Linen Miter), Zolkiev, 1747, a series of dissertations on the arrangement of the Pentateuch, divided according to the weekly sections. He should not be confounded with Alexander Süsskind ben Moses of Grodno. Fürst and Benjacob, in their bibliographical works, have Moses as the patronymic of the author of "Miẓnefet Bad."

Bibliography: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 39.

J. L. S.

ALEXANDER SÜSSKIND BEN SAMUEL ZANWIL: A grammarian and cabalist; born at Metz about the end of the seventeenth century. In 1717–18 he published at Köthen (Anhalt, Germany) a work on Hebrew grammar, entitled "Derek ha-Ḳodesh" (The Sacred Way); appended to it is a Judæo-German essay on the Hebrew accents. In manuscript No. 90 of the Leyden collection three works are found of an Alexander ben Samuel, whom Steinschneider identifies with this Alexander Süsskind. They are: (1) "Yedi'at Elohim" (Knowledge of God), on the existence of God, immortality, etc.; (2) "Meleket ha-Mibṭa," a work on Hebrew grammar; (3) "Ẓori ha-Yehudim," or "Theriaca Judaica," a Hebrew translation of a German work by Solomon Uffenhausen. In 1758 he lived at Leyden, where he wrote for Prof. Philip Puseal a treatise on the Cabala under the title "Reshit Ḥokmah" (The Beginning of Wisdom), which is still extant in manuscript at Frankfort-on-the-Oder.

Bibliography: Fürst, *Bibl. Jud.* iii. 398; Wolf, *Bibl. Hebr.* iii. 119; Michael, *Or ha-Ḥayyim*, No. 478; Steinschneider, *Leyden Catalogue*, pp. 305, 306.

J. L. S.

ALEXANDER, TIBERIUS JULIUS: Roman general of the first century; son of the alabarch Alexander, who gave him the name of Tiberius, probably in honor of the emperor Tiberius; but he himself assumed the name of Julius out of compliment to the reigning family of the Julii. Alexander, who was a nephew or cousin of Philo, forsook the faith of his ancestors and rose to high rank. In the year 46 he was appointed by Claudius procurator of Judea (Josephus, "Ant." xx. 5, § 2; *idem*, "B. J." ii. 11, § 6). Nero afterward made him a Roman knight, and, in the war against the Parthians, assigned him to the post of civil governor by the side of the military official, the general Corbulo (Tacitus, "Annales," xv. 28). He received from Nero the important post of prefect of Egypt; and Agrippa hastened from Jerusalem—where the rebellion had just broken out—to Alexandria, in order to congratulate Alexander.

The appointment of this apostate from Judaism to this exalted position was destined to be fatal to the Jews of Alexandria; for when they began their struggle with the Alexandrians in order to maintain their rights, Alexander ordered out the Roman legions, and they devastated the Delta, the quarter inhabited by the Jews, and slew about fifty thousand of them ("B. J." ii. 18, §§ 7, 8). In the contest between Vespasian and Vitellius for the position of emperor, Alexander, on receipt of a letter from Vespasian, caused (July 1, 69) the Egyptian troops to swear the oath of allegiance to the latter ("B. J." iv. 10, § 6; Tacitus, "Hist." ii. 79; Suetonius, "Vespasian," vi.). This was probably done at the instigation of Berenice, who was a relative of Alexander. As a reward for this service the latter was appointed to accompany Titus in the Jewish war as *præfectus prætorio*—"general of the army" ("B. J." v. 1, § 6), probably the highest military office to which a Jew ever attained. In the council of war before Jerusalem Alexander voted for the preservation of the Temple (Renier, "Conseil de Guerre Tenu par Titus," in "Mémoires de l'Institut," 1867, xxvi. 294; Grätz, "Gesch. d. Juden," 4th ed., iii. 531).

In 1838 an inscription was found in Aradus, in which the council and the people of Aradus pay homage simultaneously to Pliny the Elder and to Alexander ("Corpus Inscriptionum Græcarum," iii. 1278, No. 4536 *et seq.*). The dignities of Alexander are stated in this inscription as follows: ἀντεπίτροπος (this appellation is found here only, and is equivalent to vice-procurator; see Mommsen in "Hermes," xix. 640); eparch of the Jewish host; governor of Syria; eparch of the twenty-second legion in Egypt. The stone bearing this inscription was brought to Paris in 1864 (Renan, "Mission en Phénicie," 1864, p. 29).

BIBLIOGRAPHY: Schürer, *Gesch. des Jüd. Volkes*, i. 473, 524.

S. Kr.

ALEXANDER ZABINAS: King of Syria, 124–122 B.C. He was the young son of a merchant, but he allowed himself to be proclaimed by the Egyptian king Ptolemy Physcon as an adopted son of King Antiochus VII., Sidetes, of Syria, and became the ruler of the country. In the active political intrigues of the time, Alexander found it to his advantage to secure the interest of the Jewish king Hyrcanus; and, in compensation, he rendered various services to the state of Judea.

BIBLIOGRAPHY: Schürer, *Gesch.* 2d ed., i. 133, 209; Kuhn, *Beiträge zur Gesch. der Seleukiden*, pp. 9 *et seq.*; Babelon, *Rois de Syrie*, p. 163; Graetz, *History of the Jews*, ii. 6, 7.

H. Bl.

ALEXANDER THE ZEALOT: One of the chiefs of the political party of Zealots about the year 50 of the common era. Led by him and his colleague Eleazar, an armed body of Jews fell upon the city of Samaria, pitilessly massacring old men, women, and children of the Samaritans, and burning their villages. The motive for this sanguinary deed was revenge for the murder, in the Samaritan village of Gema (Ginæa), of a number of Galilean Jews who were on a pilgrimage to Jerusalem. The Roman governor Cumanus immediately went in pursuit of the Zealots; but Alexander seems to have escaped unharmed, while many of his followers were either slain or carried to Rome. See also CUMANUS, FELIX, ZEALOTS.

BIBLIOGRAPHY: Josephus, *Ant.* xx. 6, §§ 1-3; idem, *B. J.* ii. 12, §§ 3-7; Schürer, *Gesch.* i. 476; Grätz, *Gesch. d. Juden*, 2d ed., ii. 323.

L. G.

ALEXANDERSOHN, JONATHAN: German rabbi; born at Grätz, in Posen, about the beginning of the nineteenth century; died at Altofen (Old Buda), Hungary, Nov. 24, 1869. About 1830 he was rabbi in Schwerin-on-the-Warthe, whence he removed to Hungary. Here Götz Kohn, rabbi of Baja and a native of Schwerin, recommended him to the congregation of Csaba, in the county of Borsod, which elected him rabbi in 1833. His violent temper soon made him many enemies. He pronounced a decree of divorce which brought upon him the enmity of the rabbi of Szántó, Eleazar Löw, whose contention was that no divorce had ever been pronounced in Csaba, because of the uncertainty of the Hebrew transliteration of the name, and therefore it was not lawful to grant a divorce in this place (see DIVORCE). Alexandersohn's enemies were encouraged by this contention to bring charges against him, and prevailed upon Löw to try him for heresy and for violations of the dietary and ritual laws. He was accused of disbelieving in a hereafter; of saying that he would take a lenient view in all legal questions; of sleeping bareheaded; of walking four cubits from his bed without washing his hands; and of other violations of Jewish rites. In 1835 a court, composed of three rabbis, declared him unworthy of the rabbinical office.

Moses Sofer, chief rabbi of Presburg, and Moses Teitelbaum, rabbi of Ujhely, the leader of the Ḥasidim in Hungary, confirmed this decision. Alexandersohn appealed to the civil courts in vain; but Solomon Rosenthal, a prominent member of the congregation in Budapest, and his old friend Götz Kohn of Schwerin, took up his case, and appointed a committee of five rabbis to consider it. The committee cleared him of all charges, and ordered the congregation to pay him 800 florins damages. Alexandersohn would not accept this indemnity, but demanded to be reinstated in his office. He brought other lawsuits against the congregation, and traveled through Germany, Belgium, France, England, and Italy in order to interest other rabbis and laymen in his behalf. Among those who defended him was Zacharias Frankel, then rabbi of Dresden, who addressed a letter to Moses Sofer, urging the latter to rescind his decision. All these efforts were unsuccessful, and in 1846 Alexandersohn published, in German and Hebrew, the documents relating to his case. He was finally reduced to beggary and thrown on public charity for his support, living the life of a tramp. He died in the Jewish hospital of Altofen, Nov. 24, 1869.

BIBLIOGRAPHY: J. Alexandersohn, *Ehrenrettung und auf Dokumente Gestützte Widerlegung*, etc., Dessau, 1846 (the Hebrew part of this work, with the title תומך כבוד, was printed in Berlin in 1845); Jost, *Annalen*, 1840, No. 9 *et seq.*; L. Münz, *Rabbi Eleazar Genannt Schemen Rokeach*, pp. 131 *et seq.*, Treves, 1895; S. Kohn, in *Magyar Zsidó Szemle*, 1898, pp. 316–325, and 1899, pp. 17–29.

D.

ALEXANDERSON (BEN ALEXANDER), DANIEL: Theological writer of the seventeenth century. He embraced the Christian faith at Rouen (France) on April 21, 1621, and wrote in Syriac (rabbinic?) an open letter, setting forth the reason of his abandoning Judaism and calling upon his former coreligionists to do likewise. The letter was translated into several European languages and went through two English editions (London, 1698 and 1703).

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* ii. 1003; Steinschneider, *Cat. Bodl.* col. 731.

M. B.

ALEXANDRA: Daughter of King Aristobulus II.; brought to Rome with her parents and brothers as prisoners of war by Pompey in the year 63 B.C. She was liberated by the senate in the year 56 B.C., it being held sufficient to detain Aristobulus only. Upon the death of her father, who was poisoned by the partizans of Pompey in the year 49 B.C., she found refuge with her mother and her brother Antigonus at the court of Ptolemy, prince of Chalcis. She married Philippion, Ptolemy's son. Unfortunately her father-in-law was entranced by her beauty, and, having secured the death of his son, espoused his widow.

BIBLIOGRAPHY: Josephus, *Ant.* xiv. 4, § 5; 6, § 1; 7, § 4; Grätz, *Gesch. d. Juden*, ii. 149.

L. G.

ALEXANDRA: Daughter of Hyrcanus II., and wife of Alexander, son of Aristobulus II. She was one of the strongest and shrewdest supporters of the Hasmoneans at the court of Herod. When Hyrcanus was humiliated by Herod, on the occasion of the latter's entry into Jerusalem, Alexandra sought to stay the destruction of her father's house by betrothing her daughter Mariamne to the Idumean conqueror. And when Herod, as king of Judea, appointed to the high-priesthood the obscure Ḥananel, she protested publicly against this injustice, and claimed the post for her young son Aristobulus. Upon the advice of Delius, the friend of Antony, who had assured her that nothing would be refused to the mother of two such pretty children, Alexandra even sent the pictures of Aristobulus and Mariamne to Antony and Cleopatra, begging them to aid her in obtaining her rights.

Herod must have realized that he had committed a grave error: for, upon learning of the step Alexandra had taken, he installed the sixteen-year-old Aristobulus in the high-priesthood (B.C. 35), stating that his reason for not having done so in the first place was the extreme youth of his brother-in-law. But he publicly charged Alexandra with conspiracy against him; and it was only through her consummate hypocrisy that she extricated herself from the inculpation. When the unfortunate Mariamne was condemned to death, Alexandra again escaped her doom by publicly denouncing her own daughter as a proud and vile woman and an enemy of Herod. This action, however, seems to have displeased all who witnessed the scene.

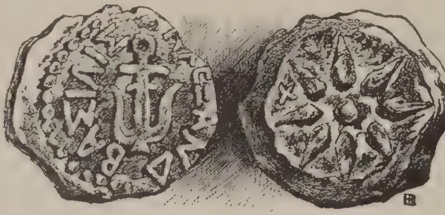
In the end, Alexandra shared the fate of her two children. Herod, after the execution of Mariamne, whom he had dearly loved, became addicted to fits of fury and was attacked by a dangerous malady. Alexandra thought this an opportune moment for the usurpation of power, and attempted to persuade the authorities of Jerusalem to surrender to her and to her sons the citadel and the Temple, lest at Herod's death they should fall into the hands of some other ruler. Her words were reported to Herod, and he decreed her execution (B.C. 28).

BIBLIOGRAPHY: Josephus, *Ant.* xv. 2, § 6; idem, *B. J.* i. 15, § 3; Schürer, *Gesch.* i. 309, 317; Grätz, *Gesch. der Juden*, iii. 168, 170; De Saulcy, *Histoire d'Hérode*, 1867; F. W. Farrar, *The Herods*, 1898.

W. M.

ALEXANDRA (Aramaic form of **Alexander**): Palestinian haggadist of the fourth century, contemporary of R. Levi. Commenting on Cant. iii. 1, R. Levi observes: "The congregation of Israel says to the Holy One—blessed be He!—'Lord of the Universe! In the past Thou wert wont to grant me intervals of light between nights; thus there was such an interval between the night I had spent in Egypt and the night I spent in Babylon, between that night and the one of Media [persecution of Haman], and between the Median and the Grecian nights, and between the Grecian and the Roman nights; but in these present times—naught but nights!'" Thereupon R. Alexandra says, "Yea, because I am asleep, neglectful of the study of Thy Law and the observance of Thy commandments, nights follow nights" (Cant. R. to *l.c.*). It is chronologically possible that this R. Alexandra is identical with R. Alexandra of Ẓadoḳa, of whom R. Zeira I. sought legal advice (Yer. Dem. ii. 22*c*); they stand, however, too isolated to allow of identification with each other or with Alexandri. As to the name Alexandra, an Aramaic form of Alexander, the Midrashim inform us that in those days Jews used to adopt the name Alexandra as an equivalent of Benjamin (Cant. R. to iv. 12, for which Lev. R. xxxii. reads Alexandri). S. M.

ALEXANDRA (SALOME [acc. to Eusebius *Σαλίνα*]; full Jewish name **Shalom Ziôn): The only Jewish queen regnant with the exception of the usurper Athaliah; born 139 B.C.; died 67 B.C.; she was the wife of Aristobulus I., and afterward of Alexander Jannæus.* The statement, made by Josephus ("Ant." xiii. 11, §§ 1, 2), that during the reign of Aristobulus she brought about the death of the young prince Antigonus I., because she saw in him a rival of her husband, lacks confirmation. On Aristobulus' death (103 B.C.), she liberated his brother Alexander Jannæus, who had been held in prison. During the reign of Alexander, who married her shortly after his accession, Alexandra seemed to have wielded only slight political influence, as is evidenced by the hostile attitude of the king to the Pharisees. The frequent visits of the chief of the Pharisaic party, Simon ben Sheṭaḥ, who was said to be the queen's brother, to the palace, must have occurred in the early years of Alexander's reign, before he had openly broken with the Pharisees. Alexandra does not seem to have been able to prevent the cruel persecution of that sect by her lord; nevertheless the married life of the royal pair seems to have been a happy one, and on his deathbed Alexander entrusted the government, not to his sons, but to his wife.



Copper Coin of Alexandra Salome.
(After Madden, "History of Jewish Coinage.")

Her Political Ability.

This last political act of the king was his wisest; for the queen fully justified the confidence reposed in her. She succeeded especially in quieting the vexatious internal dissensions of the kingdom that existed at the time of Alexander's death; and she did this peacefully and without detriment to the political relations of the Jewish state to the outside world. Alexandra received the reins of government (76 or 75 B.C.) at the camp before Ragaba, and concealed the king's death until the fortress had fallen, in order that the rigor of the siege might be maintained. Her next care was to open negotiations with the leaders of the Pharisees, whose places of concealment she knew; and, having been given assurances as to her future policy, they declared themselves ready to give Alexander's remains the obsequies due to a monarch. By this step she astutely avoided any public affront to the dead king, which, owing to the embitterment of the people, would certainly have found expression at the interment, and might have been attended with dangerous results to the Hasmonean dynasty.

The queen's accession brought freedom to hundreds whom Alexander had sent to languish in dungeons, and liberty to return home to thousands

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*That Alexandra, the widow of Aristobulus I., was identical with her who married his brother Alexander Jannæus, is nowhere explicitly stated by Josephus, who no doubt took it for granted that the latter performed the levirate marriage prescribed by the law for the widow of a childless brother deceased. Josephus' statement ("Ant." xv. 6, § 3), that Hyrcanus, Jannæus' eldest son, was eighty years old when he was put to death by Herod, in 31 B.C., must be erroneous, for that would set the year of his birth as 111 B.C., and Jannæus himself was born in 125, so that he could have been but fourteen when Hyrcanus was born to him. It is difficult to understand how a thirteen-year-old boy married a widow of thirty.

Reestablishment of the Sanhedrin.

whom the same cruel monarch had driven into exile. The Pharisees, who had suffered such misery under Alexander, now became not only a tolerated section of the community, but actually the ruling class. Alexandra installed as high priest her eldest son, Hyrcanus II.—a man wholly after the heart of the Pharisees—and the Sanhedrin was reorganized according to their wishes. This body had hitherto been, as it were, a "house of lords," the members of which belonged to the aristocracy; but it lost all significance when a powerful monarch was at the helm. From this time it became a "supreme court" for the administration of justice and religious matters, the guidance of which was rightfully placed in the hands of the Pharisees. Thus, the reign of Alexandra marks a most important epoch in the history of Jewish internal government.

Her Internal and External Policy.

That the Pharisees, now that the control of affairs was in their hands, did not treat the Sadducees any too gently is very probable; although the execution of Diogenes, by whose advice King Alexander had 800 Pharisees nailed on the cross, speaks rather for their moderation than for their cruelty, inasmuch as the special reference to the execution of this reprobate shows that such acts of revenge must have been few. It was rather the evil conscience of the Sadducees that moved them to petition the queen for protection against the ruling party. Alexandra, who desired to avoid all party conflict, removed the Sadducees from Jerusalem, assigning certain fortified towns for their residence. Here, again, her shrewdness was displayed in so arranging that the important fortresses of Hyrcania, Alexandrion, and Machærus were not entrusted to their somewhat uncertain keeping. Alexandra's sagacity and tact succeeded in accomplishing what all the military genius of her husband had failed to effect; namely, to make Judea respected abroad. She increased the size of the army, and carefully provisioned the numerous fortified places; so that neighboring monarchs were duly impressed by the number of protected towns and castles which bordered the Palestinian frontier. Nor did she abstain from actual warfare; for she sent her son Aristobulus with an army to raise the siege of Damascus, then beleaguered by Ptolemy Menneus. The expedition was without result. The peril threatening Judea in the year 70 B.C. from the Armenian king Tigranes, in whose hands Syria then lay, fortunately passed over, as Alexandra's shrewd politics kept him away from Palestine. Only the last days of her reign were tumultuous. Her son Aristobulus endeavored to seize the government; and only her death saved her from the sorrow of being dethroned by her own child.

Rabbinical legend still further magnifies the prosperity which Judea enjoyed under Alexandra. The Haggadah (Ta'anit, 23*a*; Sifra, Ḥuḳḳat, i. 110) relates that during her rule, as a reward for her piety, rain fell only on Sabbath (Friday) nights; so that the working class suffered no loss of pay through the rain falling during their work-time. The fertility of the soil was so great that the grains of wheat grew as large as kidney-beans; oats as large as olives; and lentils as large as gold denarii. The sages collected specimens of these grains and preserved them to show future generations the reward of obedience to the Law. See PHARISEES, SADDUCEES.

[The name "Shalom Zion" is variously modified in rabbinical literature: see Krauss, "Lehnwörter," *s.v.*; it occurs also in inscriptions; see Lidzbarski, "Handbuch der Nord-Semitischen Epigraphik," *s.v.*, and art. ALPHABET in this vol., p. 443.]

BIBLIOGRAPHY: Josephus, *Ant.* xiii. 11, § 12; 15, § 16; idem, *B. J.* i. 5; Ewald, *History of Israel*, v. 392–394; Grätz, *Gesch. d. Juden*, 2d ed., iii. 106, 117–129; Hitzig, *Gesch. d. Volkes Israel*, ii. 488–490; Schürer, *Gesch.* i. 220, 229–233; Derenbourg, *Essai sur l'Histoire et la Géographie de Palestine*, pp. 102–111; Wellhausen, *I. J. G.* pp. 276, 280–285; Madden, *Coins of the Jews*, pp. 91, 92; Willrich, *Judaica: Forschungen zur Hellenisch-Jüdischen Geschichte und Litteratur*, 1900, pp. 74, 96.

L. G.

ALEXANDRE, ALBERT: Chess-player; born at Hohenfeld-on-the-Main, Germany, about 1766; died in London, Nov. 16, 1850. Most of his life was spent in Paris, where he was one of the most frequent habitués of the Café de la Régence; but he returned for a short time to his native country in 1843, and afterward paid a visit to Egypt. A member of the French Chess School at the height of its predominance, he was distinguished for his brilliant combinations and his skill in solving problems, though not in the foremost rank as a player. He published (1) "Encyclopédie des Échecs" (Paris, 1837) and (2) "Collection des Plus Beaux Problèmes d'Échecs," giving 2,120 examples (Paris, 1846).

BIBLIOGRAPHY: Vapereau, *Dict. Universel des Contemporains*, s.v. Portrait in *Palamède* for 1844.

J.

ALEXANDRE, ÉDOUARD: French organ manufacturer and inventor; born in Paris December 4, 1824; died, 1888. He learned his trade in the factory established by his father, Jacob Alexandre, at Ivry near Paris, and in 1844 received an interest in the business. Father and son were the originators of the "piano-organ," the "piano-Liszt," and the "organ-melodium," called also "Alexandre organ." In 1856 the firm of Alexandre was awarded the medal of honor at the Paris Exhibition for its popular instruments, which had contributed much to the spread of a taste for music throughout France. Édouard was created chevalier of the Legion of Honor in 1860.

BIBLIOGRAPHY: Vapereau, *Dict. Universel des Contemporains*, s.v.; Larousse, *Nouveau Dict. Illustré*, s.v.

S.

ALEXANDRI (-DRA, -DRAY, -DROS, forms of ALEXANDER): There were probably two amoraim of this name, unaccompanied either by patronymic or cognomen; and as both were Palestinians, and both cultivated the field of the Haggadah, it is impossible to distinguish their respective teachings except in a few instances.

1. Two Midrashim preserve the following anecdote: R. Jannai was expounding the Law, when a trader was heard inviting the people to buy an elixir of life. The people crowded about the trader, and even R. Jannai was curious to see such a medicament. The trader was invited to approach the rabbi and to exhibit his wares; but he told the rabbi that neither he nor the like of him stood in any need of it. Importuned, however, to exhibit the elixir, the supposed trader produced the Book of Psalms, and pointing to a passage therein (Ps. xxxiv. 12–14), he read aloud: "What man is he that desireth life and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace and pursue it" (Lev. R. xvi.; Tan., Meẓora', ed. Buber, 5). Elsewhere ('Ab. Zarah, 19*b*) the same anecdote is related, but instead of R. Jannai's name, that of the trader is given as R. Alexandri. Putting the several versions of the anecdote side by side, it is evident that Alexandri flourished in the first amoraic generation (third century), contemporaneously with R. Jannai, a junior contemporary of R. Judah I.

In the name of this R. Alexandri, R. Joshua b.

Levi reports an interpretation harmonizing certain seemingly contradictory passages in the Pentateuch. In one place (Deut. xxv. 19) the Lord is represented as commanding, "Thou shalt blot out the remembrance of Amalek"; and in another (Ex. xvii. 14–16, *Heb.*), as saying, "I will utterly put out the remembrance of Amalek from under heaven. . . . Yea, a hand on the throne of Yah: the Lord will have war against Amalek from generation to generation." By the first, says Alexandri, we are to understand that, as long as Amalek lays no hand on God's throne, thou must strive against him; by the second, when he lays hands on God's throne, the Lord Himself will blot out Amalek's remembrance, waging war against him from generation to generation (Tan. Ki Teẓe, 11; Pesiḳ. R. xii, 51*a*. Here the name appears as Alexandros).

Interpretation of Prayers.

Another of R. Alexandri's interpretations reported by the same R. Joshua suggests a Biblical support for the rabbinic enactment of blowing the *shofar* (trumpet) during the *musaf* (additional service) of the New-year, and not during the *shaḥarit* (morning service), by pointing out that in his prayer (Ps. xvii. 2) the Psalmist said, "Let my sentence come forth from thy presence," only after using several terms expressive of prayer and meditation. These terms he construes as follows: "Hear the right, O Lord," represents the recital of the Shema' (the declaration of God's unity); "Attend to my cry," the reading of the Law; "Give ear to my prayer" refers to that part of the service generally called Tefillah (prayer); "which I offer with unfeigned lips" refers to the additional prayer (Yer. R. H. iv. 59*c*; compare Pesiḳ. R. xl.; Midr. Teh. on the verse). It is the same R. Alexandri in whose name R. Huna b. Aḥa (Roba) reports this observation: Come and see how great is the influence of those who perform pious deeds: generally where the Bible uses the term *hishḳif* (to look toward or down, as in Gen. xix. 28, Ex. xiv. 24), a curse is implied, while when used in connection with the discharge of duty, it means blessing, as in the prayer recited after the offering of tithes (Deut. xxvi. 12–15), which concludes with the expression: "Look down from thy holy habitation, from heaven, and bless" (Yer. Ma'as. Sh. v. 56, where the author's name is written Alexandra. Compare Tan. Ki Tissa, 14; Ex. R. xli; see Frankel, Mebo, 64*a*; Weiss, "Dor," iii. 53).

2. In the legendary portrayal of R. Ḥanina (Ḥinena) b. Pappa's life and death, the following incident is told: R. Ḥanina b. Pappa was dead, and people were ready to pay him the last honors; but a pillar of fire suddenly appeared and impeded their approach to the remains. At last R. Alexandri came near, and addressing the deceased, said, "Order the obstruction away, out of respect for the assembled sages"; but the deceased paid no attention to this demand, not even when requested to grant it out of respect for his own father (whose memory also would be honored by reverence shown to him). "Then do it out of respect for thyself," said R. Alexandri, whereupon the pillar disappeared (Ket. 77*b*). This legend, evidencing the popular esteem in which Alexandri was held, is also of chronological interest, because of its reference to Alexandri's presence at the funeral of an amora of the third generation (fourth century). Elsewhere (Ned. 41*a*) Alexandri reports sayings of R. Ḥiyya b. Abba. It is this R. Alexandri, who reports some Haggadot and Halakot in the name of Joshua b. Levi (Yoma, 53*b*, Sanh. 98*a*), and it is probably the same in whose name R. Aḥa III. reports (Tan. Lek Leka, ed. Buber, 1; Midr. Teh. on Ps. cii. 18).

Specimen of Haggadah.

Among the numerous homiletic observations coupled with the name of Alexandri, which may be the production of either of the two personages discussed above, are the following: The expression (Ps. x. 15), "Break thou the arm of the wicked," is applied to those who monopolize the market and raise the price of breadstuffs (Meg. 17*b*). From the tautology in the verse (Isa. xxvii. 5), "Let him take hold of my strength, that he may make peace with me: peace may he make with me," the doctrine is deduced, that, whosoever applies himself to the study of God's law—which is called עז strength—for its own sake, effects peace in heaven and peace on earth (Sanh. 99*b*). The reason for calling the same heavenly visitors "men" when in Abraham's company (Gen. xviii. 2), and "angels" when they visited Lot (Gen. xix. 1), is because with Abraham angels' visits were common occurrences, therefore the visitors were in his eyes only men; while to Lot—"the common man"—they were angels (Tan., Wayera, ed. Buber, 20; compare Gen. R. l.). The proverb (Prov. xi. 17), "He that is cruel troubleth his own flesh," refers to him who in hours of rejoicing neglects to invite his relatives because they are poor (Lev. R. xxxiv.). David is justified in applying to himself the term *ḥasid* (pious—Ps. xvi. 10, lxxxvi. 2) because whosoever hears himself reviled and resents not, when it is in his power to resent, is a partner of God, who is blasphemed by idolaters and resents not; and since David heard himself reviled when he could resent, and did not (II Sam. xvi. 5–12), he had the right to call himself ḥasid (Midr. Teh. lxxxvi. 1, and xvi. 10). With reference to the Psalmist's saying (Ps. li. 17), "A broken and a contrite heart, O God, thou wilt not despise," R. Alexandri remarks, "When a common man uses a broken vessel he is ashamed of it, but not so with the Holy One. All the instruments of His service are broken vessels." "The Lord is nigh unto them that are of a broken heart" (*ibid.* xxxiv. 19); "He healeth the broken in heart" (*ibid.* cxlvii. 3); "A broken and a contrite heart, O God, thou wilt not despise" (Ps. li. 17); therefore, Hosea exhorts the Israelites, saying (Hosea xiv. 1), "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity" (Pesiḳ. R. xxv. 158*b*).

Two Alexandris, one of whom is surnamed "b. Haggai" (or Hadrin) and the other "Ḳarobah" (the liturgical poet), the former reporting a homiletic observation in the name of the latter, are also mentioned (Lev. R. xix., Cant. R. to v. 11). Their relation to the two Alexandris of this article must be a matter of conjecture only. As to the equivalent of the name, see Alexandra.

Bibliography: *Yer. Ber.* ii. 5*a*; *ibid.* ix. 13*b*; *Tan.*, ed. Buber, index; *Midr. Teh.*, ed. Buber, index; *Pesiḳ. R.* 130*a*, 167*b*, 180*b*, 193*b*; *Pesiḳ. R.*, ed. Friedmann, index; Bacher, *Ag. Pal. Amor.* i. 195–204.

S. M.

ALEXANDRIA, Egypt—Ancient: Historic city situated on the Mediterranean sea; fourteen miles west of the Canopic mouth of the Nile.

The history of the Jews of Alexandria dates from the foundation of the city by Alexander the Great, 332 B.C., at which they were present (Josephus, "Contra Ap." ii. 4; "Ant." xix. 5, § 2). From the very beginning their numbers seem to have been considerable: at all events, they formed a very large portion of the population under the successors of Alexander. A separate section of the city was assigned to them by the first Ptolemies, so that they might not be hindered in the observance of their laws by continual contact with the pagan population ("B. J." ii. 18, § 7). The site of this ancient Jewish quarter—the existence of which is testified to also by Strabo ("Ant." xiv. 7, § 2)—can be fixed with tolerable accuracy: for Apion derisively refers to the Jews as a people living on a harborless shore; whereupon Josephus rejoins that this is a very excellent situation; for, as a consequence, they resided in the vicinity of the Royal Palace ("Contra Ap." ii. 4). The palace was built on the spit of land called Lochias, and the harbor was in proximity to it, west of Lochias. Therefore the Jews must have inhabited that part of the city that extended eastward from the palace. Moreover, the whole city was divided into five districts, which were named after the first five letters of the Greek alphabet. Of these five districts two were denominated Jewish districts, because the majority of their inhabitants were Jews (Philo, "In Flaccum," § 8; ed. Mangey, ii. 525). From this quite a clear conception of the strength of the Jewish population may be formed.

The Jewish Quarter.

According to Josephus, the fourth or "delta" district was populated by the Jews ("B. J." ii. 18, § 8); which fact warrants the inference that this isolation already existed in the time of Josephus (compare also "Contra Ap." ii. 4). At that time, however, the isolation was not strictly enforced; for, according to Philo, there were many Jewish dwellings scattered throughout the city. There were even synagogues distributed all over the city (Philo, "De Legatione ad Cajum," § 20; ed. Mangey, ii. 565). As regards number and position, the Jews in Alexandria enjoyed a greater degree of political independence there than elsewhere. While the Jewish inhabitants of other cities of the Roman empire, without any political separation, formed private societies for religious purposes, or else became a corporation of foreigners like the Egyptian and Phenician merchants in the large commercial centers, those of Alexandria constituted an independent political community, side by side with that of the heathen population. Strabo thus describes their constitution ("Ant." xiv. 7, § 2): "At their head stands an ethnarch, who rules and judges the people; and, like the archon of an independent city, gives special attention to the proper fulfilment of the duties and to the compliance with the various regulations."

Government.

At the time of Augustus, a *gerusia* (council of elders) seems to have stepped into the place of this individual ruler. It appears indeed from a decree of the emperor Claudius that upon the death of the Jewish ethnarch, during the governorship of Aquila, Augustus permitted the appointment of an ethnarch ("Ant." xix. 5, § 2); but Philo distinctly states that at the time of Augustus the gerusia assumed the position of the *genarch*—this is the word he uses for ethnarch ("In Flaccum," § 10; ed. Mangey, ii. 527 *et seq.*). Since Philo mentions another governor than the one referred to by Claudius, it might be supposed that Augustus promulgated two different decrees upon this subject, and that during Aquila's tenure of office—the ethnarch having died—the emperor consented to a new election; but later, during the term of Magnus Maximus, the office of ethnarch again becoming vacant through death, he replaced it by the gerusia. But in this decree of Claudius, which gives a retrospect of the constitutional rights of the Alexandrian Jews, some mention of such a second decree would have been made. It is evident that Claudius refers to an ordinance which was still in force. Nor do the different names of the governors prove that there were different ordinances.

Soon after the death of the ethnarch, under the governorship of Aquila, a change took place in the governors, and the decree of Claudius was sent to Magnus Maximus, the successor of Aquila. As this occurred before his installation, it must refer to the same decree. Claudius intends only to make it apparent that Augustus permitted the Jews to retain their own government. Philo relates, more particularly, that the ethnarch was replaced by a gerusia. To the latter he frequently alludes in another passage of his work. The gerusia was presided over by archons or chief magistrates (Philo, "In Flaccum," § 10; ed. Mangey, ii. 528 *et seq.*). It numbered, as in Jerusalem, seventy-one members (Tosef., Suk. ed. Zuckermandel, iv. 198; Yer. Suk. v. 1). Josephus, also, refers occasionally to the "chiefs of the gerusia" ("B. J." viii. 10, § 1).

In consequence of their isolation, the Jews of Alexandria were unhampered in the exercise of their ceremonies, and were also enabled to regulate their civil affairs independently. The only restriction from which they suffered was due to official supervision delegated to royal, and afterward to imperial, representatives. The Jews of Alexandria, however, were quite independent of the council and civil government of the city proper. They formed a smaller political corporation by the side of the larger one. Moreover, there was no such thing as a council (βουλή) during the first two centuries of the Greek domination; this having been abolished by the Ptolemies, or, at the very latest, by Augustus, and only revived under Septimius Severus.[*]

Civil Rights.

In spite of the political isolation of the Jews of Alexandria they did not lose their franchise as citizens. The doubts that have been expressed in connection with this by a few modern scholars are not supported by decisive evidence, but are based upon a general mistrust of Josephus, whose testimony, however, on all material points, is corroborated by Philo as well as by the decree of Claudius. Josephus says ("Contra Ap." ii. 4): "Alexander gave them a place in which to live, and they received the same rights as the Macedonians [Greeks], and up to the present their race has retained the appellation Macedonians." In another place ("B. J." ii. 18, § 7) he declares: "Alexander permitted them the same rights as the Greeks. This privilege they preserved under the successors of Alexander, who permitted them to call themselves Macedonians. Nay, when the Romans took possession of Egypt neither the first Cæsar nor his successors suffered the rights, which had been bestowed upon the Jews by Alexander, to be diminished." The decree by which Augustus confirmed the rights of the Jews, especially the civil rights of those in Alexandria, was engraved upon a tablet of brass which still existed at the time of Josephus ("Contra Ap." ii. 4; "Ant." xiv. 10, § 1). Philo also gives prominence to the fact that the Jews enjoyed the civil rights of the Alexandrians (that is, of the Alexandrian citizens) and not those of the Egyptians ("In Flaccum," § 10; ed. Mangey, ii. 528).

In the persecutions that occurred during the reign of Caligula, Flaccus, governor of Alexandria, issued an edict in which he called the Jews "aliens and residents" ("In Flaccum," § 8; ed. Mangey, ii. 528).

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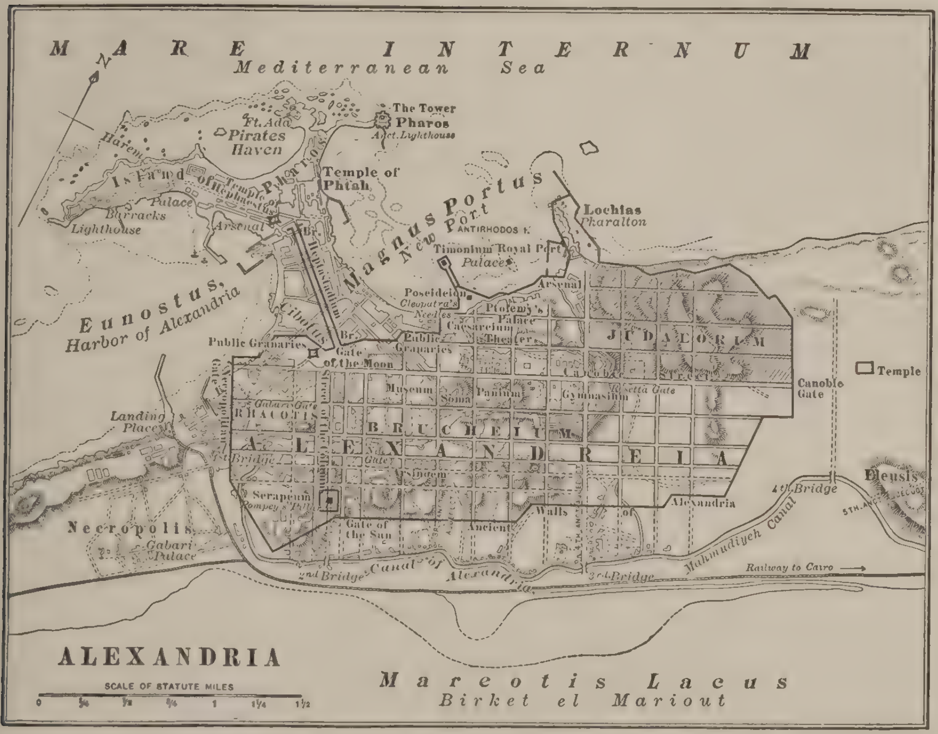
[*] Dio Cassius, li. 17; Spartianus, in his biography of Severus, ch. xvii. Concerning the constitution of Alexandria, compare Strabo, xvii. p. 797; Kuhn, "Die Städtische und Bürgerliche Verfassung des Römischen Reiches," ii. 476 *et seq.*; Marquardt, "Römische Staatsverwaltung," 1881, i. 451 *et seq.*; Lumbroso, "Recherches sur l'Economie Politique de l'Egypte sous les Lagides," pp. 212 *et seq.*, Turin, 1870; Wilcken, "Observationes ad Historiam Ægypti Provinciæ Romanæ, pp. 7 *et seq.*, Berlin, 1885; Mommsen, "Römische Geschichte," v. 555-558; Jung, "Die Römischen Verwaltungsbeamten in Aegypten" ("Wiener Studien," 1892, xiv. 227-266).

But Claudius, the successor of Caligula, soon after his accession took pains to restore to them their old rights. In this last decree, especial reference is made to the rescripts and ordinances of the preceding emperors, from which it may be seen that the Jews had equal rights with the other citizens of Alexandria ("Ant." xix. 5, § 2). Finally, even Vespasian had occasion to interfere on behalf of the Jews, when he denied the petition of the Alexandrians to deprive them of their civil rights in the city ("Ant." xii. 3, § 1). The Jews not only enjoyed civil rights in Alexandria, but in public life occupied a more influential position than anywhere else in the ancient world. There they did not form the lower classes, as in many other towns; but by their riches and education constituted a large and influential portion of society: possessing the confidence of the ruling powers, they attained also to public offices and posts of honor. The conduct of the Ptolemies toward them certainly varied, but that of the first members of that dynasty was uniformly favorable ("Contra Ap." ii. 4).



Map Showing Plan of the Ancient City—Jewish Quarter Shaded.

Jews as Soldiers.

In connection with the alleged modern disinclination of the Jews to military service in foreign countries, it is curious to notice that they were often employed as soldiers in Egypt, and even attained to high military positions. Ptolemy I., Lagi, is said to have distributed 30,000 Jewish soldiers over the land as garrisons (Pseudo-Aristeas, ed. Wendland, 1900, § 13). Jewish camps have been found in several places in Egypt, which were without doubt the barracks of those Jewish troops; such a *castra Judæorum* was on the eastern side of the Delta ("Notitia Dignitatum Orientis," chap. xxv.), and a Ἰουδαίων στρατόπεδον on the western side of the Delta ("Ant." xiv. 8, § 2; "B. J." i. 9, § 4; compare Schürer, "Gesch." 3d ed., iii. 98). In an inscription found at Athribis in the southern part of the Delta, the first name on the list of those who built the synagogue is that of a "captain of the police" ("Rev. Ét. Juives," xvii. 235). Ptolemy VI., Philometor, and his consort, Cleopatra, "entrusted their whole kingdom to Jews, and the generals-in-chief of the army were the two Jews Onias and Dositheus ("Contra Ap." ii. 5). Another Cleopatra, their daughter, in a war that she waged against her son Ptolemy Lathyrus, also appointed two Jews as generals in her army, Helkias and Ananias, sons of the high priest Onias, who built the temple at Leontopolis ("Ant." xiii. 10, § 4; 13, § 1).

Jews as Public Officials.

Under the Romans, rich Jews occasionally held the office of alabarch, as for example Alexander, the brother of the philosopher Philo, and later a certain Demetrius (see for Alexander, "Ant." xviii. 6, § 3; 8, § 1; xix. 5, § 1; xx. 5, § 2; Demetrius, *ib.* xx. 7, § 3). This office must not be confounded with that of the Jewish ethnarch; it was a civic trust, and probably identical with the *arabarch*, the chief tax-collector on the Arabian or eastern shore of the Nile (Schürer, "Gesch." 3d ed., iii. 88 *et seq.*). Such an office could only be filled by one who controlled a large capital, but it also provided a source from which great profit might be drawn.

Josephus' remark ("Contra Ap." ii. 5, end) that the Roman emperors continued the Jews of Alexandria "in the positions of trust bestowed upon them by the former kings—namely, 'the control of the river'"—refers probably to the frequent employment of the Jews as alabarchs. By "control of the river" must be understood the collection of taxes from the commerce thereon.

From these facts it may be concluded that the Ptolemies, as well as the Roman emperors, upon the whole, treated the Jews of Alexandria with consideration. Of the Ptolemies, according to Josephus, Ptolemy VII., Physcon, formed the only exception in his hostility toward them; and his conduct was not influenced by any dislike of the Jewish religion, but was due to their attitude in party politics. When Ptolemy VII. strove to wrest the throne of Egypt from Cleopatra—the mother of Ptolemy VI.—the Jews, led by the general Onias, fought on the side of Cleopatra. It is said that Ptolemy VII., angered by their opposition, ordered those Jews that remained in Alexandria to be put in chains and cast before elephants. Contrary to expectations, the animals turned upon the enemies of the Jews, and Ptolemy VII. was persuaded by one of his concubines to undertake no further repressive measures against them ("Contra Ap." ii. 5). The same story is told of Ptolemy IV. in the third book of Maccabees, which, however, can not be considered a trustworthy source. Josephus (*l.c.*), as well as the third book of the Maccabees (vi. 36), makes note of a thanksgiving festival, annually celebrated in Alexandria in commemoration of this miraculous preservation of the Jews. That the latter enjoyed perfect religious freedom under the Ptolemies is not gainsaid. Some of their synagogues even seem to have exercised the right of asylum on an equality with the heathen temples. There is in the Egyptian Museum at Berlin a Greek inscription of the later Roman period ("Corpus Inscriptionum Latinarum," t. iii. supplem. n. 6583) found in lower Egypt, which says that the queen and the king (supposed by Mommsen to be Zenobia and Vabalathus) commanded the renewal of an old inscription, the main contents of which were that King Ptolemy Euergetes declared the synagogue inviolable—that is, granted it the right of an asylum. Both Ptolemy III. and Ptolemy VII., Physcon, bore the cognomen Euergetes; but a pronounced friendly attitude toward the Jews is to be expected from the former rather than the latter. Moreover, it is in consonance with the custom prevalent during the reign of Ptolemy VII., that the queen should be mentioned together with himself.

Under the Roman Empire.

Ptolemy VI. also permitted the building of the Jewish temple in Leontopolis. The rights of the Jews were not altered under the Roman emperors. The persecution under Caligula was only a passing episode. The Jews had express permission to discard the practise of the Cæsarean cult, which was so contrary to their religion. Nevertheless, repeated and sanguinary conflicts occurred; but the Roman emperors, Caligula excepted, were not responsible for these unfortunate events, which had their cause largely in the deep-seated antipathy toward each other of the pagan and the Jewish populations. In Roman times this feeling became more intense, and often culminated in bloody strife. This mutual aversion was due to the religious peculiarities of Jews and Egyptians, and was equally strong on both sides. The flame of popular passion burst forth, sometimes on one side and sometimes on the other. These strained relations between the two races existed also in other cities, especially where the Jews enjoyed civil or political rights. In Alexandria, however, the situation was particularly dangerous, because the Jews formed a powerful element in the city. The fundamental causes of the persecutions under Caligula may be traced to this circumstance; though the emperor himself contributed to it in no small degree, by demanding of the Jews that divine veneration which agreed with an ancient custom prevailing since the rule of the Ptolemies, and which the heathen population therefore were quite willing to accord him.

Riot in Alexandria.

The actual conflict was begun by the heathen rabble of Alexandria; in the refusal of the Jews to obey the imperial decree, they saw an excuse for opening up hostilities against them. The persecution broke out in the autumn of the year 38, at the time when the Jewish king Agrippa was on a visit to Alexandria. The king was first made the subject of ridicule in a pantomime, in which an imbecile, named Karabas, was arrayed in imitation royal insignia, and scoffingly hailed as king, with the Syrian title *Maran* (Lord). Once aroused, the populace was not easily satisfied, and demanded that statues of the emperor be erected in the synagogues. Flaccus, the Roman governor, from his knowledge of the emperor's peculiarities, did not dare to oppose them; he acceded to all the demands of the Jew-baiters, who became more importunate with every concession made by the governor. In quick succession, Flaccus ordered the placing of statues in the synagogues; deprived the Jews of civil franchise by an edict; and finally permitted a general persecution of them. The enraged heathens now fell upon the Jewish inhabitants of Alexandria; their dwellings and shops were plundered; the Jews themselves were cruelly maltreated and killed, and their dead bodies mutilated. Some were publicly burned, and others dragged alive through the streets. Some of the synagogues were destroyed, and some desecrated with an image of Caligula. Flaccus not only made no attempt to restrain the violence of the mobs, but of his own initiative instituted barbarous regulations against the Jews. He caused thirty-eight members of the gerusia to be manacled and hurried to the theater, where, before the eyes of their enemies, they were publicly scourged, some of them to death.

Philo's Commission to Rome.

The subsequent events, from the autumn of 38 till the death of Caligula in 41, are not recorded in detail. Flaccus was suddenly recalled in the year 38, and banished to the island of Andros, where he was put to death by order of the emperor. It is highly improbable, however, that the condition of the Jews underwent any favorable change during the reign of Caligula. The commission that proceeded to Rome under the leadership of the philosopher Philo was treated with contempt by the emperor, and seems to have met with utter failure, due, no doubt, to the simultaneous appearance, before the emperor, of another delegation from Alexandria—headed by Apion, the well-known opponent of the Jews—which counteracted the endeavors of the Jewish commissioners. It was only upon the death of Caligula and the accession of Claudius that the Jews were enabled to regain their former rights; and this was followed by a considerable period of quiet.[*]

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[*] On ascending the throne Claudius immediately restored all rights to the Jews ("Ant." xix. 5, § 2), and among those liberated was the alabarch Alexander, who had been imprisoned by Caligula (*ib.* 5, § 1). The chief authority for the history of this persecution are the two works of Philo, "In Flaccum" and

Renewed Persecution.

New conflicts arose under Nero and Vespasian, closely connected with the great Jewish uprising in Palestine. In Alexandria a very serious struggle broke out, at about the same time as in Palestine, the cause of which was insignificant, but in which the Jews took such a threatening stand that the governor, Tiberius Alexander, a Jew by birth and a son of the alabarch Alexander, was obliged to call out the Roman troops against them. Peace was restored only after much shedding of blood ("B. J." ii. 18, § 7). A few years later, after the close of the war in Palestine, a serious revolt, instigated by the Sicarii in Alexandria, was suppressed by the more considerate element of the Jewish population. Nevertheless, the governor, Lupus, thought it advisable, after the destruction of the Temple of Jerusalem, to close the one at Leontopolis ("B. J." vii. 10). The great revolt of the Egyptian Jews under Trajan (114–117) was attended by enormous loss of life. At first the Jews had the advantage over the Greeks, who in a battle outside the gates of Alexandria were beaten and compelled to retreat into the city; but here they gained the upper hand, and massacred the Jewish inhabitants.*

Hellenism Influences Judaism.

Notwithstanding the marked contrast between the views of life held by the Jews and the pagans, the influence of Hellenism did not fail to impress a peculiar stamp upon the intellectual development of the Alexandrian Jews. Indeed, the commingling of the Jewish religious teachings with the spirit of Hellenism nowhere went so far as in that city; though here, as elsewhere, the Jews remained true, in all essentials, to the religion of their forefathers. Of this statement there are many convincing confirmations. Like their brethren in Palestine, they assembled in the synagogue every Sabbath to hear the reading of the Law and the Prophets, and for the other religious services. According to Philo, there were many synagogues (*προσευχαί*) scattered throughout the city of Alexandria. One of them is mentioned by him as being especially large and magnificent ("De Legatione ad Cajum," § 20; ed. Mangey, ii. 568). It is, without doubt, the same synagogue which is described in the rabbinical writings as being constructed in the form of a large basilica. It contained seventy-one golden chairs corresponding with the number of the elders. In the center was a wooden platform, upon which stood the ḥazan, who, at the conclusion of each blessing, gave the signal with a flag for the congregation to respond with the Amen. The worshipers were not indiscriminately seated, but were separated according to their respective trades (Tosef., Suk. iv. ed. Zuckermandel, p. 198; Yer. Suk. v. i.). There can be little doubt that the Alexandrian Jews also observed the new moon and the annual festivities in the same manner as did the other Jews. Two feasts peculiar to the Alexandrians are casually mentioned; one in commemoration of the translation of the Bible into Greek (Philo, "Vita Moysis," ii. § 7; ed. Mangey, ii. 140 *et seq.*), and a second in celebration of the miraculous deliverance from the elephants. Very little reliable information is at hand concerning the part taken by the Alexandrians in the cult of the temple at Leontopolis. It is probable that they offered sacrifices there without in the least neglecting their duties toward the Temple of Jerusalem. Philo remarks incidentally that he himself proceeded to the paternal sanctuary (in Jerusalem) as a delegate to pray and to sacrifice ("De Providentia"; Eusebius, "Præparatio Evangelica," VIII. xiv. 64, ed. Gaisford; according to the Armenian translation in Aucher, "Philonis Judæi Sermones Tres," etc., p. 116).*

Greek in the Ritual.

Although the religion of their forefathers was so faithfully followed, the Jews of Alexandria nevertheless imbibed, to a great degree, the culture of the Greeks. Not many generations after the founding of the community, the Torah was translated into Greek (perhaps under Ptolemy II.; at all events not much later). It was read in Greek in the synagogues; indeed this was the language chiefly used in the service (Schürer, "Gesch." 3d ed., iii. 93–95). Greek must, therefore, have been the vernacular of the lower classes also. The better classes studied Greek literature in the schools, and read Homer, the tragic poets, Plato, Aristotle, and the Stoics. This intimate acquaintance with Greek literature naturally exerted a profound influence upon the Alexandrian Jews. They became Greeks without, however, ceasing to be Jews.

The philosophers whose views were accepted by a few of the highly educated Jews were Plato, Aristotle, and the Stoics. Under such influences the Jews of Alexandria produced an extensive and varied literature. They wrote history and philosophy, as well as epic and dramatic poetry. Apologetics and polemics against the heathen found an important place in their literature, for the battle between the two camps was fought out also in the literary arena. Distinguished Alexandrian literati attacked Judaism very bitterly (Manetho [or Manethon], Lysimachus, Chæremon, and Apion). The Jews, on their side, conducted their defense chiefly in such a manner as to bring out the sublimity of their faith and the grandeur of its history. They sometimes took the offensive, and disclosed the inanity of idolatry and the ethical evils of paganism, exhorting and admonishing the heathen population to conversion. Their favorite method was to attribute such admonitory utterances to pagan authorities, particularly the highly venerated Sibyl (see HELLENISTIC LITERATURE and also SIBYLLINE ORACLES).

The constant daily contact of the lower class of Jews with the pagans in Alexandria resulted in the absorption of many superstitions. Among the less intelligent, Jewish and pagan witchcraft joined hands, as did Jewish faith and Greek philosophy among the more enlightened (Schürer, "Gesch." 3d ed., iii. 294–304). This blending of religious ideas prevailed

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"De Legatione ad Cajum" (compare "Ant." xviii. 8, § 1). The recently discovered papyri throw further light on this subject. They show how Claudius punished the instigators of the persecution. Philo mentions Isidorus and Lampon as the worst two of the agitators ("In Flaccum," §§ 4. 15–17.) Both were ordered to Rome by Claudius; and in a solemn council, consisting of twenty-five senators and sixteen of consular rank, they were tried and condemned to death. This appears from a papyrus text, the fragments of which have been carefully published by Th. Reinach ("Rev. Ét. Juives," 1895, xxxi. 161–178). From a casual remark in another papyrus relating to events of a subsequent period, it appears that the sentence was carried into effect ("The Oxyrhynchus Papyri," ed. by Grenfell and Hunt, part I., 1898, No. 33; Deissmann, "Theologische Literaturzeitung," 1898, cols. 602-606).

* These events are recorded by Eusebius ("Hist. Eccl." iv. 2; "Chronicon," ed. Schoene, ii. 164 *et seq.*; "Orosius," vii. 12; the statement also in Yer. Suk. v. 1, concerning a massacre caused by Trajan, must refer to these events. Compare Derenbourg, "Essai sur l'Histoire de la Palestine," pp. 410–412). The city itself must have suffered considerably from these contentions, for Hadrian found it necessary to restore it in great part (Eusebius, "Chronicon").

*According to the Mishnah Ḥallah, iv. 10, the Alexandrians also brought their Ḥallah to Jerusalem, which, however, was not accepted. Some Alexandrian Jews submitted various legal questions to Rabbi Joshua ben Hananiah (Neg. xiv. 13; Niddah, 69*b* *et seq.*; compare Bacher, "Ag. Tan." i. 185–187, 1884).

Blending of Religious Ideas.

more or less wherever Jews and Gentiles came into direct contact, but was especially strong and marked in Alexandria (Hadrian, "Letter to Servianus"; in Vopiscus, "Vita Saturnini," chap. viii.; in the "Scriptores Historiæ Augustæ," ed. Peter, 1865, ii. 209). In spite of all this, Judaism retained its peculiar characteristics even here. From Philo's intimation that because of the allegorical interpretation, many had failed to give due value to the literal meaning of the Law, it must not be concluded that large numbers of Jews habitually broke the Law. Philo himself affords proof that even those who most favored the allegorical interpretation still kept to the letter of Scripture ("De Migratione Abrahami," § 16; ed. Mangey, i. 450). A certain laxity may indeed have obtained in some quarters; but in its essential points, the law was everywhere observed by the Hellenizing Jews as long as they remained within the pale of the synagogue.

Samaritans.

It may be well to append here whatever is known of the history of the Samaritans in Alexandria and in Egypt (compare Juynboll, "Commentarii in Historiam Gentis Samaritanæ," pp. 38–41, 43–45, Leyden, 1846). Alexander the Great is said to have settled Samaritans in the Thebaid ("Ant." xi. 8, § 6, end). At the time Ptolemy I., Lagi, conquered Palestine, he took with him many prisoners, not from Judea or Jerusalem alone, but also from Samaria and from those living near Mount Gerizim, and settled them in Egypt ("Ant." xii. 1). In a papyrus belonging to the middle of the third century B.C., mention is made of a village called Samaria in central Egypt ("The Flinders-Petrie Papyri," part ii., ed. by Mahaffy, pp. [14] 2, [88] 9, [93] 4, [94] 22, [96] 12, Dublin, 1893). During the reign of Ptolemy VI., Philometor, the Jews and Samaritans in Egypt are said to have brought before the king a dispute as to which was the true center of worship, Jerusalem or Gerizim ("Ant." xiii. 3, § 4; compare xii. 1, end). The existence of the Samaritans in Egypt is also implied in letters of the emperors Valentinian, Theodosius, and Arcadius to the *præfectus Augustalis* ("Codex Theodosianus," ed. Hænel, xiii. 5, 18). It can further be proved that they lived there during the Middle Ages, and even till the seventeenth century (see Juynboll, pp. 43–45; Heidenheim, "Nachrichten über die Samaritaner [in Ægypten] aus einem Handschriftlichen Reisejournale aus dem 15. Jahrhundert" in "Vierteljahrsschrift für Deutsch- und Englisch-Theolog. Forschung u. Kritik," 1867, iii. 354–356; Brüll, "Die Samaritaner in Kairo" in Brüll's "Jahrb." 1885, vii. 43–45). For further reference to Jews in Alexandria in medieval times, see Egypt.

E. Sch.

ALEXANDRIA, EGYPT — Modern: The Jewish community of Alexandria, numbering (in 1900) 10,000 persons, is governed by an elective body of prominent men called the "Communità." This body numbers sixteen members, four being elected annually to serve for four years; only those contributing to the congregational treasury have the right to elect. The amount qualifying for the voting privilege ranges from £1 ($5) to £10 ($50) annually,

Organization.

according to the circumstances of the individual. The constitution and by-laws of the community are registered with the Austrian government. The Communità has entire control of the finances and affairs of the several congregations, making no distinction between natives and foreigners, or between Sephardim and Ashkenazim. In the year 1899 there were distributed at Passover 1,700 kilos (3,400 pounds) of mazzot. The Communità is called upon almost every week to provide means of transport for poor travelers. For such cases of illness as do not need hospital treatment, it maintains in the city a dispensary with attendant physicians.

The revenues of the community are derived from synagogue dues and offerings, burial fees, and the tax on "kosher-meat," as well as from real estate and the dowry tax. All ecclesiastical matters are in the hands of a chief rabbi.

A printing-house was founded in 1874 by Ḥayyim Mizraḥi, from which numerous prayer-books, sermons, and responsa, and many volumes in Arabic and Hebrew as well as in European languages have been issued. In equipment and in the quality of its work it bears comparison with the best European presses.

With the exception of the blood accusation of March, 1881 (see Fornaraki Affair), which threatened for a time the peace of the community, the condition of the Jews in Egypt has been very satisfactory. They are under no special restrictions. Their trade is with Europe in general, and with England in particular. Many of them are bankers and capitalists; while merchants, commercial travelers, scribes, and artisans are numerous among them. They are also represented among the lawyers and officials of the courts. The languages spoken by the Jews of Alexandria represent many tongues. They are of various nationalities, and include Syrians, Turks, Rumanians, Russians, Austrians, Germans, Italians, and Frenchmen, with all the diverse characteristics and customs of each nation.

Situated as it is on the Mediterranean highway, Alexandria always has a large transient population of poor Jewish emigrants, going east or west, and these often are a heavy tax upon the resources of the community.

Synagogues.

The synagogues are: (1) "Keneset Eliyahu," the most ancient of all, recognized as the synagogue of the community, and so called because it is said that the Prophet dwelt on that spot for some time. In the year 1487 Rabbi Obadiah da Bertinoro visited Alexandria on his journey from Italy to Jerusalem, and referred to this synagogue, stating that there were about twenty-five Jewish families in the city, and two ancient synagogues, in the smaller of which (dedicated to Elijah the prophet) the majority of the community worshiped. About the year 1870, prominent men of the community set about restoring this relic of antiquity; and it is now an elegantly appointed building with marble pillars and pavement, glass windows, and modern sittings. The women's gallery runs round three sides of the auditorium, and the building is situated in a well-kept garden or park. One-storied houses face both sides of the park; and into these sick persons, both Jews and Mohammedans, are taken in the belief that miracles are performed there by the prophet Elijah. This synagogue is well attended by the wealthier portion of the community: on the Day of Atonement as many as five hundred persons worship there. Alongside is a large hall where funeral services are held.

(2) The chief synagogue in Alexandria is known as the "Zeradel." Its antiquity is evidenced by a stone slab inserted in one of its walls, which bears the following inscription in square Hebrew characters: "I, Judah, son of R. Saul of Spain (unto whom be peace), bought this site and built this synagogue for the welfare of my soul and the souls of my family, in the year 1311 after the destruction. . . ." The remainder is obliterated by decay. The lowest

line reads: "These pillars and the lintel came from the door of the sanctuary . . . and this is the door . . . to support it upon them . . . for a memorial." A particular treasure of this synagogue is a Hebrew Bible in elegantly written square characters, the work of a veritable artist. Each column or page is surrounded with elaborate ornamentation consisting of the Masorah, both "Great" and "Small," written in the most microscopic Hebrew letters, which are legible only with a magnifying-glass; the readings of Ben Asher and Ben Naphtali are also given. The last page bears the inscription, "The property of David ha-Kohen, called Kutina, 5127" (1367). The name of the writer and date are unknown. There is also a Pentateuch, together with the early prophets, written upon parchment of larger size, of about the same period. Both these valuable manuscripts are jealously guarded, and are taken from the ark only upon the annual festival of the "Rejoicing of the Law," to be borne around the synagogue in the customary Procession of the Scrolls. In 1880 this synagogue was repaired and restored.

(3) A synagogue named "'Azuz"; date unknown, smaller in size than the "Zeradel." In addition to these there are the following: (4) The Franks' (that is, the European Spanish) synagogue, founded in 1840. The building is hired, not owned, by the congregation. (5) A hired room used as a *bet ha-midrash* (college) and a synagogue by the Moroccan Jews. (6) A bet ha-midrash named after Jedidiah, a former rabbi of the city. (7) The Gohar synagogue founded by Elijah Gohar. (8) Two halls hired by the Ashkenazi Jews for worship according to their own particular rite. (9) The Menasce synagogue, founded in 1878 by Baron J. L. de Menasce: a handsome building with marble ark, pillars, and pavement, costing about £8,000 ($40,000). It is supported by the revenues of two houses set apart by the Baron for this purpose. In 1900 the president was M. Joseph Tilche, who has so carefully managed the funds derived from the synagogue offerings and fees that the interest received from their investment is sufficient to defray the expenses of the school connected with it. (10) A synagogue, projected by Abraham Green, to be erected in a suburb where there has been a steady settlement of Jews for the past twenty-five years. The hall hitherto hired for prayer-meetings becoming too small, M. Green purchased (1900) a site in a suitable location and will erect a building to cost about £5,000 ($25,000).

Schools.

The community possesses several schools, but owing to the lack of those conducted upon modern lines, the children of the upper- and middle-class Jews attend the Christian private schools of the city. The most important Jewish schools are (1) that established by Baron J. L. de Menasce at a cost of more than £5,000 ($25,000). This is pleasantly situated in ample grounds. In 1900 it had 160 pupils, who received free education in the Pentateuch and secular subjects. French, Arabic (the language of the country), and, of course, Hebrew were taught. The director was Joseph Tilche; and associated with him was M. Solomon Barda. School materials are supplied gratuitously to the pupils, the expenses being defrayed from the receipts of the Menasce synagogue. Needy pupils receive clothing twice a year. (2) A Talmud Torah school, called the Aghion School, established about the year 1880 by the brothers Moses and Isaac Aghion, owing to the fact that the Menasce School was unable for want of room to accommodate all applicants. On the death of these brothers their children set aside 20,000 fr. ($3,900) as a sinking-fund for its support; and Moses Jacob Aghion gave an additional sum of 20,000 fr. for a school for girls. In 1900 there were about 280 pupils, of both sexes, who received free education in religion, Hebrew, French, and Arabic. The salaries of teachers and expenses for materials amount to £880 ($4,400) annually; clothing-supplies, shoes, etc., cost £160 ($800) more. (3) Other small elementary schools teaching the Pentateuch, prayer-book, etc., according to the grades of their pupils. (4) A school established about 1896 by the Alliance Israélite Universelle for boys and girls, at which a moderate charge was made for tuition. In its first year the school was attended by more than 200 boys and 150 girls; but owing to frequent changes in the teaching staff, due to a dearth of capable teachers, the attendance fell rapidly. French, English, and Arabic were taught, as well as Hebrew and religious subjects; the girls were instructed additionally in sewing. A new teacher was secured in 1900; and there was then every indication of a return of the school's original prosperity.

Charitable Institutions.

A number of eleemosynary institutions have been founded in the community, and of these the following are the most important: (1) An association, "'Ezrat Aḥim," to aid poor and deserving Israelites, which expends annually £700 ($3,500) in donations of money, flour, and meat. It is supported by 370 members, who contribute three francs or more monthly. The president is Abramino Tilche, and its secretary Zemaḥ Amram, a son of Rabbi Nathan Amram. (2) The association "Berit Abraham," founded about 1880, extends assistance in obstetric cases among the poor, who receive medical attendance and small grants of money. It is supported by voluntary contributions. (3) The society "Hakhnasat Orḥim" (Care of Strangers)—founded, 1882, to assist poor travelers: it hires a house as a "refuge" and shelters and feeds them during their sojourn. It was established by subscription, but is now maintained by the Order of B'ne B'rith. (4) The Order of B'ne B'rith, the well-known Jewish-American order, was established here in 1892, with a membership of 150. It opened a trade-school which, however, gradually declined and has now only a feeble support. (5) In 1885 a Dowry Association was established, to assist eight poor girls annually, with a dowry of 500 fr. ($97.50) each. When the annual outlay of 4,000 fr. ($780) was no longer easily obtained from the membership—though, by reason of the growth of population, the number of deserving candidates had increased—Joseph Tilche and Moses Aziz exerted themselves in behalf of the association, and through a collection amounting to £6,000 ($30,000) provided a fund, the income of which secures every year a donation of £10 ($50) to each of forty maidens on her wedding-day. (6) The Menasce Hospital built by Baron J. L. de Menasce and his brother Felix, in memory of their father, Bechor, is a spacious edifice with ample grounds, situated outside the city proper, in a well-selected location. The building and appointments cost £5,000 ($25,000). Annual expenses are 30,000 fr. ($5,850). It is supported by a one-per-cent tax, levied on all marriage dowries of £100 ($500) and over. An annual entertainment is given in its behalf. The hospital is provided with a dispensary for the poor. (7) A Home for the Aged, devoted in part also to the reception of convalescents from the Menasce Hospital, who frequently need more care and nourishment than their own homes afford. At the laying of the corner-stone of the Green Synagogue, the chief rabbi took the opportunity to urge the attention of those assembled to the matter. A subscription was taken up at once and headed by Baron Jacques de Menasce, the president of the community, who was supported by various other generous members. The sum, which amounted to £1,785 ($8,925), has been augmented by later collections. Aged Hebrews without means of support, as well as convalescents from the hospital, are thus provided for in this real "Home": the former for life; the latter until they have regained their strength. E. H.

ALEXANDRIA, Louisiana: City on the south bank of the Red river, 360 miles northwest of New Orleans. The foundation of a Jewish community in Alexandria took place in 1848 when several Jews settled there. The total Jewish population in 1900 was 600, or about one-fourteenth of the entire population of the city. Among the occupations followed by the Jewish citizens are banking, brokerage, and cotton-planting. There are besides a number of tradesmen and a few artisans. The congregation was probably founded in 1864. In 1866 a benevolent association was established here by the Jews, and four years later (1870) the first synagogue was erected. Other institutions were founded after the lapse of a few years. In 1882 a Young Men's Hebrew Association was established, and this was followed by a lodge of the Order of B'ne B'rith, which received its charter in 1884. Further advance in the development of the community was marked by the opening of a Sunday-school and Bible-class in 1890, and a branch of the National Council of Jewish Women in 1896. The following were rabbis of the community of Alexandria from its foundation to 1900: M. Klein, L. Meyer, J. C. M. Chumaceiro, S. Saft, I. Heineberg, J. Schreiber, and Alex. Rosenspitz. J. S. R.

ALEXANDRIAN PHILOSOPHY: While there were many earlier settlements of Jewish immigrants in Egypt, it was reserved for King Ptolemy I. to establish a large Jewish colony in Alexandria, either by compulsory deportation or by the encouragement of voluntary settlers, and thereby to lay the foundation of the historically important development of the Jewish diaspora in that part of the world. If Palestinian Judaism, up to the time of the Maccabees, failed to maintain rigid barriers against the powerful onslaught of Hellenism, and found it could not restrain the tide of foreign influences, still less could this distant Alexandrian colony avoid reckoning with Greek culture and intelligence. Constant intercourse with non-Jews would alone have led to the abolition of many religious observances, impracticable under the new conditions, and so have brought about a species of adaptation, voluntary as well as involuntary, leading, moreover, to the modification of all nationalist and separatist conceptions or prejudices.

Influence of Hellenism.

Although such influences would naturally first find expression in the affairs of daily life, particularly through the ensuing neglect of the national language and the adoption of the Greek tongue, higher departments, especially literature, could not long thereafter escape the effect of this contact with foreign culture. From the time of Ptolemy I., Greek writers evince a keen interest in Jewish history and Judaism. And the latter likewise, on its side, for its own edification and for purposes of propaganda, is soon found adopting the outward forms of Greek literature. The Greek translation of the Torah, which is probably the oldest example of Jewish-Hellenic literature, arose essentially, no doubt, out of the religious requirements of the diaspora, and certainly had not that exclusively polemic purpose which later legend loves to see in it. It laid the foundation, however, of the free development of a literature no longer bound to national forms: and in addition it provided the linguistic material for such development. Jewish writers soon began to reproduce and amplify their sacred annals in the approved style of the Greek historians. The oldest fragment of the Jewish "Sibyllines" exemplified, in the middle of the second century B.C., the imitation of Greek poetical forms. Various attempts in epic and even dramatic form soon followed. According to some critics, indeed, the "Sibyllines" themselves were modeled after the considerably older fragments of Pseudo-Hecatæus, likewise composed for the purposes of Jewish propaganda and in the form of forged poetical "extracts" (Schürer, "Gesch." iii. 461 *et seq.*).

Judaism and Hellenism.

It took a long time, of course, for Judaism, under the influence of cosmopolitan Hellenism, to rise to the highest altitudes of Greek intellectual life, and to recast its own world-conceptions in the molds of Greek philosophy. One can readily understand that Judaism felt itself powerfully attracted by Greek philosophy. Wellhausen ("I. J. G." pp. 217, 218) has very rightly noted how the intellectual development of Judaism, with its tendency to become a purified monotheism, moves in the same direction toward which Greek thought tends, in occupying itself with speculative consideration of the universe. In monotheism, as well as in the abstract God-idea of Greek philosophy, the Jew could see the logical result and completion of that which his own great prophets had yearned for and declared. His delight in the purity of the Platonic conception of God, or the strict logic of the Stoic theodicy, would blind him to the fact that both in the Platonic transcendentalism and the Stoic pantheism the living personality of the Deity—a self-understood axiom of his conception—was well-nigh lost. In many respects, Greek philosophy must have appeared to him far superior to anything which the Jewish mind had ever evolved. There, in Judaism, was a scheme of thought concentered in the relation of God to the world and to His chosen people. Here was a philosophy which was not only a theology at the same time, but which, in response to a broader interest felt now by Judaism too, sought to penetrate with its investigations into every department of the universe and of life. There, in Judaism, was a collection of sacred books, of different ages and differing views; a disconnected mass of proverbial wisdom; an abundance of ceremonial usages which were tending more and more to resolve themselves into mere unintelligible customs; a system of casuistry regulated more by ritual than by ethical considerations. Here, on the other hand, was a logical system, ruling moral life through sound and noble principles; there, a sacred literature written in popular and unsophisticated form, without regard to artistic rules or laws of logic; here, a language which exhibited the influence of centuries of artistic development, and whose skilfully constructed periods charmed the ear.

It is, however, a very difficult question to decide just when Judaism attained to the dignity of a systematic idea of the universe (cosmogony) in the sense of the Greek philosophy, and under its influence. We refer, of course, to a perfect adaptation to Greek philosophy, not to the adoption of a few stray conceptions, or of a few trite commonplaces of proverbial wisdom. Let that opinion be first presented which until recently was the generally adopted one (see especially Gfrörer and Dähne: Zeller and Drummond inaugurated a reaction against this view, which still, however, predominates in many quarters). According to this theory, Philo's philosophical

Supposed Antiquity of Philonic Method.

system was already extant, at least in all its fundamentals, in the third century B.C. Underlying a large portion of the Jewish-Hellenic literature, this philosophy maintained itself through three centuries of continuous tradition and then found in Philo its most important, though not always original, exponent. The fundamental principles of this system are the following: the strict transcendence of God; the resulting necessary interposition of "middle causes" between God and the world (whether the same be called "Logos," "Powers," or "Wisdom"); mystic union with the Deity, with asceticism as the means thereunto; finally, the allegorical interpretation of Holy Scriptures, by means of which the truths of Greek wisdom are presupposed and demonstrated to be the true meaning and deeper sense of the divine revelation.

Review of the Literature.

In order to render an intelligent judgment on the theory of the religious philosophy underlying Hellenic Judaism, it will be proper to review the several products of the literature, which would have to be explained under this assumption, and particularly to notice the various objections arising against it.

(*a*) Freudenthal, in opposing the statement that the Septuagint is the oldest exponent of Alexandrian religious philosophy, shows that a whole series of general terms are therein employed, not in the mode of philosophical terminology, but quite in the ordinary and popular use of the words; and that the tendency to avoid all anthropomorphisms does not prove the influence of Greek philosophy ("Jew. Quart. Rev." ii. 205–222).

(*b*) Consideration of the Greek Esdras, II and III Maccabees, Ecclesiasticus, and the "Sibyllines," may be omitted, because only scattered resemblances have been claimed in them, and these, upon closer examination, to some extent disappear; and because, for the earlier periods, only the last two can necessarily be of any service.

(*c*) Whatever opinion be held about the date of the "Letter of Aristeas" (probably the beginning of the first century), it exhibits evidences of the adoption of only the most trivial views and conceptions. It is impossible to speak of any philosophical system n connection with it. But in one particular it is very nstructive. It contains an allegorical interpretation of the Jewish dietary laws, such as is repeated in Philo, Aristobulus, and Barnabas, without any evidence that these writers had made use of Aristeas. From this, and from the general lack of independence n Aristeas, it may be concluded that already in his time the allegorical exposition of Scripture (and particularly a moralizing interpretation of the ritual aws) was extant. Philo himself tells us that herein he had tradition before him.

(*d*) Aristobulus would indeed be a witness of the greatest weight, even though a solitary one, as he would prove, not indeed the existence of a continuous tradition, but at least the possible extension of Greek philosophical influence among Alexandrian Jews in the second century B.C. But if Aristobulus s a Christian forgery of the second century (see ARISTOBULUS)—though this is denied by Schürer and many other scholars—he can not be adduced as a witness.

(*e*) The author of the Book of Wisdom betrays the fact that Platonic and Stoic philosophy had greatly nfluenced him. But he rather disproves the theory of the existence of a definite traditional system. For, hough he shows himself closely akin mentally to Philo in general tendency, in fundamentals (as, *e.g.*, Bois demonstrates), he exhibits quite remarkable divergences from him. He is totally unaware of Philo's chief doctrines; and his few utterances concerning the Logos go no further than the Old Testament use of the word. These divergences are of so much the less importance as the book seems to have been written only a short time before Philo, who does not appear to have been acquainted with it.

(*f*) Those who explain Essenism as arising not from an internal Jewish origin and development, but from the influence of Orphic communities, can only claim for it the adoption of the Orphic mode of life and Orphic ritual. That it sprang from Greek philosophical influence can at least not be proved. The Pythagorean circles, from which some authorities insist on tracing many Essenic usages and notions, possessed no philosophical system whatever to transmit.

Not from Essenism.

What is told about the allegorical interpretation of Scripture by the Essenes leads no further than what is stated above concerning the "Letter of Aristeas." The mere existence of an esoteric wisdom, and the little one hears of it, do not permit the inference that it arose in essentials from any body of traditional philosophy; nor are its teachings indicated in any extant work, such as Kohler lately attempted to show in his essay on "The Testament of Job" ("Semitic Studies in Memory of A. Kohut," pp. 264–338). The same conclusion holds concerning the Therapeutæ, that neither the connection of this sect with the Essenes, nor the date of its establishment, can be proved. Great caution must always be observed in making use of the biased and Hellenic-colored statements of Philo and Josephus.

It is evident that violence has been done to texts, in order to compel them to testify for Alexandrian philosophy. Freudenthal effectively pointed out the arbitrariness of this procedure, and rightly showed that such testimony, in point of fact, presented rather a motley picture, tinged by the most divergent religious and philosophical conceptions ("Die Flavius Josephus Beigelegte Schrift über die Herrschaft der Vernunft," pp. 38, 39, 109, Breslau, 1869).

Platonic Elements Present.

General considerations would also seem to indicate the improbability of the construction of a definite system by Jewish-Alexandrian philosophy. Both this philosophy in general and Philo, its chief representative, show an admixture of Platonism with Peripatetic and Stoic elements, quite similar to the systems of the later Platonists (see Freudenthal, "Der Platoniker Albinas," Berlin, 1879). It may, therefore, be inferred that Philo drew upon Platonism as it existed in his time. For it is unlikely that he could have embodied the identical admixture of diverse elements accepted by the later Platonists. To make the latter dependent upon Philo, as former writers have attempted to do, is impossible.

The genesis of Philo's attempt to harmonize Biblical revelation and Greek philosophy is only intelligible, if he is considered to have based it, not upon a Platonism of his own construction, but upon the eclectic Platonism of his day, as he learned it perhaps from Areius, Didymus, and Potamon. This eclectic Platonism, like the kindred syncretism of Aristobulus (inconceivable in the second century B.C.), presupposes the approximation of the Middle Stoa to Platonic and Peripatetic views, a breaking down of all scholastic barriers, demonstrable also in the Platonists and Peripatetics of the first century. Such an admixture would only be possible, at the earliest, in the middle of the first century B.C., and it can only be explained by the eclectic spirit of that age. Against placing this movement as early as the third century B.C., the fact obtains that philosophy held no firm footing in Alexandria until a considerably later period.

Philo and the Extremists.

Before Philo there had existed a more or less powerful leavening of the Jewish-Hellenic literature by Greek philosophy, not necessarily limited in its effects to literary productions in Alexandria. But it is only in connection with Philo that an actual system can be indicated. No mention is made of any Jewish-philosophical school in Alexandria, and in a certain sense heathen philosophers should rather be considered to have been Philo's forerunners. One may speak of his Jewish forerunners, of course, but the term can mean only those who followed a similar method of Biblical interpretation with regard to certain loose and disconnected philosophical ideas, and who were not exponents of any complete system of interpretation (Cohn, "Philo von Alexandria," in "Neue Jahrbücher," 1898, i. 514–540, 525 *et seq.*). It has been mentioned above that there existed an allegorical method of Scripture exposition, consisting in the main, probably, of a moralizing, paraphrastic interpretation of ritual laws, long before Philo. Philo himself refers to such. He protests ("De Migratione Abrahami," 89 *et seq.*) against those who regarded the precepts as mere symbols of truths, accepting which they refused obedience to the literal precept. Because the Sabbath points out the working of the creative power in the unformed, and the repose of the formed, universe; or because the festivals are types of rejoicing and of gratitude to God; or because circumcision symbolizes the uprooting of lusts and passions, these ordinances are not by any means to be neglected as such. Adopting thus a twofold meaning for Scripture, Philo stands between the extremists of both sides—those who recognize only the deeper meaning, and those who believe in the letter only, of the Law. The latter of these he frequently reproves. And though he may have indeed chosen his illustrations not from any predecessors, but out of his own consideration of the subject (see the important passage, "De Circumcisione," i., ii. 211), he himself testifies that he had forerunners in the art of allegorical interpretation; and that their method was determined by philosophical influence is in itself quite probable. In the passage "De Abrahamo," xx. 20, Philo mentions allegorists who had interpreted the whole history of Abraham and Sarah as a moral allegory. In "De Specialibus Legibus," iii. 32, 329, he gives a philosophical allegorization of Deut. xxv. 11 *et seq.*, which he ascribes to the venerable men who consider most of the utterances of the Law to be "manifest symbols of things invisible, and hints of things inexpressible."

The Wisdom of Solomon.

Many attempts, then, to expound the Law allegorically and to read into it the dicta of Greek philosophy had been made before Philo. That such, however, were the expressions of any regular system of world-conception at all resembling a full-fledged philosophy can not be shown, and is improbable. Philo borrowed a few such expositions; but it can not be said that he adopted the greater part (Dähne, *l.c.* i. 69). What has been said must not be interpreted as a denial that any influence whatever was exercised by philosophy over Hellenic Judaism, but only as negativing the existence of any systematic and well-defined school of Jewish-Alexandrian thought. The degree in which this influence was exercised, and in what directions, will perhaps be best exhibited by the consideration of the two books which are acknowledged to show it most markedly, the Wisdom of Solomon and IV Maccabees. The personification of Wisdom had its origin, of course, in the Jewish mind (compare Prov. i. 20–33); but in the delineation of its characteristics and effects Stoic materials are considerably employed. Wisdom is represented as equivalent to the Stoic πνεῦμα; like it, Wisdom permeates the universe as the original Divine Power. And though the predominant religious bent of the author decks Wisdom out with a multitude of moral attributes, many of them betray the effects of Stoic materialism. He does not consider the problem whether God's wisdom is immanent in the universe, or whether it has an independent existence. The Logos plays a very insignificant part beside Wisdom; the latter, and not, as in Stoic fashion, the Logos, being considered the source of all human reason. What is said of the Logos (Wisdom, ix. 1, xii. 9, 12, xviii. 15) is based far more completely on Biblical foundations than is Philo's philosophy; and how vaguely the Logos is conceived is apparent from the fact that to it is assigned equal value with Wisdom, and that in xvi. 26 the ῥῆμα θεοῦ (divine word) appears with identical functions. To these ingredients must be added the Platonic conceptions of formless matter (xi. 17), of the preexistence of the soul (viii. 19, 20), of the body as a clog upon the soul; the four cardinal virtues, the Euhemerus-like criticism of polytheism (xiv. 15–21), and the adoption of Epicurean views in the description of the godless (ii. 3–8; see Usener, "Epicurea," p. 227).

IV Maccabees.

The author of IV Maccabees presents very faint reflexes of philosophical influence in his conception of the divine beings and attributes; but his psychological and ethical utterances are strongly colored by the later Stoa. In his consideration of the emotions, for instance, he is quite a Stoic—they are to him independent of the intellect—also in his theory of a material soul, in his intellectualism, and in his doctrine of the virtues. Nor are suggestions of other philosophical schools altogether wanting; his view of the immortality of the soul is undoubtedly tinged with Grecian thought.

It can not, therefore, be supposed that either the "Wisdom of Solomon" is a forerunner of Philo, or that IV Maccabees is a disciple of his school. They are both quite independent, and have nothing in common with Philo's characteristic metaphysics. If their intermediary Wisdom reminds one at times of Philo's intermediary Logos, a strong argument against the resemblance is the fact that they are essentially different beings, with only partially similar attributes and influence. Philosophy is here only forcibly interjected into the original Jewish conception of the universe, and shows it, even externally, so to speak, by taking up very little room in it. A firm religious consciousness far outweighs any mere philosophical interest: the national conception of the divine rule of the universe, fortified by historical reflection, permits only scanty consideration of mere speculative questions. Accordingly, only passing references are found herein, only scattered components of Greek philosophy; and other writings of Jewish-Hellenic philosophy, now lost, would probably have given no more. Many works before Philo's time may indeed have exercised a species of preparatory or pioneer influence, providing for the consideration of the Jewish mind both philosophical problems and a strict philosophical phraseology for their discussion; and may have suggested to Jewish thought, moreover, a reconciliation and approximation of Greek and Jewish conceptions. But the first man to formulate such harmonization consistently, and thus to found a system, was undoubtedly Philo.

Possible Hellenic Midrash.

It remains now to examine how these ideas may have come to Philo. He never refers, as Cohn shows, to a written source: he refers to his predecessors only in general terms, never by name. Both Cohn and Freudenthal ("Alexander Polyhistor," pp. 57 *et seq.*, Breslau, 1875; compare also Ritter, "Philo und die Halacha," Leipsic, 1879), starting from quite distinct standpoints, have arrived at the same conclusion; namely, that there must have existed a Hellenic Midrash, containing the most dissimilar elements in gross confusion. Since Greek had displaced Hebrew in the reading from the Law in the Hellenic synagogues, the homiletic addresses founded on it must also have been in Greek. Wittingly as well as unwittingly, Greek conceptions must have been infused into these sermons. In one place, for instance, it might be desired to harmonize two conceptions whose inherent mutual contradiction was hardly suspected, because so much that was new had already been added to the ancestral inheritance, being drawn in daily with the surrounding air. Here would arise at once that mental division, that opposition of parties, which has already been mentioned as being so often testified to by Philo. Traveling teachers and students would effect a lively interchange of Palestinian and Hellenic views on exegesis; and many Greek ideas, no doubt, thus found their way to the Palestinians through the Hellenic Midrash. One can indeed consider Philo's works in part as the precipitated deposit, or crystallization, of these public addresses (just as the Talmud is the great "hold-all" for the discussions of the rabbinical colleges lasting over many centuries; Cohn, p. 525). Some of his writings are actually nothing but such homilies (Freudenthal, "Das Vierte Maccabäerbuch," pp. 6 *et seq.*, 137 *et seq.*).

Philo borrowed his method from the synagogue sermons. The allegorical mode of interpretation was a means toward demonstrating specifically the presupposed identity of Jewish and Greek wisdom; this method was the recognized one in vogue among Greeks, and was the instrument most skilfully employed by the Stoics to reconcile the popular religion with philosophy. It was an excellent instrument wherewith to build a common foundation of Hellenic culture for all that agglomeration of conflicting philosophies and religions, and to make propaganda for cosmopolitanism. It was certainly a priori probable, and, moreover, demonstrable from a whole series of etymologies and allegorical explanations of the names of heathen deities, mentioned by Philo, that he was acquainted with this method of interpretation, as applied philosophically to Greek mythology, and particularly to Homer; just as his Greek successor Origen, according to the testimony of Porphyry, learned of it from the Stoic Chæremon.

System of Philo.

But what distinguishes Philo above all his Jewish predecessors (as far as one can judge of these) is the fact that he collects the scattered elements of this method, and tries to give them a systematic coordination, in his mind, at least; not that he has merely picked up and adopted philosophical ideas from all sides, but that he has consistently molded his whole exegesis upon definite philosophical lines. That his philosophy can be described in its essentials without naming any specifically Jewish constituents as such is the best proof (as has well been observed) how thoroughly he had become saturated with the influence of the dominant thought of his day, though still rooted in Judaism, and remaining the Jew in his own consciousness and in his manner of dovetailing his ideas into Scriptural passages. However essential to the understanding of his mode of thought the consideration of this Jewish homiletic method may be, it is only his thorough permeation by Greek philosophy which makes him the master in it that he is—not master alone indeed, but actually its only literary representative of any account. It is probably not mere accident that no similar literature, either before or after him, is known of. Christian philosophy, germinating in earlier days, and hastening in Alexandria toward its blossoming, owed much to Philo: its nourishment was drawn from his method and his ideas. It is not likely that Christian thinkers, had there been any other considerable representative of this philosophy, would have allowed his thoughts and suggestions to escape them. Philo seems to have been the only one to transmit to the outer world, in skilled literary form, the ideas nurtured by the Synagogue and matured by him.

Hence Alexandrian Philosophy, in the strict sense of the words, seems entirely centered in Philo's name and confined to him. Nor did he found any school. Greek ideas, it is true, penetrated, after him, into Talmudic writings, but probably through other channels than Philo. The prophet had no honor in his own country; his name would have disappeared, because his philosophy led away from the pure monotheism of the Jew, had not his mental bent persisted in the development of Christian doctrine.

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P. W.

ALEXANDRIAN SHIPS: The ships of the Alexandrians are mentioned several times in the Mishnah as used by Jews (Kelim, xv. 1; Ohalot, viii. 1, 3). They are described as containing large receptacles for drinking-water for long voyages. These vessels carried grain from Egypt to Rome; such a ship, "Isis," is described by Lucian ("De Navigatione," 1-14). It was a three-masted vessel, 180 feet long, more than 45 feet beam, and 44 feet depth of hold. Mention is often made in Greek and in Roman literature of the large Alexandrian Ships engaged in the grain-trade (see references in "Novum Testamentum Græcum," ed. Wetstein, 1752, ii. 638 on Acts, xxvii. 6; Marquardt, "Das Privatleben der Römer," 1882, ii. 388-399).

E. Sch.

ALEXANDRIANS IN JERUSALEM: In consequence of the active relations of the Alexandrian Jews with Palestine, many of them made their permanent home in Jerusalem. But since they had been accustomed to hearing the synagogue services in Greek, and had brought with them many other peculiar customs, they formed a separate community in Jerusalem, and built a synagogue of their own. There exists double proof of this. According to Acts, vi. 9, there arose against the young Christian congregation "certain of the synagogue which is called the synagogue of the Libertines, and

Cyrenians, and Alexandrians, and of them of Cilicia and of Asia." Rabbinical sources relate that Rabbi Eleazar, son of Zadok, bought a synagogue of the Alexandrians in Jerusalem (Tosef., Meg. iii. [ii.] 6; Yer. Meg. iii. 73*d*). Bab. Meg. 26*a* mentions a "Synagogue of the טורסיים" which modern scholars explain as "Synagogue of the Men of Tarsus or of Cilicia" (Derenbourg, "Essai sur l'Histoire de la Palestine," p. 263; Neubauer, "G. T." pp. 293, 315). The older explanation is, "Synagogue of the Coppersmiths." At all events, the reading of Tosefta and the Jerusalem Talmud is to be preferred to that of the Babylonian.
E. Sch.

ALEXANDRIUM: A fortified castle in Palestine, situated on one of the mountains between Scythopolis and Jerusalem, and, judging from its name, probably founded by King Alexander Jannæus (104–77 B.C.). Alexandra kept her treasures at Alexandrium as well as at Hyrcania and Machærus (Josephus, "Ant." xiii. 16, § 4). When, in the year 64, Pompey marched past Pella and Scythopolis to Coreæ, on the northern boundary of Judea, Aristobulus II. fell back on Alexandrium ("Ant." xiv. 3, § 4; "B. J." i. 6, § 4). Aristobulus' son Alexander was besieged there by Gabinius, and when he saw that he could hold out no longer, he surrendered Alexandrium as well as Hyrcania and Machærus to the Romans, who on the advice of Alexander's mother demolished them, lest they should become strongholds in any subsequent wars ("B. J." i. 8, § 5). Herod's youngest brother, Pheroras, again fortified and provisioned Alexandrium ("Ant." xiv. 15, § 4; "B. J." i. 16, § 3). The fortress was finally destroyed, probably by Vespasian or Titus. Alexandrium is supposed by some to be the present Kefr Stuna; others look for it near Karn Sartabe, on the border of the plain of Jordan, north of Jericho.

Bibliography: Boettger, *Topographisch-historisches Lexicon zu den Schriften des Flavius Josephus*, p. 19, Leipsic, 1879; Schürer, *Gesch.* i. 321; Baedeker, *Palästina und Syrien*, 3d ed., p. 169.
S. Kr.

ALEXIS MIKHAILOVICH: Second czar of the Romanof dynasty; born at Moscow, March 29, 1629; died February 9, 1676. He succeeded his father, Michael Fiodorovich, July 26, 1645. During his reign a considerable number of Jews lived in Moscow and the interior of Russia. In a work of travels, written at that time, but published later, and bearing the title, "Reise nach dem Norden" (Leipsic, 1706), the author states (p. 234) that, owing to the influence of a certain Stephan von Gaden, the czar's Jewish physician in ordinary, the number of Jews considerably increased in Moscow. The same information is contained in the work, "The Present State of Russia" (1658–66), by Samuel Collins, who was also a physician at the court of the czar.

From the edicts issued by Alexis Mikhailovich, it appears that the czar often granted the Jews passports with red seals (*gosudarevy zhalovannyya gramoty*), without which no foreigners could be admitted to the interior; and that they traveled without restriction to Moscow, dealing in cloth and jewelry, and even received from his court commissions to procure various articles of merchandise. Thus, in 1672, the Jewish merchants Samuel Jakovlev and his companions were commissioned at Moscow to go abroad and buy Hungarian wine. Again an edict, issued March 17, 1654, instructed a party of Lithuanian Jews to proceed from Kaluga to Nijni-Novgorod, and as a protection they received an escort of twenty sharpshooters ("Polnoe Sobranie Zakonov" —Russian Code—I. No. 148).

Alexis Mikhailovich afterward expelled the Jews from the newly acquired Lithuanian and Polish cities; from Mohilev in 1654; Wilna, 1658; and Kiev in 1660. But this may be ascribed to the desire of the government to conciliate the Christian merchants of that territory. It was not long after the horrible massacre of the Lithuanian Jews by Chmelnicki (1648–49), that the propaganda of Shabbethai Ẓebi—which spread through the south and southwest of the Lithuanian-Polish kingdom—had probably also converted many members of the Greek Orthodox Church. This induced the Little-Russian monk Joanniki Golyatovski to write his book, "Messiya Pravedny" (Messiah, the All-righteous), which is replete with all kinds of accusations against the Jews. So in 1671, the patriarch Nikon, in a letter to Alexis Mikhailovich, complains of the monks among the converted Jews of the Voskresenski monastery, saying that they "again began to foster the old Jewish faith," as well as to demoralize the young friars.

The fact is mentioned in the work of the English Ambassador Carlisle, that under Alexis Mikhailovich, Catholics and Jews were driven from Russia. An edict issued March 19, 1655, refers to the Lithuanian-Jewish prisoners of war, who were to be sent to Kaluga by the boyar Prince Alexis Trubetzkoi. These aggregated 108 families, 3 widows, and 21 single men; and in addition there were 92 Jews to be sent from Bryansk to Kaluga by Prince Volkonski ("Regesty i Nadpisi," No. 957). By the treaty of Andrussev arranged with John Casimir of Poland by Alexis Mikhailovich in 1667, the Jews, who then lived in the towns and districts that became Russian territory, were permitted to remain "on the side of the Russian czar," under Russian rule, if they did not choose to remain under Polish rule ("Regesty i Nadpisi," No. 1055). Jewish wives of Greek Orthodox Russians were permitted to remain with their husbands without being forced to change their religion. Altogether, taking into consideration the hatred of foreigners among the Russian population of his time, it is evident that Alexis Mikhailovich was kindly disposed toward the Jews.

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H. R.

ALEXIUS. See Aleksei.

ALFAHAN, DON ZULEMA (SOLOMON): Spanish chief rabbi over the communities under the jurisdiction of the archiepiscopal see of Toledo. Don Pedro Tonorio, the archbishop, removed him from office for neglect of duty in the year 1388, and appointed in his place Ḥayen (Ḥayyim), the archbishop's private physician, described in the document as "a good, prudent, and very learned man, descended from a good family." The deed of appointment is given in J. Amados de los Rios, "Historia de los Judíos," ii. 577 *et seq.*
M. K.

ALFAKAR (Arabic, *Al-Fakar*; Hebrew, היוצר "The Potter"): The name of one of the oldest Spanish-Jewish families, distinguished for its social position and scholarship; originally of Granada, and subsequently of Toledo. An Alfakar, who wrote a treatise "On Salvation," was a contemporary of Abraham ibn Ezra, who mentions him in his commentary on Daniel. Maimonides, a few years before his death, also mentions the venerable Ibn Matka Alfa. Ḥym or Ḥayyim Alfakar of Granada is referred to by Alfonso de Spina as being physician in ordinary to King Alfonso. At about the same time (1190) there lived in Toledo the physician Joseph Alfakar, "the learned sage, the great *nasi* and physician," who was instrumental in suppressing the Karaites in Spain ("Rev. Ét. Juives," xviii. 62; "Jew. Quart. Rev." xi. 590). He was the father of Judah Alfakar and, probably, also of Abraham Alfakar. These two were considered the most celebrated of their line.

Abraham Alfakar: A highly honored member of the court of Alfonso VIII. of Castile; died in January, 1231 or 1239, in Toledo. He was a master of Arabic, and a versatile poet. He wrote a eulogy (see Makkari, "Analectes sur l'Histoire des Arabes d'Espagne," ii. 355; M. Hartmann, "Das Arabische Strophengedicht," 1896, p. 46) on his royal master, who honored him with a mission to Abu Yakub Almustanẓir, sultan of Morocco.

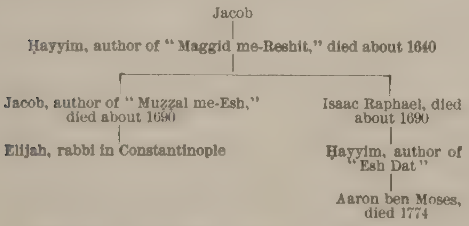
Not less distinguished was **Judah Alfakar** (died 1235), who is said to have been physician in ordinary to King Ferdinand III. Endowed with a keen intellect, he acquired an excellent scientific education, and exercised great influence in Toledo. In the controversy concerning the writings of Maimonides, he took sides with the opponents of the philosopher. The aged David Ḳimḥi attempted to win him over to the party of Maimonides, and undertook a journey to Toledo for this purpose, but falling ill on the road, Ḳimḥi addressed a letter to Alfakar, which began with the following words: "O Judah, thy brethren offer thee homage from afar; thou art adorned with wisdom, greatness, and modesty." But Judah, who was filled with Castilian intolerance, repelled his advances. A second letter from Ḳimḥi brought from Judah a most emphatic answer, in which he unsparingly condemned the attempt of Maimonides to reconcile the Greek or Aristotelian philosophy with Judaism, and set up a canon which several centuries later was approved by Spinoza. He reproached Maimonides with permitting himself to be influenced by mere philosophical hypotheses. He admitted that Maimonides was a great man, and entitled to much respect for the good he had done; but contended that he was only a human being, and that blindly to accept his errors would be sinful. The harsh manner in which Alfakar treated the universally respected Ḳimḥi aroused the outspoken disapproval even of his own friends.

BIBLIOGRAPHY: Zunz, *Z. G.* p. 428; A. Geiger, *Das Judenthum und Seine Geschichte*, iii. 46 *et seq.*; *Oẓar Neḥmad*, ii. 172; Grätz, *Gesch. d. Juden*, vii. 63 *et seq.*; Steinschneider, *Hebr. Bibl.* xix. 41.

M. K.

ALFALAS, MOSES. See ALPALAS, MOSES.

ALFANDARI: A family of eastern rabbis prominent in the seventeenth and eighteenth centuries, found in Smyrna, Constantinople, and Jerusalem. The name may be derived from a Spanish locality, perhaps from Alfambra. The following is a list of the chief members of the family:


Jacob
Ḥayyim, author of "Maggid me-Reshit," died about 1640
Jacob, author of "Muẓẓal me-Esh," died about 1690
Isaac Raphael, died about 1690
Elijah, rabbi in Constantinople
Ḥayyim, author of "Esh Dat"
Aaron ben Moses, died 1774

Members of this family are to be found to-day in Constantinople and in Beirut. A Portuguese family of the name Alphandéry still exists in Paris and Avignon. At the latter place there was a physician, Moses Alphandéry, in 1506 ("Rev. Ét. Juives," xxxiv. 253) and a Lyon Alphanderic, in 1558 (*ibid.* vii. 280). Compare the names Moses אלפנדריך (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2129) and Aaron אלפנדארק (*ibid.* No. 1080). For a possible explanation of the name, see Steinschneider, "Jew. Quart. Rev." xi. 591. In addition to the persons mentioned below, there is known a Solomon Alfandari (Valencia, 1367), whose son Jacob assisted Samuel Ẓarẓa in translating the "Sefer ha-'Aẓamim" of pseudo-ibn Ezra from the Arabic into Hebrew. A merchant, Isaac Alfandari, was wrecked in 1529 on the Nubian coast (Zunz, "Z. G." p. 425; Steinschneider, "Hebr. Uebers." p. 448). D.—G.

Aaron ben Moses Alfandari: Talmudic writer; born in Smyrna about 1700; died in Hebron in 1774. He emigrated to Palestine in his old age, where he met Azulai. He was the author of two works: "Yad Aharon" (Aaron's Hand), a collection of notes on "Ṭur Oraḥ Ḥayyim" (the first part of which was published in Smyrna in 1735, and the second in Salonica in 1791) and on "Ṭur Eben ha-'Ezer" (Smyrna, 1756-66); also of "Mirkebet ha-Mishneh" (The Second Chariot), a treatise on the first part of Maimonides' "Yad ha-Ḥazaḳah." His grandson, Isaac Ardit, wrote a eulogy on him in his "Yeḳar ha-'Erek," Salonica, 1836.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, s.v.; Michael, *Or ha-Ḥayyim*, No. 302; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 40.

Elijah Alfandari: Writer on matrimonial law; rabbi at Constantinople in the latter half of the eighteenth and in the beginning of the nineteenth century. He published two works on matrimonial law, "Seder Eliyahu Rabbah we-Zuṭṭa" (The Great and Small Order of Elijah), Constantinople, 1719, and "Miktab me-Eliyahu" (A Letter from Elijah), Constantinople, 1723. His cousin, Ḥayyim Alfandari, the Younger, in a question of law which he submitted to him, refers to him as a great authority in rabbinical law ("Muẓẓal me-Esh," p. 39).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, s. v.; Steinschneider, *Cat. Bodl.* col. 926.

Ḥayyim ben Isaac Raphael Alfandari the Younger: Rabbi in Constantinople during the latter half of the seventeenth and in the beginning of the eighteenth century. In his old age he went to Palestine, where he died. He was the author of "Esh Dat" (A Fiery Law), a collection of homilies printed together with his uncle's "Muẓẓal me-Esh" in Constantinople, 1718. Several short treatises by him are published in the works of others. Azulai speaks very highly of him as a scholar and as a preacher.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 854; Steinschneider, *Cat. Bodl.* col. 821.

Ḥayyim ben Jacob Alfandari the Elder: Talmudic teacher and writer; born in 1588; was teacher at Constantinople in 1618; died in 1640. He was the pupil of Aaron ben Joseph Sason. Some of his responsa were published in the "Maggid me-Reshit" (He Tells from the Beginning), Constantinople, 1710, which contains also the responsa of his son Isaac Raphael, and which was edited by his grandson Ḥayyim ben Isaac Raphael. His novellæ on several Talmudic treatises are still extant in manuscript.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, s. v.; Michael, *Or ha-Ḥayyim*, No. 853; Steinschneider, *Cat. Bodl.* No. 4668.

Isaac Raphael Alfandari: Son of Ḥayyim, and father of Ḥayyim the Younger; died about 1690. He lived in Constantinople in the seventeenth century. Some of his responsa are published in his father's collection, "Maggid me-Reshit," Constantinople, 1710.

BIBLIOGRAPHY: Benjacob, *Ozar ha-Sefarim*, p. 291; Zedner, *Cat. Hebr. Books Brit. Mus.* s.v.

Jacob ben Ḥayyim Alfandari: Talmudic writer and rabbi in Constantinople in the seventeenth century. In 1686 he refers to himself as an old man ("Muẓẓal me-Esh," p. 5). He was the author of a volume of responsa edited by his nephew Ḥayyim the Younger (Constantinople, 1718), entitled "Muẓẓal me-Esh" (Plucked from the Fire), because it was saved from a conflagration which consumed most of the author's manuscripts. Others of his responsa are printed in the collection of his father and in that of Joseph Kazabi (Constantinople, 1736; see Steinschneider, "Cat. Bodl." col. 1179). D.

ALFAQUIN (also **Alfaquein, Alfaqui, Alfuqui**): A surname given in Spain generally to the physician, and also to the secretary and interpreter, of the king. In Spain, Portugal, and Provence it corresponds to the name "ḥakim," which is the Arabic for "physician" or "sage" ("Jew. Quart. Rev." x. 531). M. K.

ALFAQUIN, AARON: A physician at Pamplona, who received from Charles III. of Navarre in 1413 a monthly stipend of 9 florins, as a reward for certain successful cures and as an encouragement for the future.

BIBLIOGRAPHY: Jacobs, *Sources*, p. 114, No. 1607.

M. K.

ALFAQUIN, JOSEPH: A physician to Don Sancho of Navarre in the twelfth century, and colleague of Don Moses ben Samuel. In gratitude for his services, the king presented him with a portion of the revenues derived from the Jews of Tudela.

BIBLIOGRAPHY: De los Rios, *Historia de los Judíos*, ii. 30.

M. K.

ALFAQUIN, MOSSE (MOSES): A physician of Perpignan; mentioned in 1377.

BIBLIOGRAPHY: *Rev. Ét. Juives*, xv. 37, xvi. 180.

M. K.

ALFAQUIN, SAMUEL, OF PAMPLONA: A physician who, in 1379, treated an English knight, Sir Thomas Trivet, with such skill and success, that at the instance of the knight the King of Navarre presented him with a house in the Jewry of Pamplona (Jacobs, "Sources," Nos. 1480, 1519). M. K.

ALFAQUIN, SOLOMON: A physician to King Sancho the Wise of Navarre, who valued the former's art so highly that he presented him with seven acres of land and twelve diets of vineyards at Mosquera and Fontellas (two villages near Tudela), and granted him the "infanzon privileges" (privileges of the nobility) for the whole kingdom. In 1193, his royal master transferred to him the ownership of the baths situated near the Albazares-gate at Tudela (Kayserling, "Gesch. d. Juden in Spanien," i. 20 *et seq.*). M. K.

ALFARABI, ABU NAṢR MOHAMMED: Arabian philosopher; born in Farab, Turkestan, about 870; died in Damascus about 950. He studied at Bagdad, then the seat of Greek philosophical learning, and traveled in Syria and in Egypt. The influence exerted by his philosophical works impressed itself permanently upon Jewish literature. Some of his writings are extant only in their Hebrew versions. He is the author of many essays on the "Logic" of Aristotle, of an introduction to his "Metaphysics," and of commentaries on his "Physics" and "Nikomachean Ethics." Of his original works the following are the best known: (1) "The Book of Principles" (Sefer ha-Teḥalot), translated into Hebrew by Moses ben Samuel ibn Tibbon, 1248, and edited by Filipowsky in the Year-Book "Sefer ha-Asif" (1850–51). This work is a concise presentation of the entire Peripatetic philosophy. In it Alfarabi discusses the six principles of all Being, and the unity of God: (1) The divine principle, or the primary cause,—which is a unity; (2) the secondary causes, or the intellects of the celestial spheres; (3) the active intellect; (4) the soul; (5) form; (6) abstract matter. Only the first of these principles is absolute unity; the others representing multiplicity. The first three principles are not bodies, nor are they in direct relation with bodies; neither are the last three by themselves bodies, they are only united with them. Corresponding to these principles, there are six kinds of bodies: (1) the celestial; (2) the rational-animal; (3) the irrational-animal; (4) the vegetable; (5) the mineral; (6) the four elements. All these principles and bodies combined in a whole form the Universe. He teaches that God can not consist of conceivable parts; that, unlike man, who needs six different things to produce anything, He has no cause for His action but Himself. The problem of prophecy is also treated in this work, prophecy being in his opinion merely a natural manifestation of the intellect, permitting man to predict the future. Alfarabi declares for the freedom of man's will, and protests against the use of astrology. The first, or metaphysical, part of the book is followed by a political one, a dissertation on the various forms of government. The welfare of both individual and state depends upon speculative science. The prince must always be a philosopher. (2) "The Distribution of the Sciences," translated and condensed by Kalonymus ben Kalonymus of Arles (1314), a work that was of much value to Jewish authors because of its encyclopedic presentation of the sciences. (3) A "Treatise upon the Nature of the Soul," translated by Zerahiah ben Isaac, probably in 1284, in Rome, and edited by Edelmann in "Ḥemdah Genuzah." (4) ס" השכל והמושכלות, an essay on the various meanings of the word "intellect" in Aristotle, translated into Hebrew by Jedaiah Bedersi, 1300, and published in 1858 by Michael Rosenstein.

His Works.

Concerning Alfarabi's value as a philosopher, Maimonides remarks that in order to learn logic one needs occupy himself only with Alfarabi's writings, since all that he wrote, especially the "Book of Principles," is "fine flour"; that he was a distinguished scholar, and hence much could be learned from him. But even before Maimonides' praise of Alfarabi, he was a great favorite among Jewish students. Moses ibn Ezra (1130) quotes from a collection of philosophical aphorisms by Alfarabi, and cites a passage concerning poetry taken from his encyclopedia. The view that all creatures stand related to each other in a determined order of gradation, which is to be found in Judah ha-Levi ("Cuzari," i. 31), seems to have been drawn from Alfarabi's "Principles." It was especially Alfarabi's monotheistic tendency which attracted Jewish minds; with him metaphysics and the unity of God are identical. The idea expressed by Judah ha-Levi, that the limitations of our powers of sight do not permit us to conceive God ("Cuzari," v. 21), is derived from Alfarabi. But

His Logic.

Influence on Jewish Philosophers.

Alfarabi's views concerning prophecy are stoutly contested by Judah ha-Levi. Alfarabi claims that prophecy emanates from a soul of purified reasoning powers; the soul associates itself with the active reason and receives from it aid and instruction. From this naturalistic explanation of prophecy Judah ha-Levi totally dissents, holding the opinion that prophecy is in reality God speaking (i. 87). Nevertheless, Alfarabi's conception of prophecy was shared by Abraham ibn Daud, who speaks of three gradations of reason: reason "in potentia," "in actu," and the "intellectus acquisitus." Maimonides also adopted Alfarabi's views concerning prophecy, while at the same time insisting on the selection by the divine will, and on the prophet's inner preparation by a higher moral standard and imaginative faculty (Moreh, ii. 36) and follows him in his classification of the soul-powers in his "Eight Chapters." From him, too, in all probability, Maimonides borrowed a passage concerning the seven divisions of medical science, which are to be found in Alfarabi's distribution of the sciences. Finally, in his "Moreh," ii. 27, Maimonides has made use of Alfarabi's commentary upon Aristotle's "Physics." Other writers likewise reflect Alfarabi's influence upon Jewish literature; Abraham b. Ḥiyyah Albargeloni, Joseph ibn Aknin, Shem-Ṭob Palquera, and Moses di Rieti knew and availed themselves of Alfarabi's writings.

On Immortality.

While Alfarabi's teachings were generally held in the highest esteem, his view concerning the immortality of the human soul was vigorously combated by Jewish authors. Arabic philosophers endeavored to solve the problem of immortality, left unsettled by Aristotle, by suggesting that during man's life the human intellect combines with the Active Intelligence of the Universe. Alfarabi considers this hypothesis as utterly absurd. Man's supreme aim is rather to elevate his capabilities to the highest degree of perfection attainable. This conception, which was expressed by Alfarabi in the lost commentary on the "Nikomachean Ethics," brought much reproof upon him; and for it Immanuel ben Solomon, in his "Final Judgment" (c. 28), consigns him to the infernal regions.

Bibliography: Steinschneider, *Al-Farabi's, des Arabischen Philosophen Leben und Schriften*, St. Petersburg, 1869; idem, *Hebr. Uebers.* index, s.v. *Farabi*; Brockelmann, *Gesch. d. Arabischen Literatur*, 1898, i. 210; Schmölders, *Documenta Philosophorum Arabum*, Bonn, 1836; Casiri, *Bibl. Arabico-Hispaniensis*, vol. i.; De Rossi, *Dizionario Storico degli Autori Arabi*, 1807.

A. Lo.

ALFASI, ISAAC BEN JACOB (called also **ha-Kohen** in the epitaph attached to his "Halakot"): Eminent Talmudist; born in 1013 at Kala't ibn Ḥamad, a village near Fez, in North Africa (whence his surname, which is sometimes attached also to Judah Ḥayyug, the grammarian); died at Lucena, 1103. Five scholars named Isaac, all distinguished Talmudists, flourished about the same time; viz., Isaac ben Baruch Albalia of Seville, Isaac ben Judah ibn Giat of Lucena, Isaac ben Reuben of Barcelona, Isaac ben Moses ibn Sakni of Pumbedita, and Isaac ben Jacob Alfasi. Of these the last-named was the most prominent.

His Career.

He seems to have devoted himself exclusively to the study of the Talmud, under Rabbis Hananeel and Nissim, both in Kairwan, the recognized rabbinical authorities of the age. After their death, Alfasi took their place in the estimation of his contemporaries, and was regarded as the chief expounder of the Talmud. Whatever his official position may have been, he had to abandon it in his old age (1088); for two informers, Ḥalfah, son of Alagab, and his son Ḥayyim, according to Abraham ibn Daud, denounced him to the government upon some unknown charge. He left his home and fled to Spain, whither his fame as the author of the "Halakot" ('Er. viii.) had preceded him. He went to Cordova, where he found support and protection in the house of Joseph b. Meir b. Muheyir ibn Shartamikosh. From Cordova he went to Granada, and thence to Lucena. Here he probably acted as the official rabbi of the congregation after the death of Isaac ibn Giat (1089), with whom he had some angry discussions. There was also some ill-feeling between Alfasi and Isaac Albalia. The latter, when on his death-bed, asked his son to go to Alfasi and tell him that he pardoned all his offenses against him, and begged Alfasi to do the same on his part and to be a friend to his opponent's son. Isaac Albalia's wish was fulfilled, and his son found in Alfasi a true friend and a second father.

Isaac Alfasi.
(From a traditional portrait.)

In his capacity as rabbi, Alfasi was both judge and teacher. As a judge he enjoyed the confidence of litigants, and his decisions were carefully studied by other rabbis as guides in similar cases. As a teacher, his great learning attracted a large number of students, eager to listen to his exposition of the Talmud; among them was Joseph ibn Migash, the teacher of Maimonides. Before his death Alfasi designated this Joseph ibn Migash as his successor, passing over his own son, though he likewise was an excellent Talmudic scholar.

Alfasi died, aged ninety years, at Lucena, on Tuesday, the tenth of Siwan (May 19), 1103 (the date given in the epitaph is impossible); and a monument was erected to his memory, whereon were inscribed the following somewhat hyperbolic lines (given at the end of Alfasi, vol. iii.; by Luzzatto in "Abne

Zikkaron" and in "Kerem Ḥemed," iv. 93, vii. 255; also by Geiger in "Divan des . . . Judah ha-Levi"):

"It was for thee that the mountains shook on the day of Sinai;
For the angels of God approached thee
And wrote the Torah on the tablets of thy heart;
They set the finest of its crowns upon thy head."

His "Halakot."

The chief work of Alfasi is his "Halakot," often referred to as the "Rif" (**R. Isaac Fasi**) from the initials of Alfasi's name. Rabad described it as "the little Talmud," because it contains the essence of the Talmud in an abridged form. In the first place, Alfasi eliminated from the Talmud all haggadic comments; that is, the second of its two constituent elements (Halakah and Haggadah, or Law and Homily); in accordance with the title of the book, he retains only the Halakah. He gives the halakic discussions of the Gemara in a condensed form, adding occasionally criticisms on the interpretations and decisions given by post-Talmudic authorities. A further reduction in the bulk of the Talmud was effected in the following way: Alfasi contented himself with collecting practical Halakot only, omitting all treatises that are principally devoted to laws which are only practical in Palestine. The treatises included in Alfasi's work are therefore the following: 1, Berakot; 2, Small Halakot; 3, Shabbat; 4, 'Erubin; 5, Pesaḥim (omitting ch. v.–ix.); 6, Ta'anit; 7, Beẓah; 8, Rosh ha-Shanah (omitting ch. iii.); 9, Yoma (omitting ch. i.–vii.); 10, Sukkah (omitting ch. v.); 11, Megillah; 12, Mo'ed Ḳaṭan; 13, Yebamot; 14, Ketubot; 15, Giṭṭin; 16, Ḳiddushin; 17, Nedarim (only found in recent editions); 18, Ḥullin; 19, Baba Ḳamma; 20, Baba Meẓi'a; 21, Baba Batra; 22, Sanhedrin; 23, Makkot; 24, Shebu'ot (included in ch. ii. hilkot Niddah); 25, 'Abodah Zarah.

Maimonides' Praise of the "Halakot."

Ever since the completion of the Babylonian Talmud, attempts had been made to collect the Halakot it contained, and to elucidate, in each case, the final decision of the halakic discussion of the Gemara. The results of these attempts were such works as the "Halakot Gedolot" of the gaon Simon Kahira, "Halakot Pesuḳot" of the gaon Yehudai, and the "Sheiltot" of the gaon Aḥai of Shabḥa. These collections all proved insufficient; Alfasi's work was intended to be comprehensive and thorough. The merits of the "Halakot" are described by Maimonides in the introduction to his commentary on the Mishnah as follows: "The 'Halakot' of our great teacher, Rabbenu Isaac, of blessed memory, have superseded all their predecessors, because there is included therein everything useful for the understanding of the decisions and laws at present in force; that is, in the time of the Exile. The author clearly demonstrates the errors of those before him when his opinion deviates from theirs, and with the exception of a few Halakot whose number at the very utmost does not amount to ten, his decisions are unassailable." Alfasi based his "Halakot" on the Babylonian Talmud, without, however, neglecting the Palestinian Talmud, which is frequently quoted, and the dicta of which are accepted, provided they are not contradicted by the former. In case of difference between the two Gemaras Alfasi follows the Babylonian, arguing thus: "The Babylonian is younger than the Palestinian, and its authors knew the contents of the Palestinian Gemara even better than we do. Had they not been convinced that the passage from the Palestinian Gemara, cited in opposition to their opinion, was untrustworthy, they would never have deviated from it" ('Er., at end). Critics, however, attacked many of Alfasi's Halakot as contrary to the decisions of the Babylonian Talmud. In all such cases it will be found that the critic and the author differ in reality as to the right interpretation of the Talmudic passage, for in truth Alfasi never deviates from what he recognizes as the final decision of the Babylonian Talmud.

Its Characteristics.

Alfasi is exceedingly self-conscious, decided, and firm in asserting the correctness of his decisions, and in rejecting the opinions of those who differ from him (Ket. x. 115, ed. Sulzbach, 1720; Ber. vii. 39*b*). He rarely wavers or doubts. Of previous authorities he mentions by name Gaon Hai, Gaon Judah, and Gaon Moses (Ket. iv. 84*b*); others he cites by the general term "Some of the rabbis." In three places (*ib.* x. 116*b*, 119; viii. 106) he refers to a lengthy explanation in Arabic, which he originally gave as an appendix to the treatise Ketubot, convinced "that he who will read these explanations will arrive at the true sense of the text of the Talmud." These explanations have been detached from their original place, and are at present known only by two Hebrew translations, the one being included in a collection of responsa by Menahem Azariah di Fano (Nos. 127–129), the other in "Temim De'im" (Nos. 218–220, the third part of "Tummat Yesharim"). The latter work contains also a few responsa of Alfasi, translated from the original Arabic by Abraham ha-Levi אבקרט (Nos. 221–223).

His Commentators.

The "Halakot" of Alfasi became famous both on account of the reputation of the author and of their intrinsic value. The work was studied like the Talmud, and soon had its commentators and its critics. The principal commentators are the following: Jonah, on Berakot; Nissim, on Seder Mo'ed, Makkot, Shebu'ot, 'Abodah Zarah, Seder Nashim (except Yebamot), and Ḥullin; Joseph Ḥabiba, on the smaller Halakot, Seder Neziḳin (except Makkot, Shebu'ot, and 'Abodah Zarah), and Yebamot; Joshua Boaz in his commentary "Shilṭe ha-Gibborim" includes notes of various scholars, both for and against Alfasi. The so-called commentary of Rashi, found in some editions, consists merely of extracts from Rashi's general commentary on the Talmud. Alfasi's chief critic is Zerahiah ha-Levi of Lunel, whose work "Ha-Maor" (The Luminary) consists of two parts, entitled respectively, "The Great Luminary" (Zerahiah, the sun) and "The Small Luminary" (Lunel, the moon), the former on Berakot and Seder Mo'ed, the other on Seder Nashim and Seder Neziḳin. Naḥmanides in "Milḥamot Adonai" (The Wars of the Lord) defended Alfasi. Rabad attacked Zerahiah's criticisms in defense of Alfasi, but at the same time wrote *Hassagot* (criticisms) of his own on the "Halakot" (see "Temim De'im"). Even a disciple of Alfasi, Ephraim, is found among his critics ("Temim De'im," No. 68). A long list of emendations is given by Joseph Shalom in "Derek Tamim." In addition to these commentaries and criticisms, there are to be mentioned the "Kelale ha-Rif," contained in "Yad Malachi" (pp. 123*a*, 124*b*). These rules show how to detect the different degrees of decisiveness which Alfasi desired to indicate in the "Halakot," when quoting the opinion of other authorities. Alfasi's "Halakot" appeared without commentaries (Cracow, 1597, 8vo; Basel, 1602, 8vo); the above-mentioned commentaries, and further notes and emendations, were added in subsequent editions (among others, Talmud and Alfasi, Warsaw, 1859, fol.). Besides the "Halakot," there is a collection of Alfasi's "Responsa," ed. Judah Aryeh Loeb Ashkenazi (Leghorn, 1821, 4to). The collection contains 320 questions, mostly referring to civil law cases; only a few have reference to religious rites. Some Arabic responsa of Alfasi are to be found in Harkavy, "Studien und Mitteilungen," vols. iv., xxv., and in S. A. Wertheimer, "Ḳohelet Shelomoh," Jerusalem, 1899; compare "Monatsschrift," xliv. 144.

Bibliography: R. Abraham ibn Daud (Rabad), *Sefer ha-Ḳabbalah*; Azulai, *Shem ha-Gedolim*, s.v.; Grätz, *Gesch. d. Juden*, vi. 76 *et seq.*; Steinschneider, *Cat. Bodl.* col. 1087; Weiss, *Dor*, iv. 281 *et seq.*; Cazès, *Notes Bibliographiques sur la Littèrature Juive Tunisienne*, Tunis, 1893.

M. F.

ALFASI, ISAAC BEN JOSEPH: Descendant of a Spanish family; flourished in Adrianople in the sixteenth century. He translated Ghazzali's work, "Mishkat al-Anwar," into Hebrew, under the title, "Maskit ha-Orot u Pardes ha-Niẓẓanim" (The Chamber of Light and the Garden of Flowers). This work is still extant in manuscript in the Bodleian Library.

Bibliography: Dukes, *Oẓar Neḥmad*, ii. 195; Fuenn, *Keneset Yisrael*, p. 593; Steinschneider, *Hebr. Uebers.* p. 345; idem, *Hebr. Bibl.* xxi. 75; Kaufmann, *Die Spuren Al-Baṭlajusi's in der Jüdischen Religionsphilosophie*, 1880, p. 22.

I. Br.

ALFASI, ISAAC BEN REUBEN: Sometimes stated to be a grandson of Isaac Alfasi. He is frequently cited as the author of "Sha'are Shebu'ot," a work in twenty chapters on oaths, usually printed with Alfasi's "Halakot" (Fürst, "Bibl. Jud." i. 36; Benjacob, "Oẓar ha-Sefarim," p. 605). It is probable, however, that the actual author was Isaac ben Reuben of Barcelona or an otherwise unknown Isaac ben Reuben, especially as he quotes the Rif without claiming relationship.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1148; Weiss, *Dor*, iv. 281. A *Song of Love* by Isaac ben Reuben has been translated into English by Nina Davis in *Jew. Quart. Rev.* viii. 271.

D.

ALFASI, MASA'UD RAPHAEL: Rabbi in Tunis at the end of the eighteenth century; died in 1776. He is the author of "Mishḥa de-Rabuta" (Oil of Anointing), a work containing notes on Joseph Caro's "Shulḥan 'Aruk" (Leghorn, 1805). He was assisted by his two learned sons, Solomon (d. 1801) and Ḥayyim (d. 1783), the former being the author of a similar work, "Kerub Mimshaḥ" (The Anointed Cherub), Leghorn, 1859, fol. M. F.

ALFONSI, PETRUS (called before baptism **Moses Sephardi**, "the Spaniard"): A controversialist and physician in ordinary to King Alfonso VI. of Castile; born at Huesca, Aragon, in 1062, and died in 1110 at the age of forty-eight. He embraced Christianity and was baptized at Huesca on St. Peter's day, June 29, 1106, in his forty-fifth year. In honor of the saint and of his royal patron and godfather he took the name of Petrus Alfonsi (Alfonso's Peter). Like all the apostates of his time, he sought to show his zeal for the new faith by attacking Judaism and defending the truths of the Christian faith. He composed a series of twelve dialogues against the Jews, the supposed disputants being Mose and Pedro (= Moses Sephardi and Petrus Alfonsi, or, in other words, himself before and after conversion). Though the work is overpraised by Raymund Martin, in his "Pugio Fidei," and others equally biased, it is but little known to-day; and, as Steinschneider observes ("Hebr. Uebers." p. 933), fully merits the oblivion into which it has fallen. The "Dialogi in quibus impiæ Judæorum . . . opiniones . . . confutantur," the full title of which is given in Wolf, "Bibliotheca Hebræa" (i. 971) and Fürst, "Bibl. Jud." (i. 36), appeared at Cologne in 1536 and later in "Biblioteca Patrum" (xii. 358, xxi.; ed. Lugdunensis, p. 172; ed. Migne, t. 157, p. 535). Other books are ascribed to him, and he is sometimes confounded with Petrus Hispanus of the thirteenth century. See Steinschneider (*l.c.* p. 470, § 282; p. 934, § 557, note 208), who regards him as the probable translator of the "Canones Tabularum" ("Cod. Corp. Chr." 283, 13; f. 141*b*) from the Arabic. It is ascribed to one Petrus Anfulsus, who is very likely identical with Alfonsi (see Steinschneider, "Hebr. Bibl." 1882, xxi. 38; "Hebr. Uebers." pp. 985, 986, § 589).

Another controversial tract, described as a dialogue "Inter Petrum Christianum et Moysem Hæreticum" (Codex Merton, 175*b*, f. 281; in Coxe's "Cat." p. 69), is said to have been written by Petrus Alphonsi (compare "Hebr. Bibl." xxi. 38). In Cambridge University, England, there is a manuscript of the fifteenth century bearing the title: "De Conversione Petri Alfonsi Quondam Judæi et Libro Ejus in Judæos et Saracenos," which is mentioned in Steinschneider's "Polemische und Apologetische Literatur," 1877, p. 224 (compare p. 235, No. 5, *s.v.* Epistola).

Alfonsi's fame rests chiefly on a collection of thirty-three tales, composed in Latin. This collection has enjoyed a most remarkable popularity, and is, on that account, an interesting subject of study in comparative literature. It is entitled "Disciplina Clericalis," or "A Training-school for the Clergy," and was often used by clergymen in their discourses, notwithstanding the questionable moral tone of some of the stories. The work is important as throwing light on the migration of fables, and is almost indispensable to the student of medieval folk-lore. Translations of it into French, Spanish, and German are extant; and Joseph Jacobs has recently discovered some of the stories at the end of Caxton's translation of the fables of Æsop, where thirteen apologues of "Alfonce" are taken from the "Disciplina Clericalis."

An outline of the tales, by Douce, is prefixed to Ellis' "Early English Metrical Romances." Nearly all the stories are adopted in the "Gesta Romanorum." Chapters ii. and iii. were done into Hebrew and issued under the title ספר חנך, "Book of Enoch," Constantinople, 1516; Venice, 1544 and 1605. An early French translation of this Hebrew extract was made prior to 1698 by Piques, and August Pichard published another version in Paris, 1838.

Bibliography: The whole literature is put together and discussed in Steinschneider's *Hebr. Uebers.* (pp. 934-935). Mention should be made of the scholarly edition of F. W. V. Schmidt, Berlin, 1827, to whose notes Steinschneider offers very valuable emendations and parallels from Oriental and Western folk-lore. Steinschneider, *Manna*, 1847, pp. 102, 114; idem, *Cat. Bodl.* cols. 549, 550, 733, 734; idem, *Jewish Literature*, p. 174; the authorities mentioned in B. P[ick]'s article, *Pedro Alfonso*, in McClintock and Strong's *Cyclopedia*, vii. 864, 865; W. A. Clouston, *Flowers from a Persian Garden*, p. 100, London, 1890: Jacobs, *Jewish Ideals*, 1896, pp. 141-143, lays stress on Alfonsi's importance as one of the intermediaries between Eastern and Western folk-lore, and quotes one of Caxton's stories from "*Alfonce.*"

G. A. K.

ALFONSINE TABLES: A series of astronomical tables giving the exact hours for the rising of the planets and fixed stars; compiled at Toledo at the request of Alfonso X. of Castile about the year 1252, the date given in the Latin editions being the year 1251. They are of considerable importance to the history of astronomy and even to that of geographical discovery, since it was by trusting to a revision of them by Abraham Zacuto that Columbus was enabled to reach the New World. According to Zacuto, the chief compiler of the tables was Isaac ibn Sid, a ḥazan or cantor of the city of Toledo; and astronomical observations of his, dating from the years 1263–66, were seen by Isaac Israeli.

In what language the original tables were compiled is doubtful. The Latin portion refers to Jews in uncomplimentary terms; and it is therefore not likely to be the work of Ibn Sid, who is, besides, known as a translator from Arabic into Spanish of other astronomical works. The tables were supposed by Humboldt in his "Cosmos" to have been compiled at a congress of Christian, Jewish, and Mohammedan astronomers, especially assembled for that purpose by Alfonso. This myth has been exploded by Steinschneider, who traced the tradition to Zacuto. Strange to say, the Alfonsine Tables proper were for the first time translated from the Latin into Hebrew by Moses ben Abraham of Nîmes, at Avignon, as late as 1460; though this translation was of little consequence to the history of science. There are, besides, several Hebrew manuscripts containing commentaries and explanations for the use of the Alfonsine Tables, giving the canons or ruling principles on which they were compiled.

The Alfonsine Tables must not be confounded with earlier astronomical tables composed at Toledo between 1061 and 1080 by Abu Isḥaḳ ibn Al-Zarkali of Cordova, which were translated into Spanish at the request of Alfonso X. by Don Abraham Faquin about 1277. This translation has been published by Rico in "Libros del Saber de Astronomia," Madrid, 1865.

Still another set of astronomical tables was compiled in Spain for Pedro IV. of Aragon, about 1367, by Jacob ben Isaac Carsono. These tables were translated into Hebrew, and still exist in manuscript at Parma and at Rome. David Gans, author of "Zemaḥ David," mistook them for the Alfonsine Tables. See also Isaac ibn Sid.

Bibliography: Steinschneider, *Hebr. Uebers.* pp. 616–626, 638, 639, 975; idem, *Jüdische Literatur* in Ersch and Gruber, *Encyklopädie*, xxvii. 439, 440.

J.

ALFONSO III. OF PORTUGAL. See Portugal.

ALFONSO V. OF PORTUGAL. See Portugal.

ALFONSO IX. OF LEON. See Spain.

ALFONSO: A mathematician of uncertain date, author of a treatise on squaring the circle, extant in a manuscript in the British Museum (additional manuscripts, 26,984). Alfonso claims in the prefatory remarks to have found and demonstrated the possibility of constructing a plane figure, equal—not merely approximately, but exactly—to the area of a given circle. He professes to have put an end to all doubts on the subject, such as were entertained by Aristotle, and controverts the opinions of Ibn Roshd and Ibn Sina, who had declared the demonstration to be impossible. S. A. H.

ALFONSO DE ALCALA. See Alfonso de Zamora.

ALFONSO BURGENSIS. See Abner of Burgos.

ALFONSO COMPLUTENSIS. See Alfonso de Zamora.

ALFONSO DE SPINA. See Spina, Alfonso de.

ALFONSO OF VALLADOLID. See Abner of Burgos.

ALFONSO DE ZAMORA: Spanish Marano of the sixteenth century; Hebraist and polemical writer; born in Zamora about 1474, and baptized in the Catholic faith in 1506. His father's name was Juan de Zamora, and he likewise seems to have become a Christian. Alfonso was professor of Oriental languages for several years at the University of Salamanca. His pure Hebrew style leads Neubauer to suppose that he attended a Jewish school before going to the university. Owing to this proficiency, Cardinal Ximenes employed him for over fifteen years in the preparation of the Complutensian Polyglot, to which he contributed largely. He wrote a number of grammatical and lexicographical works, and composed in Hebrew and Latin, interlined, an epistle to the Jews in Rome, wherein he seeks to admonish them and convert them to the Christian faith. The letter entitled "A Letter from the Kingdom of Spain to the Jews in the Roman Community" (Alcalâ de Henares, 1526) does not seem to have disturbed the Roman Jews; in fact, Rieger questions whether they ever received it ("Gesch. d. Juden in Rom," ii. 47, Berlin, 1895).

Among his writings, enumerated in the subjoined references, may be mentioned two Hebrew vocabularies, published in 1515; an introduction to Hebrew Grammar ("Introductiones Artis Grammaticæ Hebraicæ," 1526), now very rare (second ed., Alcalâ de Henares); translations of and commentaries on portions of the Bible (Jeremiah, Isaiah, etc.); an introduction to the Targum, 1532; a polemic entitled "Libro de la Sabiduria de Dios" (manuscript in Escurial, see Kayserling, "Bibl. Esp.-Port. Jud." p. 118); and letters and miscellaneous correspondence preserved in manuscript at Leyden (Codex Warner, 65). In a letter, dated March 30, 1544, he states that he was seventy years old and still professor of Hebrew at the University of Salamanca (Steinschneider, "Leyden Cat." p. 281). In one place he also calls himself teacher of Hebrew at the University of Alcalâ de Henares.

Bibliography: De Castro, *Biblioteca Rabbinica Hispaniensis*, i. 399; De Rossi, *Annales Hebræo-Typographici*, 1501–40, p. 30; Franz Delitzsch, *Wissenschaft, Kunst, Judenthum*, pp. 289 *et seq.*; Steinschneider, *Cat. Bodl.* col. 733; idem, *Leyden Cat.* pp. 279–281; idem, *Bibliographisches Handbuch*, p. 4; Neubauer, in *Jew. Quart. Rev.* 1895, vii. 398–417; Blau, *ibid.* ix. 476.

G. A. K.

ALFONSUS BONIHOMINIS: The name taken by the Latin translator or adapter of an anti-Jewish pamphlet, originally written in Arabic by Samuel abu Naṣr ibn Abbas, better known as Samuel Maroccanus (of Morocco). The first edition bears the title, "Epistola ad R. Isaacum Contra Errores Judæorum, ex Arab. Latine per Alfonsum Bonihominis." Nothing is known about the translator; and Steinschneider is probably right in suspecting that he is none other than Paul of Burgos. The translation was made during the first half of the fourteenth century. Alfonsus Bonihominis is said to have also translated from the Arabic into Latin a "Disputatio Abutalib Saraceni et Samuelis Judei" (Discussion between Abutalib, a Saracen, and Samuel, a Jew), which is still in manuscript (see Abbas, Samuel abu Naṣr ibn; Abner of Burgos).

Bibliography: Steinschneider, *Cat. Bodl.* Nos. 4407, 7055.

G.

ALFUAL (or, rather, **al-Fawwal**, "The Bean-Merchant"): The family name of a number of Spanish Jews (Steinschneider, "Jew. Quart. Rev." xi. 587), of whom the following are known:

Abraham Alfual: Of Tortosa; lived at the end of the fourteenth century. He is cited in the responsa of Isaac ben Sheshet.

Ḥayyim ben Judah Alfual: Of the eleventh century; mentioned in the responsa of Isaac ibn Megas.

Ḥayyim ben Judah Alfual: A rabbi on the island of Rhodes; lived in the sixteenth century.

He enjoyed a considerable reputation as a casuist. He is mentioned in the works of his contemporaries, Samuel di Medina (מהרשד״ם), David ben Abi Zimra (רדב״ז), and Joseph ibn Lab, who highly esteemed him.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 855.

Isaac b. Ḥayyim b. Judah Alfual: Cabalist; flourished in the second half of the sixteenth century; died 1579. Perhaps he is identical with the Alfual who lived in Chios in 1578 (Abr. de Boton, "Responsa," No. 24), and with the Isaac b. Samuel Ḥayyim, whom the author of the "Shalshelet ha-Ḳabbalah" mentions as a noted cabalist of Spanish origin (ed. Warsaw, 1889, p. 87). His posthumous work, "Nofet Ẓufim" (Drops from the Honeycomb), which was edited by his son, Ḥayyim ben Isaac Alfual, Constantinople, 1582, is now rare. It contains interpretations of the Torah, alphabetically arranged and based on the three cabalistic methods of exegesis; namely, *gematria*, *ẓirufim*, and *rashe tebot*—the numerical value, the combination, and the initials of words.

Bibliography: Wolf, *Bibl. Hebr.* i. 1168, iv. 600; Steinschneider, *Cat. Bodl.* col. 1092; Benjacob, *Oẓar ha-Sefarim*, p. 394.

H. G. E.

Joseph ben Ḥayyim Alfual: Of Saragossa; lived in the thirteenth century.

Joseph ben Isaac Alfual: Lived in Huesca in the thirteenth century. He translated (1297) the Mishnah into Spanish, and the commentary of Maimonides on the section "Moed" from the Arabic into Hebrew. This translation is preceded by a poetical introduction in which each verse begins with the last word of the preceding verse (Steinschneider, "Hebr. Bibl." ix. 138; "Hebr. Uebers." p. 923).

Joseph ben Solomon Alfual: Wrote a commentary on the Canticles, a manuscript of which exists in the Vatican Library (see Salfeld in "Magazin," vi. 36, 204; *idem*, "Die Erklärer des Hohen Liedes," p. 175; and in "Hebr. Bibl." ix. 138).

Munajjim ibn al-Fawwal: Of Saragossa; lived in the eleventh century. According to Ibn Abi Oseibia, he was a physician of renown, and well versed in logic and philosophy. He wrote a work in Arabic, called "Kanz al-Maḳl," in the form of questions and answers, to which he added the rules of logic and the principles of physics (see "Ibn Abi Oseibia," ed. August Müller, ii. 50, Königsberg, 1884; Steinschneider, "Hebr. Uebers." p. 923).

Samuel ben Judah Alfual: Lived in Saragossa in the thirteenth century.

G.

ALGABA, JACOB B. MOSES DI: Translator into Hebrew of the celebrated medieval romance, "Amadis de Gaul." The translation probably appeared at Constantinople between 1534 and 1546. A copy of the work, which is extremely rare, is in the British Museum (see the "Catalogue" of Van Straalen, p. 11, London, 1894).

The name Algaba, as Steinschneider suggests, may be either a patronym, or an apocope of the Hebrew word גבאי ("treasurer"). In the latter case its full form would be "Algabai."

Bibliography: Steinschneider, *Hebr. Uebers.* p. 965; *Jew. Quart. Rev.* x. 514; Benjacob, *Oẓar ha-Sefarim*, p. 39.

H. G. E.

ALGAZI, ABRAHAM BEN SOLOMON: Supposed to have lived at Smyrna in 1659, and to have been the son of the author of the book, "Shema' Shelomoh" (Solomon's Fame), Smyrna, 1659, containing homiletic explanations of a part of the Torah. Very little is known about his writings.

J. Ch.

ALGAZI, ḤAYYIM: Rabbi in Constantinople in the seventeenth century. He was a disciple of Joseph di Trani, and the author of a commentary on "Sefer Mesharim" (The Book of the Righteous), which is the part that treats of civil law in the ritual code "Toledot Adam wa-Ḥawwah," by R. Jeroham ben Meshullam (thirteenth and fourteenth centuries). This commentary was published, under the title "Netibot Mishpaṭ" (The Paths of Justice), in Constantinople, 1668 (see Steinschneider, "Cat. Bodl." col. 821).

D.

ALGAZI, ḤAYYIM ISAAC: Author of the books: "Derek Eẓ ha-Ḥayyim" (The Way of the Tree of Life), "'En Yamin" (The Right Eye), "Sha'ar Yehudah" (The Gate of Judah); all published at Salonica, 1822.

J. Ch.

ALGAZI, ḤAYYIM BEN MENAHEM: Rabbi of the island of Rhodes and Smyrna; lived in the seventeenth century; author of "Bene Ḥayyai" (Sons of My Life), containing notes and novellæ in the sequence of the four Ṭurim. It was edited by the author's pupil, Meir Danon, Orthokoi (near Constantinople), 1712. Appended to it are the author's "Ḥiddushim," miscellaneous notes on Shebu'ot, Sanhedrin, Giṭṭin, etc., edited by Ḥayyim ben Isaac Raphael Alfandari.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 80; Fürst, *Bibl. Jud.* i. p. 37.

D.

ALGAZI, ISRAEL JACOB: Great-grandson of Solomon Algazi the elder, and rabbi in Jerusalem in the eighteenth century. Besides contributing to dialectical, liturgical, and legal literature, he was the author of some valuable works on Talmudic methodology. Of these there exist: (1) "Ar'a de-Rabbanan" (The Land of the Rabbis), a treatise on Talmudic principles (Constantinople, 1745); reedited by Jacob Ayas with the commentary of Juda Ayas, his father, called "'Afra de-Ar'a" (The Dust of the Land) (Leghorn, 1783); (2) "Sheerit Ya'aḳob" (The Remnant of Jacob), consisting of homilies (Constantinople, 1751); the second part published at Leghorn, 1790; (3) "Neot Ya'aḳob" (The Habitations of Jacob), a volume of responsa and homilies (Smyrna, 1767); (4) "Shema' Ya'aḳob" (Hearken, O Jacob!), homilies on Genesis and Exodus, the first of which was delivered at the bar-miẓwah of his son and successor Yom-Ṭob (1739); (5) "Emet le-Ya'aḳob" (Jacob's Truth), on the laws concerning Scripture reading (Constantinople, 1764), of which Azulai made an epitome under the title "Le-David Emet" (David's Truth) (Leghorn, 1786), reprinted several times.

Bibliography: Azulai, *Shem ha-Gedolim*, s. v. רובנ; Steinschneider, *Cat. Bodl.* col. 1162.

D.

ALGAZI, MOSES BEN ABRAHAM: A rabbinical writer who flourished in Smyrna in the seventeenth century. He was the brother of Solomon Algazi the elder, and wrote annotations to "Dobeb Sifte Yeshenim" (Smyrna, 1671) and "Sefat Emet," two rabbinical works of his grandfather, Moses Benveniste the elder. The latter is a work on Hebrew etymologies published together with a poem of Isaac Tshelebi on the Hebrew words beginning with ש. According to Zedner, "Cat. Hebr. Books Brit. Mus." p. 766, it was published at Constantinople in 1799; but according to Benjacob, "Oẓar ha-Sefarim," p. 592, it was published there in 1722–23 and 1807.

Bibliography: Azulai, *Shem ha-Gedolim*, s.v. רובנ; Steinschneider, *Cat. Bodl.* col. 1769.

D.

ALGAZI, MOSES JOSEPH: Rabbi at Cairo, Egypt; born 1764; died after 1840, in which year he became prominent through the energetic support which he gave to Crémieux and Salomon Munk in their effort to establish schools for the Jews of Egypt. The movement was a direct outgrowth of the eastern journey of Montefiore, Crémieux, and Munk on the occasion of the Damascus blood-accusation, when the low plane of enlightenment prevalent among Egyptian Jews became manifest to the philanthropists. Munk issued an eloquent appeal in Hebrew and Arabic (September, 1840). At Alexandria, the local rabbi, assisted by a prominent layman, Valensino, headed the movement, while at Cairo, which contained about three hundred Jewish families, Algazi, though already seventy-six years of age, seconded by a leading layman, Adda, made such a strenuous effort on behalf of the plan that on Oct. 4, 1840, two schools—one for boys and one for girls—were opened. The institutions received the name of the Crémieux schools; and their sponsor made himself responsible for a European annual contribution of 6,000 francs toward their maintenance.

Algazi, moreover, showed an additional trait of tolerance when, despite the opposition of numerous fanatics, he supported Munk in the proposal to admit to the schools the children of the Karaites, of whom there were at Cairo about one hundred. The establishment of these institutions signified the beginning of secular culture among the Jews of modern Egypt; and soon after this event Moses Fresco, chief rabbi of Constantinople, issued a circular letter exhorting them to learn the language of the country.

Bibliography: Grätz, *Gesch. d. Juden*, 2d ed., xi. 545 *et seq.*; Munk's appeal (in Arabic), in *Zion*, i. 76–78 (the Hebrew text in *Literaturblatt des Orients*, 1841, col. 103); Jost, *Annalen*, 1840, No. 52; 1841, Nos. 11, 16; Letter of the Ḥakam of Constantinople in *Allg. Zeit. d. Jud.* 1841, p. 16.

H. G. E.

ALGAZI (ALGHASI), SAMUEL BEN ISAAC BEN JOSEPH, of Candia (Crete): Talmudical commentator and historian, died shortly before 1588. He came of a family of scholars, both father and grandfather being known as Talmudists. Joseph Solomon Delmedigo bestowed upon Algazi the title of "Gaon," at the same time declaring that he was the most prominent pupil of Delmedigo's ancestor Judah ben Elijah. Algazi does not seem to have left Crete; but the fact that this island belonged to Venice made it easier for Algazi's name to become known in Italy. Men of prominence ranked him among the great teachers of his time. Of his works, only a small chronicle, "Toledot Adam" (The Generations of Adam), was published by his grandson Samuel ben Moses Ẓarfati (Venice, 1605). This chronicle, which is based largely upon the "Yuḥasin" of Abraham Zacuto, begins with Adam and concludes with the burning of Hebrew writings in Italy on Sept. 9 (New-year's Day), 1553. His consolation was that in the small towns of Crete, God had saved a "brand from the burning"; meaning thereby that in Crete the Talmud and other Hebrew books had been spared.

Oddly enough, Algazi fixed upon the year 1583 as the beginning of a new era from which he reckoned all dates; for example, he would cite Adam and Eve as having lived in the year 5343 before that year. He was in a measure influenced by the Midrash, from which probably he obtained the names of the wives of Seth, Noah, and Terah. He placed the exodus of the Ephraimites from Egypt and their annihilation in the year 2924, or 2,420 years after the Creation. Concerning the Christian chronology he says:

> "1672 years since the Nazarene, according to our tradition; according to their reckoning, 1613 since the birth [of Jesus]; that is, the eighteenth year of the one hundred and ninety-sixth cycle; that is, the two hundred and seventy-seventh year of the Seleucidan era, equivalent to the three hundred and seventeenth year of the Second Temple, and the fifteen hundred and eighty-second year since the foundation of their religion."

It would appear from this that he wrote his little book in the last four months of 1582; besides, he counts since September, 1553, thirty years.

Algazi chronicled the birth of Mohammed and the taking of Constantinople just as he did the most important events in the history of the persecution of the Jews or of their literary history. He knew the German Jews as well as the Spanish.

Algazi's unpublished works are: (1) "Biur 'Aruk Gadol," a commentary on the book "Yereim" by Eliezer of Metz, which was given the same importance as Joseph Caro's "Bet Yosef"; (2) "Ḳebuẓat Kesef," a concordance to both Talmuds, Mekilta, Sifra, Sifre, and the Midrash Rabbot; (3) "Tanḥumot El," which is said to have contained glosses on the Psalms and probably sermons also; (4) "Derashot" (Disquisitions), which are probably identical with the "Shiṭot" (Novellæ) to eighteen Talmudic treatises and to the ר״ן (Rabbenu Nissim), mentioned by Delmedigo.

Bibliography: Joseph Solomon Delmedigo, *Elim*, p. 44, Odessa, 1844; Azulai, *Shem ha-Gedolim*, s.v.; Wolf, *Bibl. Hebr.* i. 1086; Steinschneider, *Cat. Bodl.* No. 7000.

A. Le.

ALGAZI, SOLOMON NISSIM, the Elder: Rabbi in Smyrna and in Jerusalem in the seventeenth century. He must not be confused with his grandson and namesake, a rabbi in Egypt in the eighteenth century. Solomon Algazi was a prolific writer on all topics of rabbinical literature, and has won distinction by his treatment of Talmudic hermeneutics and methodology. His attempts to rationalize Talmudic Haggadot, while not scientific in a modern sense, still prove him to have been superior to the average Talmudist of his age. His best work is his Talmudic methodology, "Yabin Shemu'ah" (He Will Elucidate the Message), which is written in the form of a commentary to Joshua Levi's "Halikot 'Olam" (Venice, 1639; Leghorn, 1792). He wrote two other works on Talmudic methodology; namely, "Halikot Eli" (The Ways of My God; Smyrna, 1663), and "Gufe Halakot" (Principle of Halakah; Smyrna, 1675). Algazi was also the author of "Ahabat 'Olam" (Everlasting Love), a series of homilies (Constantinople, 1642; Dyhernfurth, 1693); "Hamon Rabbah" (The Great Multitude), an index of the Biblical passages quoted in Midrash Rabbah (Constantinople, 1644); "Zehab Sebah" (The Gold of the Hoary Head), on Talmudic Haggadot, (Constantinople, 1683); "Leḥem Setarim" (Secret Bread), Talmudic novellæ (Venice, 1664); "Me'ullefet Sappirim" (Overlaid with Sapphires), selections from the Zohar (Smyrna, 1665; Amsterdam, 1703); "Raẓuf Ahabah" (Inlaid with Love), or "Apirion Shelomoh" (Solomon's Palanquin), notes on the Tosafot to the haggadic passages in the Talmud (Smyrna, 1659; Amsterdam, 1710); "Ta'awah la-'Enayim" (A Delight to the Eyes), notes on the Talmudic Haggadot (Salonica, 1655; Sulzbach, 1687).

Bibliography: Azulai, *Shem ha-Gedolim*, p. 82; Steinschneider, *Cat. Bodl.* col. 2277; Fürst, *Bibl. Jud.* i. 37, 38.

D.

ALGAZI, YOM-ṬOB BEN ISRAEL JACOB: Commentator; lived at Jerusalem in the eighteenth century; author of a commentary on Naḥmanides' "Hilkot Bekorot" (Laws Concerning Primogeniture), which was published at Leghorn in 1794. Some consider him to be the author of

"Shalme Ẓibbur," which is generally assigned to his more learned father, Israel Jacob Algazi.

Bibliography: Benjacob, *Ozar ha-Sefarim*, p. 589; Roest, *Cat. d. Rosenthal'schen Bibliothek*, i. 59.

D.

ALGEBRA, SCIENCE OF. See Mathematics.

ALGERIA: Country on the coast of North Africa, now a French colony, but formerly belonging successively to Carthage, Rome, the Saracens, and the Ottoman Turks. The claim is put forth by several Jewish Algerian communities that they were established in North Africa at the time of the destruction of the Temple. Though this is unwarranted, the presence of Jews there since the first centuries of the common era is attested by epitaphs ("C. I. L." viii. 8423, 8499; "Bulletin Archéologique du Comité des Travaux Historiques," No. i. xiii. 64), from which two inferences may be drawn: first, that since the Jews mentioned bear Latin names, most of them came from Italy; secondly, that since the proportion of Jewish inscriptions to the great mass of Latin-Algerian inscriptions is very small, the number of Jews was not large. Under the fairly tolerant Vandals the Jews probably multiplied; for Justinian in his edict of persecution respecting North Africa, proclaimed by him after the overthrow of the Vandal empire, mentions them in the same category as Arians and heathens ("Novellæ," xxxvii.).

In the seventh century an important addition to the Jewish population was made by Spanish immigrants, who, fleeing from the persecutions of the Visigothic king Sisebut and his successors, escaped to Mauritania, and settled in the Byzantine cities. Whether they mingled with the Berber population, making converts among them, is an open question, to which, however, Arabic historians give an affirmative answer. Ibn-Kaldûn categorically maintains that several Berber tribes professed Judaism: the Nafusah in Ifriḳiyyah (Tunis and a department of Constantine), the Faudalawah, the Fazaz, the Madiunah, the Bahlulah, and the Ghayyathah in the Maghreb al-Aḳsa (in the west of the department of Oran and Morocco). The powerful tribes of the Jarua and of the Aurès, whose queen, the Kahina Diḥya, for a long time kept the Arabian generals in check, also practised the Jewish religion. Ibn-Kaldun adds that the existence of Judaism among the Berbers lasted until the reign of the founder of the Idriside dynasty. This prince devoted himself energetically to stamping out all traces of Judaism from his empire; but certain present usages among the tribes of the Aurès, such as house-cleaning at Passover time and Sabbath observance, must be considered as survivals of that religion. Moreover, some contend that certain portions of the tribe of the Henansha (south Constantine), leading in all particulars the pastoral life of the Arabs, still observe the religion of Moses.

Arabic Domination.

Under Arabic domination the situation of the Algerian Jews was what that of "the People of the Book" (*Ahl-al-Kitab*) has always been in Moslem empires. Though they were compelled to pay the poll-tax (*jizyah*), the régime was relatively tolerant, and they maintained the free exercise of their religion. At the same time they were always exposed to the caprice of a prince or to an outburst of popular fanaticism. On several occasions under Idriside emirs they suffered persecution, but under the Aghlabites they experienced real tranquillity, and even a fair amount of favor. Two Jewish physicians, both named Isḥaḳ ben Amram, appear to have attained a certain standing at the court of Ziyadat-Allah I. and of Ziyadat-Allah III., and to have been the confidants and counselors of those princes. The Almoravide dynasty seems to have left the Jewish communities of the Maghreb in peace; but the fanatical Almohades, who overthrew it (1146), followed a totally different policy toward the Jews. The first Almohade, 'Abd al-Mu'min, made them the object of frequent persecutions. In pursuance of a fanciful belief, of which it is impossible to find the least foundation in Moslem tradition, he pretended that Mohammed had permitted the Jews the free exercise of their religion for only five hundred years, and that if, at the expiration of that time, the Messiah had not appeared, they must be forced into Islam by fair means or foul. His successors pursued the same course, and their severe measures produced either emigration to the east or forced conversions. Becoming suspicious of the sincerity of the new converts, the Almohades, in order to distinguish them from Moslems of longer standing, obliged them to wear a special garb. Under the various dynasties, which after the fall of the Almohades divided the Maghreb among themselves, the Ḥafsides of Tunis, the Banu Ziyan of Tlemçen, and the Marinides of Fez, the situation of the Jews was somewhat improved. At any rate their situation was far better than that of Jews across the Mediterranean in Christian Spain; and the African coast cities became the natural shelter for refugees from Spanish persecutions.

Spanish Immigration.

In 1391, in consequence of that terrible uprising against the Jews which steeped Castile, Aragon, Andalusia, and the Balearic Isles in blood, groups of immigrants landed at Algiers, Oran, Mostaganem, and Bougie, penetrated into the cities of the interior, and settled there with the permission of the Moslem authorities. They had to pay a capitation fee of a doubloon for admission into the land. On the whole, they were well received by the Jewish communities already there, but for some time they formed separate groups.

The ancient Algerian Jews were known as "wearers of turbans," the newcomers as "wearers of birettas." Greatly superior to the African Jew in culture and in intellectual and commercial activity, the Spanish Jew soon gained the upper hand, and from the first years of the fifteenth century rabbis who emigrated from Spain are found at the head of nearly all Jewish communities in Algeria: at Algiers, Isaac ben Sheshet Barfat, known by the abbreviation "Ribash," and Simon ben Ẓemaḥ Duran I., similarly called "Rashbaẓ"; at Oran, Amram ben Merovas Ephrati; at Constantine, Joseph ben Menir and Maimun ben Saadia Najar; at Medeah, Saadia Darmon; at Tlemçen, Abraham ben Hakin and Ephraim Ankawa; at Bougie, Benjamin Amer, etc.

Henceforth the number of Jews in Algeria continually augmented, the increase being most marked when a large immigration into Africa took place at the end of the fifteenth and the beginning of the sixteenth century. After the expulsion of the Jews from Spain (1492, 1502) four to five thousand of them repaired to Africa. An old chronicler says: "Those who arrived at Oran were so numerous that the Arabs, on seeing their vessels, thought that enemies were descending upon them and killed a number; but afterward the Moslem prince took pity on them, and, through the intervention of an influential Jew of the country named Dodiham, permitted them to land. He had board cabins erected outside the city for them and the cattle they brought with them." The conclusion may be drawn that these new immigrants found in the Algerian cities well-constituted Jewish communities, full of vitality, by which they were absorbed, despite their own strength and importance; for, in the first place, the division of the Jews into two groups, African and Spanish, that has existed at Tunis up to our own times, ceased in Algeria after the middle of the Turkish period; and, in the second place, Arabic has remained the current speech of the Algerian Jews, while the contrary is the case at Tetuan and Tangiers, where Spanish is the vernacular of the Jews.

At first Algeria did not offer the Jewish refugees from Spain a very secure asylum. When Cardinal Ximenes took Oran in 1509, he overwhelmed the Jews with his impositions; Peter of Navarre, in his conquest of Bougie (1510), pillaged, massacred, and reduced to slavery a considerable number of Jews.

Jewish Quarter of Algiers, After the Riots (1898).

Turkish Domination.

But under Turkish domination, from 1519 onward, during the sixteenth, seventeenth, and eighteenth centuries, the Jews in the towns of the regency of Algiers enjoyed a fair amount of security, being practically guaranteed the free exercise of their religion and the liberty to administer their own affairs. However, they were despised, subjected to annoying treatment, forced to pay heavy taxes, and, if they complained, punished with the utmost rigor. In addition they were exposed to arbitrary acts at the hands of petty local tyrants. The pasha of Tuggurt, Mohammed al-Akhal ben Jallab, wished to convert the Jews to Islam by force, and the deys of Algiers on several occasions handed over the houses of the Jews to the populace for pillage. But it was chiefly in the villages occupied by the Spaniards and exposed to the wars between the regency and the Catholic kings that the Jews suffered from active fanaticism—the fanatical hate inspired by the Inquisition. The Spaniards in possession of Tlemçen in 1563 killed or enslaved fifteen hundred Jews there, and in 1669 Taxardo expelled from Oran the Jewish population, proscribed the free exercise of Judaism, and replaced the synagogue by a church dedicated to San Christo de la Patienza. It is no wonder, then, that the Algerian Jews publicly demonstrated their joy on several occasions when the Turks were victorious over the Spaniards. The following curious fact is worthy of mention: Emperor Charles V. sent a Jew of Oran named Jacob Cansino (1556) to represent him at the court of the emperor of Morocco, and to protect the interests of Spanish subjects in that country; the descendants of this Jacob Cansino, Isaac, Ḥayyim, Aaron, and Jacob, in direct succession from father to son, filled the office of consuls of Spain in Morocco until 1666.

In the eighteenth century certain Jewish communities were reestablished or enlarged under the friendly rule of Turkish deys. Among the chief of these is the present community in Oran. In 1792, after the final evacuation of the city by the Spaniards, the dey Mohammed al-Kabir invited the Jews of Tlemçen, of Mostaganem, of Mascara, and of Nedroma to live there. On condition of the payment of certain taxes, and of building within fixed limits, he conceded to them a piece of land between what is now Chateau-Neuf and Saint-André. At Constantine the dey Salaḥ donated to the Jews of the region some land with indefinite boundaries between the Souḳ al-Aseur and the gate of El-Ḳantara. They established themselves there, erected buildings, and peopled that part of the city up to the desert.

In the seventeenth century a new Jewish element found its way into the chief cities of the regency, especially at Algiers. These Jews from Leghorn, Italy, called Gorneyim, soon attained great importance as social economic factors. It was their commercial activity that brought them to Algiers, and in the course of the eighteenth century they became the bankers of the deys, intermediaries between them and the European powers, and their respected and influential counselors, almost even their ministers.

The Communities.

The organization of the Jewish Algerian communities developed in the course of time. Definite information concerning the system during the Turkish period is in existence, and a short summary may be given. Placed at the head of the community was a *muḳaddam* selected by the Arabic or Turkish governor of the city or the region. The muḳaddam was the official representative of the community, and the sole legal intermediary with the Moslem authorities for all administrative and financial affairs. He was assisted by a council (*ṭobe ha-'ir*), appointed by himself, which, apart from its administration of the general affairs of the community, saw to the levying and collecting of the taxes imposed on the Jews of the country. The rabbinical tribunal possessed two judicial functions. In purely religious matters, it settled ritual questions and, if necessary, inflicted penalties, fines (*ḳenas*), excommunications (*ḥerem*), and flogging (*malkot*); in civil matters it exclusively pronounced judgment on questions pertaining to personal relations and succession. The muḳaddam executed the sentences. In civil matters other than those involving personal relations, the rabbinical tribunal was not necessarily the sole authority; the Moslem cadi had the same power if the parties concerned were agreed in bringing their differences to him, or when only one of the litigants was a Jew. The administration of religious matters was entrusted to various officials, hierarchical in character, in the following order: *gizbar*, *gabbai*, *ḥaber*. The first had the care of the synagogue and supervised the expenses attendant on the service. In certain cities the title of gizbar was merely honorary and was purchasable through donations. The gabbai and the ḥaber attended to mortuary ceremonies, and the latter took an important part in marriage celebrations. It was his duty to conduct the bride from her parents' home to the residence of her husband.

The Synagogue at Algiers.—Sentry Relief During the Riots (1898).

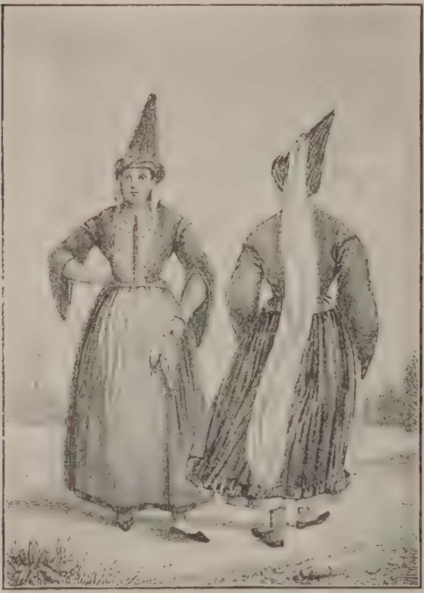
The revenues of the community were at first derived from taxation on articles of consumption levied on certain trades (the butcher's trade and the sale of Passover bread). Collections and voluntary gifts supplied the rest. There were generally four large collections a year: at the New-year, for the housing of the poor; on Yom Kippur eve, for food for the poor; at Ḥanukkah, for clothes for the poor; at Purim, for defraying the expense of the Passover.

The Algerian Jews were forced to reside in a restricted quarter, analogous to the Ghetto of medieval Europe, and called by various names: *ḥarrah* and *sharah* in the provinces of Algiers and Constantine; and in the province of Oran, *mellah*, which is still the name that it bears in Morocco. Among the tribes, the Jews lived apart under the authority of the sheik. Their situation was wretched and precarious, and more so under Turkish than Arabic domination. Distinction, of course, must be made between the Leghorn or Frankish Jews and the native. The Turks imposed on the latter the most difficult drudgery without compensation, and subjected them to endless annoyances. They were officially obliged to wear a special costume: a *shachiah*, a skullcap of dark-colored cloth, a gray burnoose, and shoes without heels (*tcharpi* or *bettim*). The women dressed in a caftan, without the veil worn by Moslem women to cover their faces. Entrance into the mosques was absolutely prohibited to Jews, and before certain particularly venerated mosques they were compelled to take off their shoes. They were forbidden to ride upon a horse, an animal set apart for Moslems only and could use only asses or mules; nor were riding-saddles permitted, merely pack-saddles and panniers. Through their muḳaddam, they had to pay to the Moslem authorities the taxes imposed by Islam on "the People of the Book." In certain cities they were subjected also to the same taxation as the Moslems. At Medeah, the *gharama*, payable by the entire population, was apportioned equally to the Jewish and Moslem communities, the latter numbering six thousand, the former only six hundred.

Religious antagonism and the scorn of the Moslems

Relations of Jews and Moslems.

for all those who denied the mission of Mohammed did not, however, create insuperable barriers between them and their subjects. On the contrary, there are still traces of the intercourse that undeniably existed between the two peoples. Unity of language, daily life side by side, and the economic position rapidly attained by the Jew in the slothful Moslem society, greatly contributed to create common usages and observances. It was not rare that rabbis commanded great respect from Arabs, and at the present day (1901) the Jews of the country zealously claim as sainted rabbis a number of highly venerated *walis*, Sidi Ya'ḳub (Jacob) and Sidi Yusif (Joseph) at Tlemçen, Sidi Yousha' (Joshua) ben Nun near Honaïn, etc., all bearing Biblical names, whom the Arabs, in consideration of their high qualities, exalted after their death to the dignity of Moslem *Marabouts*. The tombs of these illustrious personages have become sanctuaries, the resorts of pilgrims of both races, before which they practise the same observances, sometimes highly fanciful. Moreover, every year an Arab of Algiers, a self-constituted guardian of one of these marabouts of disputed origin, goes to the province of Oran to make collections among the Jewish communities, and is generally very successful. In the same category with these facts is the well-known veneration paid by the Arabs to the synagogue of Bona.



Costume of an Algerian Jewess.
(From Jungmann, "Costumes, Mœurs et Usages des Algeriens," 1837).

The existence among the Jews of a large number of usages and superstitions is to be attributed wholly to Moslem influence. Such are: the custom among women of mutilating their faces on the death of their kindred; belief in the sorcery of the jinn; and confidence in the efficacy of white fowls placed under the sick-bed, etc. These beliefs are widespread, and ministers of religion have difficulty in combating them.

For four centuries the family of the Duran provided heads of the community at Algiers. In other cities, owing to the emigration of 1391, Spanish rabbis in the course of the fifteenth century obtained the leadership of all the Jewries. At Tlemçen was the well-known Ephraim Ankawa (d. 1422); at Oran and Tlemçen, Abraham Abi Zimra, Isaac Abi Zimra, then Alal ben Sidun (fifteenth century), Joseph Alashkar, and Judah Ḥalaẓ (sixteenth century), and the family of the Gavisson, originally from Seville and Granada, who left Spain after 1492. At Constantine is the tomb of Ben Menir, surnamed "He-Ḥasid," who arrived there probably after the end of the fourteenth century. His successor was Najar, author of various casuistic and juristic treatises.

The French Conquest.

The French conquest freed the mass of Algerian Jews from the Turkish yoke. They welcomed it as a veritable deliverance—which it was—and the very day after the entrance of the French troops at Algiers, they became devoted allies of the civilizing power which made an end of Turkish barbarity in that country. The knowledge of the Arabic language possessed by the Jews made their services, of which they were not sparing, extremely valuable to the French. The roll of honor of the military interpreters contains the names of a number of Algerian Jews, some of whom died on the field. According to highly respected authorities, the brunt of the defense of Oran when besieged by Abd el-Kader in 1833 was borne by the Jews. Therefore it is easy to comprehend that from 1830 to 1870 opinion has been shifting in the direction of the assimilation of the Algerian Jews with the French citizens. Magazine articles, various publications, and the resolutions of the general councils did not cease since 1845 to pronounce such an assimilation to be most profitable for the future of French Algeria. And this desire, frequently expressed, naturally found an echo in the various legislative decisions, which, in the forty years before 1870, pretended to regulate the legal status of the Algerian population. In these decisions the statutes concerning the Israelites were always double in character. In the first place they clearly distinguish between Jew and Moslem among the natives; and in the second place, they more and more approximate the Jewish element to the French. To mention instances: after Aug. 10, 1834, the authority of the rabbinical tribunals was considerably restricted; henceforth they decided only on matters of marriage, divorce, and liturgy; and seven years later they were completely suppressed (ordinance of Feb. 28, 1841), though "prétoires" of the Moslem cadis in the meantime continued to be in operation. The decree of March 15, 1860, which in penal matters subjected the natives of the territories of the commando to martial law, was not applicable to the Jews, who, no matter in what part of Algeria they lived, were tried before the criminal courts of the civil law. The Mosaic law in secular matters had been suppressed by the statute of June 16, 1851, and the suppression was confirmed by the *Senatus-consulte* of 1865, which in addition, according to article 2, admitted native Jews to all the rights of French citizens on the demand of each individual. In 1866 they were granted a special representation in the municipal councils of Algeria. Finally, the decree of Oct. 24, 1870, better known as the decree of Crémieux, was the last stage in the long journey toward the legal assimilation of the Algerian Jews. It naturalized them as a whole, and, conforming to the principles of the Revolution of 1789, suppressed Judaism as a nationality in the new France of Africa, but permitted it to exist as a religion recognized by the state. Such in the twentieth century is the situation of the Jews of Algeria. They are French citizens, and since 1870 they have made praiseworthy efforts to show themselves worthy of their new status. Their children attend the schools and colleges of Algeria, and every year a number enter the large schools of Paris.

Recent Riots.

Within recent years a strange phenomenon has manifested itself—active anti-Semitism attended by mob violence and bloodshed. The political anti-Semitic party had but one aim, to oppress the Jew, to drive him, if possible, from the country. To that end pamphlets were written, speeches were made, special papers, like "L'Algérie Française" and "L'Anti-Juif," were started, anti-Jewish songs were composed, lengthy books were written; all means were devised for making the life of the Jew unhappy. Jewish merchants were boycotted, indigent Jews could not avail themselves of the free hospital service open to others, attempts were made to render them ineligible to public office, and if Jewish children were not actually kept out of the public schools, they did not receive the same treatment as the others.

During February, 1897, an association of students made public manifestations against a Jewish professor recently installed at Algiers; but the signal for unleashing popular hatred was a common brawl at Mostaganem, begun by a party of cyclists from Oran, and ending in violence, pillage, and the complete sacking of the synagogue (May 18, 1897). The evil spread, and the same scenes were enacted at Aïn-Tedeles, Oran, Aïn-Temouchent, and several other places. "A bas les Juifs!" "Mort aux Juifs!" rang through the whole province. Jews were unsafe on the streets; stores and homes were plundered, and many persons were wounded. From this time manifestations continued to be made, disturbances very frequently occurred, and street brawls were the order of the day. Justice, to put it mildly, was tardy; the police were lenient to the anti-Semites, and offenders against Jews received ridiculously small penalties. Hopes were founded on the new governor-general, Lépine, who assumed office at the end of 1897; but his policy was not sufficiently strong, and equally violent riots occurred in Algiers in January, 1898. The leader was Max Régis, elected mayor of Algiers in November, 1898. Other outbreaks occurred in July, 1898; February, April, and September, 1899, and the anti-Semites were victorious in the elections of May and November, 1898. By December, 1899, there was a sensible improvement; Jonnart, the new governor-general, in his reply to the grand rabbi's address of welcome, declared himself against anti-Semitism, but the anti-Semites were victorious in the municipal elections in all three provinces.

It is difficult to assign causes for the peculiar and violent character of Algerian anti-Semitism. Some ascribe it to jealousy created by the Crémieux decree. But the leaders of the movement were not natives who might be affected by such jealousy. It may be due to social conditions in Algeria. There is a large element of foreign adventurers of mixed nationalities who were too rapidly naturalized and who, disappointed in their hopes of making fortunes quickly, were ready to accept the teachings of clericalism and to turn against the easiest victims of their passions. The natives simply followed the lead of these agitators.

Religion and Religious Organization.

The religious organization by consistories is similar to that in France. Since July 10, 1861, the consistories have received legal recognition, and are managed by a rabbi and six laymen elected by the Jews themselves for eight years. The constitution of the consistories is settled by the ordinance of Nov. 9, 1845, which defined all functions, fixed the amount of sums to be spent, and specified the purposes of expenditures. The decree of Dec. 31, 1895, and still more that of Aug. 23, 1898, limited the power of the consistories, whose number was augmented that each might embrace a smaller sphere. The consistory of Algiers includes, besides five congregations in Algiers, fourteen outlying communities, one of which, Medeah, has a rabbi; the consistory of Constantine includes twenty-one communities, of which Bona has a rabbi; and the consistory of Oran embraces thirty-eight, including the community of Tlemçen.

Vital Statistics.

Up to 1856 the census of the natives in Algeria was made by the military administration and gave only approximate figures. From 1830 to 1870 there was no increase in population among the Jews, but after 1881 many came from Morocco and Tunis, in order to enjoy the fuller liberty conferred on Algerian Jews by the Crémieux decree. However, after 1895 the tribunals struck from the list of voters many such Jews. Leroy-Beaulieu gives the population of native Jews in 1891: Algiers, 14,895; Oran, 19,794; Constantine, 12,875—that is, a total of 47,564 out of a population of 4,169,650. Hazell's "Annual" (London) for 1900 gives the Jewish population as 50,000. The average number of births a year for the years 1891, 1892, and 1893 was 2,698, or 56.72 to 1,000 souls; the number of deaths was 1,812, or 38 to 1,000. This is a comparatively large death-rate, due to great mortality among infants.

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W. Ma.

ALGIERS: A seaport of northern Africa; capital of the French colonial province of Algeria. The origin of its Jewish community, like that of all Algerian communities, is shrouded in obscurity. Doubtless a Jewish population existed at Algiers when the massacres of 1391 drove a number of refugees from Spain and the Balearic Isles to Africa: but probably it was not large; and the general opinion is that the real foundation of the Jewish community at Algiers should be attributed to the Spanish rabbis that settled there in the fourteenth and fifteenth centuries. The names of two of these of some distinction have been handed down; viz., Isaac ben Sheshet and Simon ben Ẓemaḥ Duran. The Duran family—originally from Provence, but settled for a long time in Majorca—occupied, almost without interruption, up to the eighteenth century, the foremost rank in Algiers, and provided the community with numerous rabbis of scholarly attainments and men of high character.

The Spanish persecution following upon the conquest of Granada (1492) resulted directly in an increase in the Jewish population of Algiers. The latter city—up to this time a mere provincial one, and a bone of contention between the kings of Tlemçen and Tunis—was advanced, on the advent of the Turks about this period, to the rank of capital. The new capital of the deys naturally attracted a large number of Spanish immigrants; and the conquerors—avaricious corsairs—seeing a source of profit in the Jews, regarded an increase in the number of the latter by no means unfavorably. In 1518 Khair al-Din permitted Jews to settle in Algiers, assigned them a quarter of the city, subjected them to a tax, and restricted them from opening more than a limited number of shops.

Turkish Domination.

At the end of the sixteenth century there were in the Israelite population of the city three classes: Jews originally from Spain, those from the Balearic Isles, and native Jews. They were grouped in about one hundred and fifty families; they engaged in trades and manufactures; and at their head was a *caciz.* Though they suffered from maltreatment at the hands of the Moslem population, it seems certain that they considered their lot less miserable under the domination of the Turks than under that of the Catholic kings; for the defeat of Charles V. before Algiers in 1541 inspired real joy in the victims of Spanish fanaticism and their descendants. Prayers and poems of thanksgiving were composed on this occasion by the rabbis Moses ʻAbd-al-Asbi and Abraham Ẓarfati; and long afterward these were recited in the synagogues on the anniversary of this memorable event. Two centuries later similar feelings of delight were manifested by the Jews of Algiers, when the expedition, led with a great flourish by O'Reilly against the corsairs' city, ended in lamentable defeat (1775).

By the end of the seventeenth century the number of Jews in Algiers had increased considerably: a traveler in 1634 estimated them at 10,000. At that date the differences in origin had become less marked; and although a distinction might be made between the "Cheklien" (Jewish immigrants from Spain) and the "Kapossiem" (old native Jews), they all had the same customs, led the same life, and spoke the same language—Arabic blended with Spanish and Hebrew. Their position was always rather precarious. Events but little serious in themselves were often attended by after-consequences which included the pillage of the Jewish shops, and sometimes even the massacre of the proprietors.

Entirely different was the condition of a new Jewish element, that of the Leghorn, or Frankish, Jews, commonly designated "Gorneyim," who, from the beginning of the eighteenth century, added their numbers to the Hebrew population of Algiers. The first of these to attain celebrity was Sulaiman Jakete, farmer of the taxes on wax under the deys Ali Sha'ush and Mohammed ibn Ḥasan, of whom he was the trusted adviser. In the course of the century the Gorneyim acquired an ever-increasing importance in the economic and political life of the regency. Tolerably Occidentalized, they fell generally, by the régime of the capitulations, under the authority of the European consuls, and were the usual intermediaries between the consuls and the Turkish authorities. On the other hand, their activity, their knowledge of affairs, and their great wealth assured them wide influence over the deys, of whom they were often the bankers, agents, and even the political advisers. At the close of the eighteenth century two Gorneyim especially, Joseph Bakri and Naphtali Busnash, had attained a predominant position. The dey Ḥasan granted them a monopoly of the grain trade; during the dearth of 1795 they supplied France with a considerable quantity of wheat on credit; and on their advice the dey authorized a loan to the French "Directory" of five million francs, the credit for which was eventually transferred to them. Thirty years later the settlement of this loan was attended with the most serious consequences. Ḥasan's successor, Mustapha, owed his elevation to the influence of Busnash, who was his banker, and in whose hands he was but a tool. In Mustapha's reign the secret hate cherished by the janizaries and the Moors against the all-powerful Gorneyim manifested itself in a terrible riot. Busnash was killed at the gate of the dey's palace by a janizary, who, firing a pistol at him, cried out ironically, "Hail, king of Algiers!" The populace attacked the Jewish shops; a massacre ensued, which the dey, out of fear, countenanced; while the French consul sheltered in his house two hundred Jews in danger of their lives.

The Leghorn Jews.

In succeeding years the Gorneyim regained a part of their influence. Dey Ḥasan (1818–30) enforced the claim of the heirs of Bakri and Busnash in regard to the loan of 1795; and the difficulty arising on this occasion was the original cause of the definite rupture between the regency and France, of the expedition of 1830, and of the French conquest of Algeria. Despite the high position acquired by the Gorneyim under the regency in the eighteenth and nineteenth centuries, the less important Jews of Algiers were very harshly treated by the Turkish authorities. They were subjected to continual vexations; and at the time of the march on Algiers the French generals found, without shelter outside the walls, more than three hundred Jewish families, whom the dey had mercilessly driven from the city in anticipation of a siege.

Handicrafts.

Out of a total population of about 97,000, the Jewish residents of Algiers numbered in 1900 nearly 10,000, of whom 1,200 are of foreign birth. Large numbers of Jews are engaged in commerce and petty traffic; but since the charge has recently been made that they have unfairly monopolized all the trade in Algiers, it may be well to present some figures showing the proportion among them that follow handicrafts. There are 250 shoemakers; 155 tinners and blacksmiths; 200 tailors; 40 joiners and cabinet-makers; 70 house-painters; and 100 watchmakers and jewelers. Before the anti-Semitic troubles of 1897–99 the Algiers Bureau of Charity assisted about 600 families; and 1,200 have been aided since.

At the head of the community are a consistory and a grand rabbi, the latter being appointed by decree of the president of the French Republic on the recommendation of the Central Consistory of Paris. There are, in addition, a considerable number of native rabbis and of minor officials, appointed by the consistory and paid by the community, and six honorary officials called *gizbarim*. Algiers has nineteen synagogues, of which six are official and thirteen private. The oldest of the former was founded in 1866; of the latter, nine existed before the conquest, the remainder being of comparatively recent establishment. Among the rabbis at Algiers before the conquest, besides Barfat and Duran already referred to, may be mentioned Judah Ayyas, Moses ben Isaac Meshiḥ, Ibn Ḥayyim, Joseph Azubib, and Nehoraï Azubib. Its native rabbis included Isaac ben Samuel, David Zaïs, Ẓemaḥ Duran, Judah Amar; and among its grand rabbis sent from France were Michel Weil, Lazare Cohen, Abraham Cahen, Isaac Bloch, Moïse Weil, and Abraham Bloch.

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W. MA.

ALGUADEZ (אלגואדריש, אלגודריש), **MEIR B. SOLOMON**: A Castilian court physician and chief rabbi of the fifteenth century; exact dates of birth and death unknown. He was presumably related to Don David Alguadez, a brother-in-law of the treasurer of Portugal, Don Juda, and to Salomon Alguadez, who lived in Peralta, in Navarre, in the year 1414; perhaps also to Abraham Alguadez, who resided in Vitoria in 1461. According to Zacuto, Meir Alguadez studied the Talmud at Toledo under the direction of Judah b. Asher, and also devoted himself to the study of medicine, which he followed as a profession. He "wandered from town to town, from land to land," though his residence was at the court of the king of Castile. Because of his skill, and of the successful cures he had effected, the king appointed him his body-physician. He enjoyed such favor with King Henry III. that he was made chief rabbi of all the Jewish communities in Castile. He ranked among the most influential men of his time. Salomon ha-Levi of Burgos, who, as Paul de Santa Maria, or Paul de Burgos, became bishop of Cartagena about 1393, addressed to him a Hebrew satire on the festival of Purim, and received in rejoinder the satirical letter entitled "Be not like thy fathers!" (אל תהי כאבותיך), which had been written by PROFIAT DURAN, who had been forced to undergo baptism in 1391, but soon after publicly returned to Judaism.

Meir Alguadez was always on the alert to defend Judaism and Jews, and was so highly esteemed by the Jewish communities of Castile that on his death they exhibited their gratitude by exempting from all communal taxation his widow, Bathsheba, and his daughter, Luna, who had married Don Meir ibn Alfakar of Toledo.

Though much occupied in other ways, Meir Alguadez found time for literary work. At the instance of his patron, Benveniste ibn Labi, of Saragossa, he translated "Aristotle's Ethics" from the Latin of Boëthius into Hebrew. He intended in the same manner to make Aristotle's "Œconomica" accessible to his coreligionists. About 1400 he wrote a number of prescriptions for various diseases, to which his pupil, Joseph, added others, and which the historian, Joseph ha-Kohen (Genoa, 1546) translated from Spanish into Hebrew under the title "Meḳiẓ Nirdamim," but did not publish. The translation of the "Ethics" was published by Isaac Satanow (Berlin, 1790).

Nothing definite is known concerning the last years of Don Meir Alguadez. The accusations that he poisoned the weakly and long-suffering King Henry III., or that, influenced by Paul de Burgos, he caused the desecration of the host, and being brought to torture, confessed it and was barbarously executed, were long ago characterized by the Spanish historians themselves as mere fables. Don Meir probably died before 1413, the date of the disputation at Tortosa; had he been alive, he would certainly have been present.

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M. K.

ALGUM or **ALMUG**: A tree, the identity of which is uncertain. Jastrow, "Dict." *s.v.*, suggests that it may be coral-wood; others, that it may be brazil-wood (so Kimḥi) or red sandal-wood. The name "Almug" (I Kings, x. 11) is said by some authorities to be a corrupted form or transposition of "Algum" (II Chron. ii.).

According to I Kings, x. 11 and II Chron. ix. 10, 11, the Almug was imported from Ophir; while, according to II Chron. ii. 8, algum-trees were obtained from the Lebanon mountains. The latter statement increases the difficulty of identification. Unless the words "out of Lebanon" be regarded as a gloss, the simplest solution seems to be that Algum and Almug were originally two different trees—as already suggested by Celsius—which have been confused with one another. Its wood was used by Solomon in his building operations, more particularly for terraces, stairs, and balustrades; it served also for making harps, psalteries, and other musical instruments (see the commentaries of Thenius, Keil, Kittel, and Benzinger on the Biblical passages in question and Talmudic and Midrashic references in Jastrow, *l.c.*). See Perles, in "Monatsschrift," xxxviii. 135.

G. B. L.

ALḤADIB (**Alchadib**, חארב, חארף, חרב, אחרב, "Jew. Quart. Rev." x. 530 = hunchback): Name of a family of which representatives are known from the beginning of the fourteenth to the end of the seventeenth century. The following list includes the more important members:

Abraham ben Solomon Alḥadib: Judge in Corfu in 1530.

Eliakim Alḥadib: Lived in Lepanto, seventeenth century.

Ezra ben Solomon Alḥadib: Venice, 1607. Samuel Aboab addressed a letter to him in 1647.

Ḥayyim Alḥadib: In the seventeenth century, who, according to Sambari's "Chronicle" (Neubauer, "Mediæval Jewish Chronicles," i. 140), composed an index "Meḳor Ḥayyim" to the Scripture passages found in homiletic works.

Isaac Alḥadib: Lived in the seventeenth century, in Cairo; mentioned by Sambari (*l.c.*, p. 162, two lines from bottom of page).

Isaac ben Solomon ben Ẓaddiḳ Alḥadib: An astronomer of note, in Castile (1370), in Sicily (1396–1429 ?), a pupil of Judah ben Asher and follower of Samuel Ẓarẓa. He composed a work on chronology called "Oraḥ Selulah" (Plain Way), in which he follows Al-Rakkam, the authority for astronomers in Tunis. He adds four tables taken from Al-Battani and one from Al-Kammad. According to a manuscript in private hands, he wrote also אגרת כלי חמדה (Letter on Desirable Instruments), in which he speaks of the instruments which he had invented in Sicily. According to Steinschneider, this is not the same as his work כלי הממוצע (Planimetrical Instruments). He wrote also a treatise on theological terminology. According to Buxtorf, he was the author of "Leshon ha-Zahab" (Golden Tongue) on the weights and measures mentioned in the Bible. Finally, he is the author of a hymn on Esther—giving his own full name in acrostic—as well as of an addition to the poem with which Moses Handali opened his commentary on the Hebrew translation of Al-Fergani's astronomy. (See Steinschneider, "Munich Catalogue," p. 92; 2d ed., p. 256; "Hebr. Uebers." pp. 550, 556; "Hebr. Bibl." vii. 112; Zunz, "Z. G." p. 536.)

Jacob ben Moses Alḥadib: Lived in 1442; the writer of "Codex de Rossi, No. 950."

Johanan Alḥadib: Lived in the sixteenth century.

Judah Alḥadib: Lived in 1566, in Lepanto.

Menahem Alḥadib: Lived in the first half of the sixteenth century, in Arta.

Menahem ben Samuel Alḥadib: Lived in the sixteenth century, in Safed.

Moses ben Isaac Alḥadib: Lived in 1560; judge at Patros.

Samuel Alḥadib: Lived in the beginning of the fourteenth century.

Samuel Alḥadib: Lived in the second half of the sixteenth century, in Safed.

Solomon ben Menahem Alḥadib: Lived in 1543, in Venice.

Solomon ben Samuel Alḥadib: Died of the plague while still young, in 1349.

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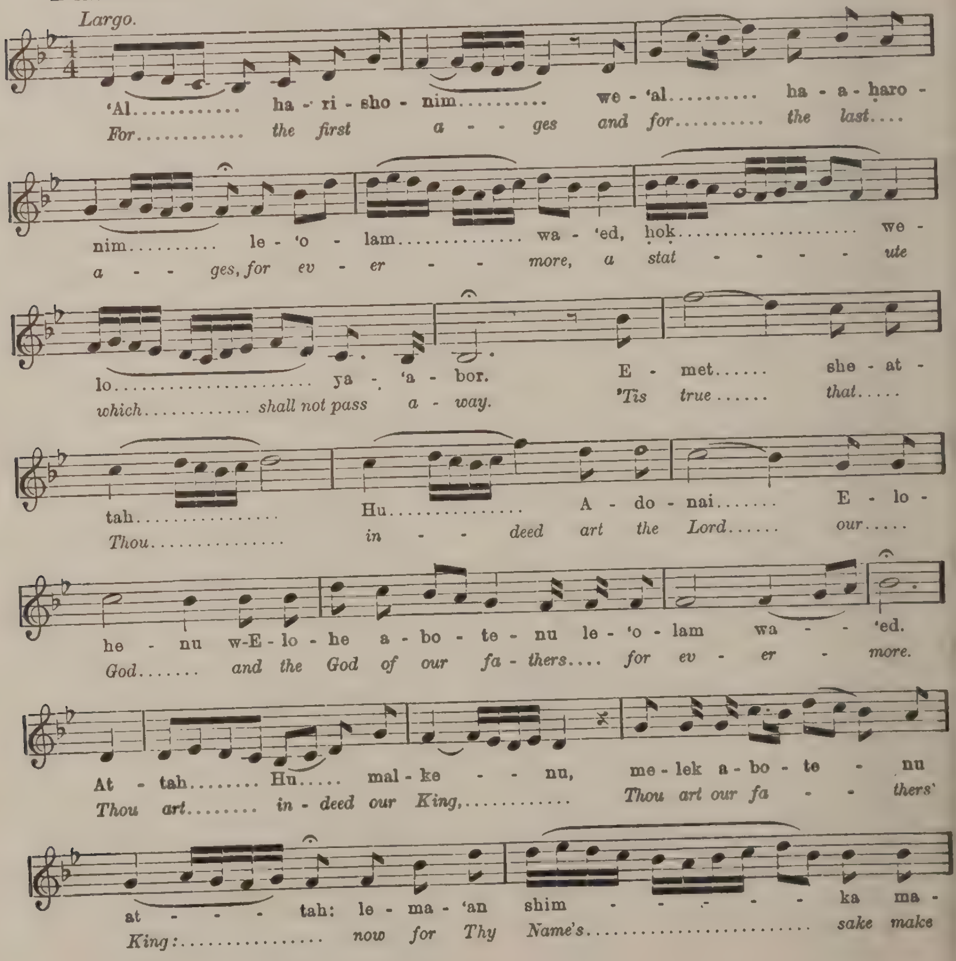
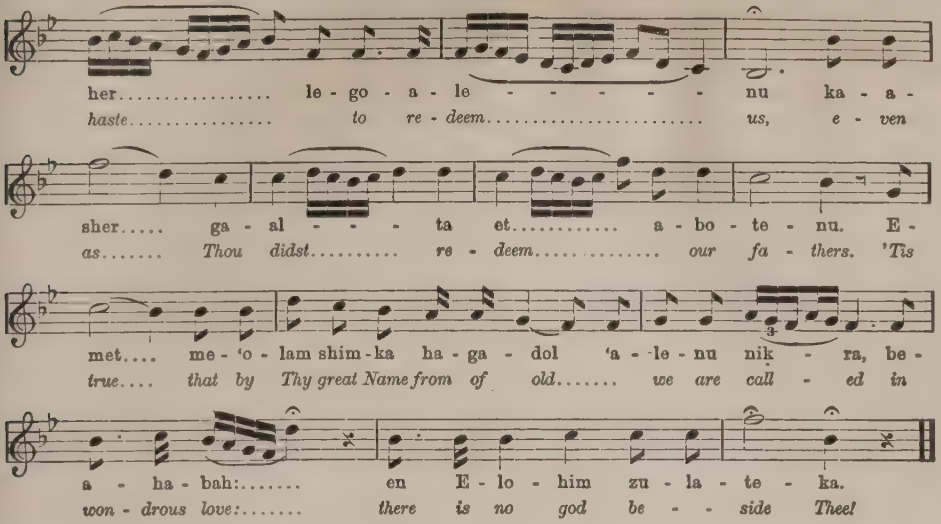
G.

'AL HA-RISHONIM (על הראשונים): A passage in the Morning Prayer coming between the Shema' and the 'Amidah. In the Northern rituals a variant is substituted on the festivals and special Sabbaths when the piyut termed "Zulat," from the concluding word of the passage, "Zulateka," is introduced. In honor of the occasion, the passage

'AL HA-RISHONIM (A)

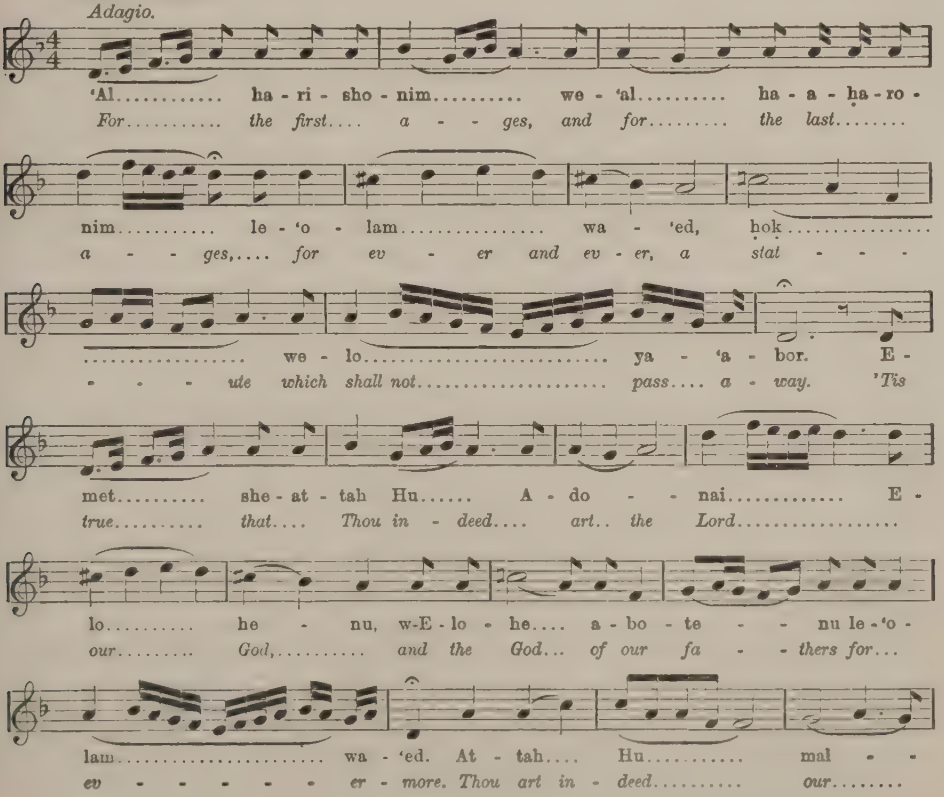
Passover.

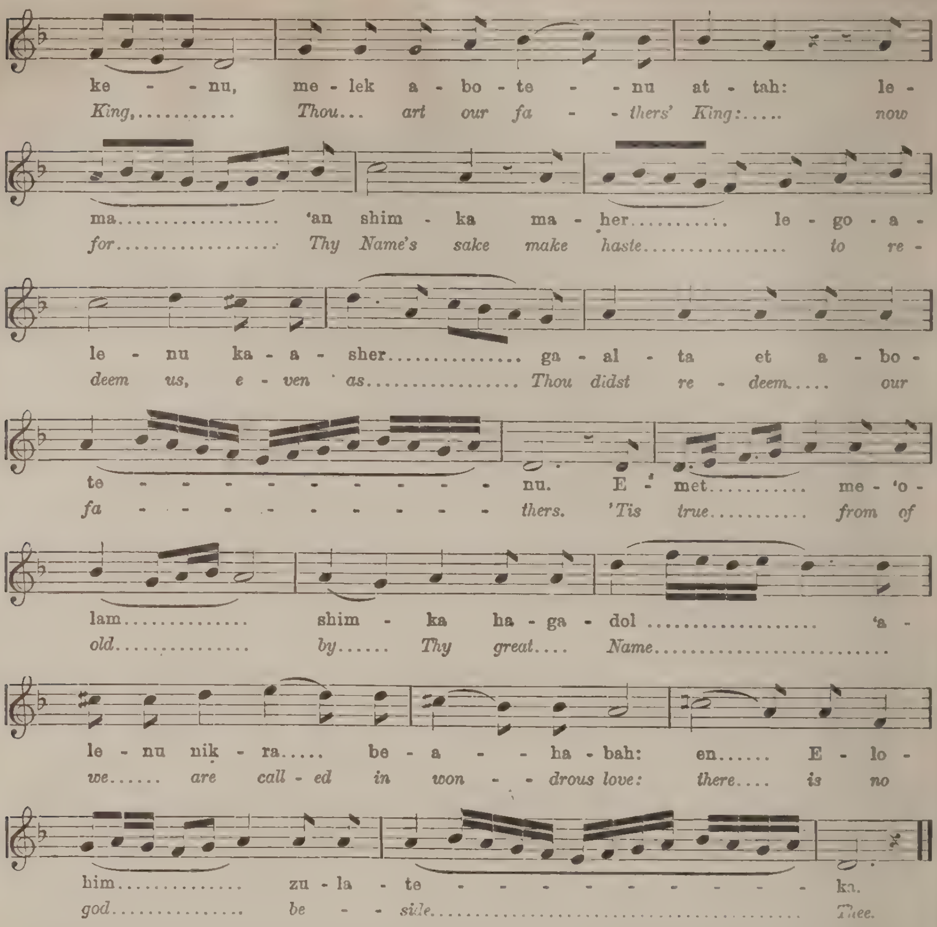

Largo.
'Al............ ha - ri - sho - nim.......... we - 'al.......... ha - a - ḥaro -
For............ the first a - - ges and for.......... the last....
nim.......... le - 'o - lam............. wa - 'ed, hok.................... we -
a - - ges, for ev - er - - more, a stat - - - - - ute
lo..................... ya - 'a - bor. E - met...... she - at -
which............ shall not pass a - way. 'Tis true...... that.....
tah................ Hu............... A - do - nai....... E - lo -
Thou............... in - - deed art the Lord...... our.....
he - nu w-E - lo - he a - bo - te - nu le - 'o - lam wa - - 'ed.
God....... and the God of our fa - thers.... for ev - er - more.
At - tah........ Hu..... mal - ke - - nu, me - lek a - bo - te - nu
Thou art........ in - deed our King,............ Thou art our fa - - thers'
at - - - tah: le - ma - 'an shim - - - - - - ka ma -
King:................. now for Thy Name's......................... sake make


her................ le - go - a - le - - - - - - nu ka - a -
haste................ to re - deem...................... us, e - ven
sher..... ga - al - - - ta et........... a - bo - te - nu. E -
as....... Thou didst.......... re - deem............... our fa - thers. 'Tis
met.... me - 'o - lam shim - ka ha - ga - dol 'a - le - nu nik - ra, be -
true.... that by Thy great Name from of old....... we are call - ed in
a - ha - bah:....... en E - lo - him zu - la - te - ka.
won - drous love:....... there is no god be - - side Thee!

'AL HA-RISHONIM (B)

'Omer time.


Adagio.
'Al............ ha - ri - sho - nim.......... we - 'al.......... ha - a - ha - ro -
For........... the first.... a - - ges, and for......... the last........
nim.......... le - 'o - lam................ wa - 'ed, hok................
a - - ges,.... for ev - er and ev - er, a stat - - -
.... we - lo........................... ya - 'a - bor. E -
- - - ute which shall not..................... pass.... a - way. 'Tis
met.......... she - at - tah Hu...... A - do - - nai............. E -
true.......... that.... Thou in - deed.... art.. the Lord..................
lo.......... he - nu, w-E - lo - he.... a - bo - te - - nu le - 'o -
our......... God,.......... and the God... of our fa - - thers for...
lam....................... wa - 'ed. At - tah.... Hu........... mal - -
ev - - - - - - er - more. Thou art in - deed.......... our........


ke - - nu, me - lek a - bo - te - - nu at - tah: le -
King,........... Thou... art our fa - - thers' King:..... now
ma.................. 'an shim - ka ma - her.......... le - go - a -
for.................. Thy Name's sake make haste................ to re -
le - nu ka - a - sher.............. ga - al - ta et a - bo -
deem us, e - ven as................. Thou didst re - deem..... our
te - - - - - - - - - - - nu. E - met.......... me - 'o -
fa - - - - - - - - - - - thers. 'Tis true.......... from of
lam.............. shim - ka ha - ga - dol .... 'a -
old............... by...... Thy great.... Name.........................
le - nu nik - ra..... be - a - - ha - bah: en...... E - lo -
we...... are call - ed in won - - drous love: there.... is no
him.............. zu - la - te - - - - - - - - - - ka.
god............... be - - side....................................... Thee.

"'Al ha-Rishonim" is chanted as an introduction to the piyut to some elaborate melody traditionally associated with the occasion. Three such melodies are widely known, one for Passover, the second for the other festivals, and the third for the Sabbaths of the 'Omer period. None of these melodies has any pretensions to antiquity, the material of construction, quoted partly from related sections of the service, being clearly traceable. But those for the Passover and for the 'Omer Sabbaths succeeding it may be quoted in juxtaposition to illustrate a principle underlying all the Jewish musical uses, in accordance with which the character, even the mode, of a melody varies rather according to the occasion on which it is to be chanted than according to the sentiment of the text. Here there is the grateful gaiety of the Passover melody in contrast with the plaintiveness of that for the later season of sad memories; the difference being obviously not suggested by the text, but by the historical associations of these two seasons of the Jewish year. F. L. C.

AL-ḤARIZI, JUDAH B. SOLOMON B. HOPHNI (surnamed **AL-ḤARIZI**): A celebrated Hebrew poet of the early part of the thirteenth century, who lived in Spain and traveled in the Orient. Neither the date of his birth nor that of his death is known. Possessing a masterly knowledge of Hebrew and Arabic, he seems to have been appreciated as a poet at home and on the various journeys he made to southern France. His disposition was a genial one; he loved what was witty and sparkling.

Translator.

His first introduction to the literary world was in the shape of a translation of the celebrated "Makamat" of the Arabic poet, Hariri of Bozra, in which, in inimitable style, he faithfully adhered to the sudden rimes and abounding quaint conceits of his original. But, while a master of witty poetry, he was a serious student as well, understanding and appreciating the value of such works as Maimonides' "Commentary on the Mishnah" and "Moreh Nebukim," both of which he likewise translated—the former only in part—from Arabic into Hebrew. In an evil hour for himself, he determined to travel to the Holy Land, as his distinguished predecessor, Judah ha-Levi, had done fifty years before. Unfortunately times had changed: Jewish poetry and the love for it had considerably declined since Ha-Levi had brought both to the highest pitch. This decline was not altogether without cause;

there were many poets in his days, though of far inferior rank; hence there was a certain indifference in the hearts of the former patrons of Hebrew literature. Al-Ḥarizi was made to experience this painfully on his travels: he received no such welcome as Judah ha-Levi had; and he plaintively deplored the passing of the bygone times when Solomon Gabirol, Judah ha-Levi, and Moses ibn Ezra gained such valuable rewards from the lovers of literature. He found the well-springs of liberality closed to him; and thus he sang:

> "The fathers of song, Salómo, and Judah,
> And Moses besides—all shone in the west,
> And rich men were rife then who purchased the pearls of their art;
> How sad is my lot now times are so changèd!
> The rich men have gone, and their glory hath set!
> The fathers found fountains—for me ne'er a fountain will start!"

The "Taḥkemoni."

But though his journey brought him disappointment and possibly suffering, it stimulated him to the production of his masterpiece, "Taḥkemoni." He gives the following account of its origin: Speaking of his previous work of translating Hariri, he says, "Thus I gave what was demanded—by the Andalusian rich commanded—and I brought home unto each Israelite—the work of that rare Ishmaelite." Leaving his home, he traveled eastward by sea; and then there dawned upon him the folly of having given his efforts solely to the translation of an Arabic author:

> "As if the word of the Lord of life—in Israel were no longer rife; like her of old—of whom we are told—'other vineyards I protected—my own, alas, that I neglected!'" (Cant. i. 6).

The Makama.

He therefore determined to write an original work in Hebrew (1218–20). He gave it the name of "Taḥkemoni," "the wise one" (?); see II Sam. xxiii. 8. As the "narrator" (see below) he selected Heman the Ezrahite, and as the "hero" of the narratives, Heber the Kenite. Although this was designed to be a wholly original work, he followed the model of his first favorite, Hariri, by adopting from him the peculiar form of the *makama*: that curious species of riming prose, with its desultory leaps and coincident assonances, its verbal quips and countless conceits. But what gave it exceptional zest for Jewish readers was Al-Ḥarizi's deft interweaving of whole Biblical sentences, the incongruity of which as to the circumstances described, but their witty fitness in their new application, could not fail to evoke a constant series of smiles in the scholarly reader who knew his Hebrew Bible well. The makama is quite an old and familiar form of Arabic poetry; as early as 1054, the Arabic poet, Aḥmad Abu al-Fadhl b. Husein, of Hamadan in Persia, composed several hundred makamas exactly in the style later adopted by Hariri. Concerning the makama, Kämpf says, "The Semites had no theater; but they had story-tellers, who related deeds and happenings in truly dramatic style." In this species of spoken drama, two personages were supposed to take part in constant dialogue: the hero who told of his doings, and the narrator who served as chorus to him, drawing him out, as it were, by interrogating him. Each episode described by the hero is the subject of a single makama (poem), and has no close connection with that which follows, but its rambling, riming prose is extended and diversified by the interpolation of smaller poems, in absolutely strict rhythm and rime, and generally of exalted strain. The manner of opening a makama may be understood from the following:

> "From Siddim's vale—to Chaldea's pale—went I—and when arrived—the thought revived—to try—all to see—that there might be—rising, growing—coming, going, of the worst and the best, east and west. As I strode on the road—one day I espied on—a stone—all alone—at the highway side—a stranger sitting—resting him. As befitting—I addressed him—aiming at interesting him—as travelers do—when a few—or two—chance to meet—in a country street. And I said, What cheer—neighbor dear?—Whence hast thou strayed—and what thy trade?—He said, From daring feat—to daring feat—as it chances—my roving pleasure ever glances.—A fox I chase—or run a race—with the mountain sheep; no hill too steep—or vale too deep—for me to pace. Said I, Tell me, since thou so much hast wandered—some wondrous thing that thou hast pondered. He answered," etc. ("Taḥkemoni," makama x., "The Chanticleer's Reproach").

The episodes of the "Taḥkemoni" cover a wide field of remarkable experiences, varying from a banquet given to him in an important city of Babylonia (where, as the guest, Heman [Al-Ḥarizi] tells of all the noble poets he has known in Spain) to a battle between Arabs "in the tents of Kedar," a debate between an ant and a flea, or a reproof by a village chanticleer escaped from the butcher's knife.

If any purpose can be said to underlie Al-Ḥarizi's work, more serious than the one he himself alleges, namely, the entertainment and refreshment of wearied minds, it may possibly be discerned, as Kämpf suggests, in his constantly implied reminders to wealthy men that they are bound to patronize and protect those that make scholarship their wealth and art their worth. His own experience gave point and pith to these admonitions. But if his own sufferings served likewise as the inspiration of his song, one feels gratified to learn from himself that the bow of constant hope shone steadily for him. As he himself says, in a verse commonly ascribed to him:

לו ענני שחק כעיני יזלו,
לא דרכה רגל אנוש יבשת,
אמנם דעו כי לא למי נח לבד
כי גם לדמעי נראתה הקשת.

> "If heaven's clouds should weep as my poor eyes have done,
> Then were for man on earth no path that still were dry;
> But know, that e'en for me, as erst for Lamech's son,
> With all this deluge stood a rainbow in the sky!"

His Criticisms.

Al-Ḥarizi's journey seems to have led him first to Alexandria, then to Palestine. In 1218 he was in Jerusalem, as he states in the twenty-eighth makama of the "Taḥkemoni." He mentions at the same time that it was in 1199—on the recapture of the holy city by the Mohammedans from the Christians—that the Jews were again allowed to live there. From Palestine his path led him to Syria, and there Damascus held him for a time. He has no high opinion of the Damascenes: they are "lovers of the wine-cup." Of one of the poets of the city he says that "when he a ditty writes or eke an ode—it sounds as if some pot or kettle did explode." Again, "they are nothing but shallow rimesters whose flow of eloquence or diction soon runs dry, sirs!" As a general thing, however, Al-Ḥarizi's opinions concerning his rivals, Jewish or non-Jewish, were always more vehement than just (see AWANI). Whether he visited Greece or not is not clear: he has no respect for Grecian poets, who, he says, "mingle roses and thorns" (of style) promiscuously. From the superscription of the last makama, it appears that in 1204, the year Maimonides died, he was back again in Toledo; but there is no intimation of his fate thereafter.

A remarkable illustration of his verbal dexterity may be mentioned: it is in the eleventh makama of the book which is entitled "Maḥberet Shirah bat Shalosh Leshonot" (The Song of the Three Languages). It contains an interpolated poem, twenty-three lines long, every line of which is written one-third in Hebrew, one-third in Arabic, and one-third in Aramaic.

The Arabic portion rimes with the Hebrew throughout; the Aramaic portions have one rime, and that a two-syllabled one, maintained throughout the whole poem.

Al-Ḥarizi seems to have been a man of brilliant qualities, but a prey possibly to his impatience due to his trials and sufferings. Many of the better poems—those interpolated in the various makamas—betray a height of noble feeling which marks the true man of sentiment. Of his merits as a master of Hebrew versification there can be no doubt. Abraham b. Isaac Bedersi (end of the thirteenth century), in his "Ḥereb Hamithapeket" (Flaming Sword), mentions him together with Gabirol, Ibn Ezra, and Judah ha-Levi (Zunz, "Z. G." p. 463). The poet Immanuel of Rome speaks in the preface to his "Maḥberot" (Makamas), with reverence of him who wrote poetry and composed parables "diverse each one from the other," such as "the ancients knew not"; and he placed his poems, "taken with his sword and with his bow," in the names of other men, although he alone composed them; in the name of Heber the Kenite . . . thus he took in his hand "the rod" of his intelligence and "therewith performed the miracles." (The words in quotation-marks are Biblical phrases, in the mosaic style of writing then prevalent among Hebrew scholars.) In his twenty-eighth makama, he places Al-Ḥarizi in paradise, in the choice company of Maimonides and Mattathias, the high priest of the Hasmoneans.

The following is the list of his writings:

Original works: (1) Commentary on Job (Zunz, p. 213); (2) the "Taḥkemoni"; (3) "Sefer 'Anaḳ" (The Necklace), an imitation of Moses ibn Ezra's work of the same name (Zunz, in "Allg. Zeit. d. Jud." 1839, p. 388); (4) a small work, "Sefer Goralot" (Book of Lots); (5) "Refuat Gewiyah" (Healing of the Body), a poem on dietetics (Steinschneider, "Monatsschrift," 1846, p. 279; Zunz, "Z. G." p. 213); (6) an introduction to the Hebrew language (see Neubauer, "Notice sur la Lexicographie Hebraique," p. 208).

Translations: From the Arabic—(1) Maimonides' Mishnah Commentary: "Zera'im." (2) Maimonides' "Moreh Nebukim"; published by L. Schlossberg, London, 1851, with notes by Scheyer. (3) Makamat Al-Hariri (Hariri's Makamas), under the Hebrew title "Maḥberot Ithiel," ed. Chennery, London, 1872. From the Greek—(4) Aristotle's "Ethics" and "Politics"; reprinted in Leipsic, 1844. Graetz (*l.c.* note) mentions likewise (5) a translation of an essay by Galen against speedy interment, and (6) of a gynecological treatise by Sheshet Benveniste ("Segulah le-Harayon"; see also Kämpf, ii. 26); and (7) "Sefer ha-Nefesh" (Book on the Soul), also ascribed to "Galen, the prince of physicians," but translated from the Arabic (published by Jellinek, Leipsic, 1852). (8) "Musare ha-Filosofim" (Dicta of the Philosophers), done from Greek into Arabic by Ḥonain ben Isaac (but see H. Derenbourg, "Melanges Weil," Paris, 1898).

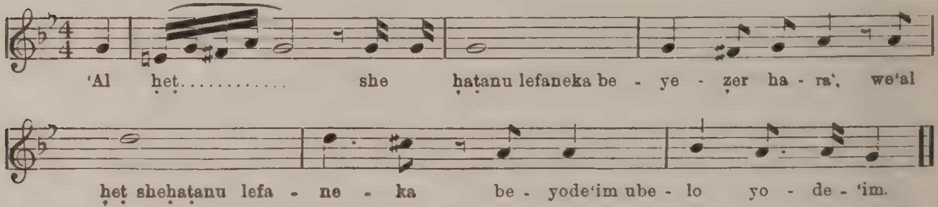
BIBLIOGRAPHY: The fullest and best appreciation of Al-Ḥarizi is in Kämpf's *Nicht-Andalusische Poesie Andalusischer Dichter*, Prague, 1858; *Allg. Zeit. d. Jud.* 1837, Nos. 81, 86; 1838, No. 7; Krafft, *Jüd. Sagen*, Ansbach, 1839; *Literaturblatt des Orients*, 1840, Nos. 9, 11, 12, 13, 14; Lebrecht, *ibid.* 1845, p. 43; Zunz, *Z. G.* pp. 213 *et seq.*; Dukes, *Ginze Oxford*, 1851; *Monatsschrift*, 1846, p. 279; Grätz, *Gesch. d. Juden*, vii. 83; Steinschneider, *Hebr. Uebers.*, see index. The *Taḥkemoni* has been frequently edited: Constantinople, 1540, 1583, Amsterdam, 1729, Vienna, 1845, Berlin (part only), 1845, by Lagarde in 1883, Kaminka, 1899; but on this last, see adverse criticism in *Zeit. f. Hebr. Bibl.* iii. and iv. The Berlin edition (1845) was made by Kämpf, who revised, annotated, and vocalized the text, and translated it into German. A French translation was made by Carmoly (Brussels, 1843-44). Some portions of the *Taḥkemoni* were translated into Latin by Ure (London, 1772); into French by Silvestre de Sacy (Paris, 1833); and into English by F. de Sola Mendes in *Jew. Chron.* London, 1873. For Al-Ḥarizi's contribution to the liturgy, see Zunz, *Literaturgesch.* p. 471; concerning his journey, see Kaminka, in *Monatsschrift*, 1900, pp. 217-220.

F. DE S. M.

'AL ḤEṬ (על חטא): The longer confession of sin (*Widdui*), each sentence of which begins with the formula, "Forgive us for the sin we have committed before Thee in . . ." the particular sins then being enumerated in alphabetical order. In the Sephardic usage, only one sin is mentioned for each letter, but among the Ashkenazim two sins are enumerated under each, the formula for the second being, "And for the sin," etc. This confession is inserted in each "'Amidah" of the Day of Atonement and its repetition, with the exception of the closing prayer, "Ne'ilah." Among the Sephardim an abbreviated form is used in the repetition. According to northern custom the confession is chanted at length in a minor key, and is broken into four sections by the prayer, "For all these, O God of forgiveness, forgive us, pardon us, grant us remission!" The interruption is marked by the employment of a special chant for the preceding couplet, the same strain being elsewhere used in the penitential prayers, and, singularly enough, also for the responsive formula inviting the company at table to join in the grace after meals. The music is as above.

F. L. C.

'AL ḤEṬ


'Al ḥeṭ........... she ḥaṭanu lefaneka be - ye - ẓer ha - ra', we'al
ḥeṭ sheḥaṭanu lefa - ne - ka be - yode'im ube - lo yo - de - 'im.

ALI B. ABRAHAM AL-TAWIL: Karaite scholar; flourished at Ramleh, Egypt, in the twelfth century. He was the author of a commentary on the Bible, no longer extant. Indeed, his very name remained unknown until recently, when it was brought to the attention of scholars by the publication, by G. Margoliouth, of Al-Hiti's chronicle, which mentions Ali among the Karaite doctors of the twelfth century.

BIBLIOGRAPHY: Margoliouth, in *Jew. Quart. Rev.* ix. 434.

I. B.

ALI HA-LEVI BEN SOLOMON: Gaon; head of the academy at Bagdad in the first half of the twelfth century. His name occurs in an old Arabic responsum (Harkavy, "Responsen der Geonim," p.

186), also in "The Itinerary of Benjamin of Tudela" (ed. Asher, pp. 77 *et seq.*; and in Sambari, ed. Neubauer, "Med. Jew. Chron." i. 123), where he figures as the master of David al-Roi, the clever pseudo-Messiah, whom, under the name of ALROY, Disraeli has made the hero of a romance (compare Grätz, "Gesch. d. Juden," 2d ed., vi. 269 *et seq.*). Ali was probably the father of SAMUEL HA-LEVY, who also presided over the college at Bagdad, and who, though at first a friend of Maimonides, in the year 1190 in an open letter attacked the latter's doctrine regarding resurrection.

As to the orthography of the name, some writers render it "Eli" (Asher, *ib.* English translation, p. 122; Harkavy, "Zeit. f. Hebr. Bibl." ii. 125), which is preferred by Steinschneider ("Jew. Quart. Rev." xi. 484), while others have it "Ali" (Epstein, "Monatsschrift," xxxix. 512; Poznański, "Rev. Ét. Juives," xxxiii. 310; Kaufmann, *ib.* xvii. 304).

A poem addressed to Ali, the head of an academy, probably at Bagdad, on the occasion that his son, called Safi al-Din Joshua, had finished the Torah at the synagogue, was published by Steinschneider ("He-Ḥaluẓ," 1856, iii. 151 *et seq.*) and has been thought to refer to the subject of this article (compare Kobak's "Jeschurun," Hebrew part, iv. 92, note). The same poem, however, has now been found again by Steinschneider in an anonymous Hebrew diwan which is contained in a manuscript bought in the Orient by E. N. Adler ("Jew. Quart. Rev." xii. 115 *et seq.*, and 202). The diwan points to the early part of the thirteenth century as the date of its author, and contains two other occasional poems addressed to Ali, who, therefore, can not be identical with the gaon of the preceding century. This, moreover, is confirmed by the fact that in an earlier poem ("Diwan Adler," No. 6) the poet appears to have lamented the death of a daughter of the gaon Samuel ha-Levi, who, as mentioned above, succeeded Ali b. Solomon in the presidency of the academy. It is quite likely, therefore, that the Ali eulogized in the diwan, which speaks of him as "a descendant of the Geonim" (No. 179, vs. 7 and 9), was the son of Samuel and grandson of the first Ali, and that he succeeded his sires in the exalted office which Samuel, in particular, had invested with great dignity.

BIBLIOGRAPHY: Geiger's *Jüd. Zeit.* v. 89; *Literaturblatt d. Orients*, vi. 739; Steinschneider, *Cat. Bodl.* cols. 1902 and 1915; idem, *Jüd. Liter.*, in Ersch and Gruber, *Encyklopädie*, xxvii. 395, note 18.

H. G. E.

ALI IBN SAHL IBN RABBAN AL-TABARI (ABU AL-ḤASAN): Physician and writer on medical subjects in Irak about the middle of the ninth century; born in Taberistan. His father, Sahl, was well known as an astronomer and mathematician. For a time Ali lived at Rai, where Mohammed al-Razi was his pupil in medicine. From Rai he went to Samarra, and for some years acted as secretary to Mazyar ibn Ḳarin. He became a Mohammedan through the efforts of the Abbassid calif Al-Mu'taṣim (833–842), who took him into the service of the court, in which he continued under Al-Mutawakkel (847–861). Ali wrote the following works: (1) "Firdaus al-Ḥikmah" (Garden of Wisdom), called also "Al-Kunnash," a system of medicine in seven parts; (2) "Tuḥfat al-Muluk" (The King's Present); (3) a work on the proper use of food, drink, and medicines; (4) "Ḥafth al-Siḥḥah" (The Proper Care of Health), following Greek and Indian authorities; (5) "Kitab al-Ruḳa" (Book of Magic or Amulets); (6) "Kitab fi al-Ḥijamah" (Treatise on Cupping); (7) "Kitab fi Tartib al-'Ardhiyah" (Treatise on the Preparation of Food).

BIBLIOGRAPHY: The chief authority is Al-Nadim (about 913-936), in his *Fihrist*, ed. Rödiger, i. 296, from which are drawn the notices in Al-Ḳifṭi, ii. 141, and in Ibn Abi Oseibia, ed. Müller, i. 309. Compare Leclerc, *Hist. de la Médecine Arabe*, i. 292; Wüstenfeld, *Gesch. der Arabischen Aerzte*, No. 55, p. 21; Brockelmann, *Gesch. der Arabischen Lit.* 1898, i. 231; Steinschneider, *Jew. Lit.* p. 194, and especially *Z. D. M. G.* liv. 46, where other authorities are cited; Grätz, *Gesch. d. Juden*, v. 224. An extract from the "Firdaus" is given by Schreiner, in *Monatsschrift*, xlii. 462.

G.

ALI SULAIMAN. See DAVID OF FEZ.

ALIBI (literally, "elsewhere"): A form of defense by which the accused undertakes to show that he was elsewhere when the crime was committed. Such a defense could of course be made in the criminal procedure of the ancient Jews: for witnesses were admitted for the defense as well as for the prosecution; and the rules concerning the competency of witnesses and the mode of examination were pretty much the same for the witnesses on either side. It is therefore needless to speak here about the Alibi of the accused. But there is another kind of Alibi which is peculiar to the Talmudic law, dealing as it does with the presence or absence of the witnesses of an alleged crime from the place where it was committed. It is drawn from the passages about the "plotting witnesses" (עדים זוממים): "If an unrighteous witness rise up against any man . . . then shall ye do unto him as he has thought [plotted] to do unto his brother" (Deut. xix. 16–19, R. V.).

The law against the "plotting witness" applied to civil as well as to criminal cases. The underlying principle is thus set forth in Mishnah Makkot, i. 4:

The Plotting Witness.

> "Witnesses are not 'plotters' unless they are confuted as to their own persons. How is this? Suppose they say, 'We testify against such and such a man that he has killed somebody.' Now, if others should say to them, 'How can you say so? for the murdered man [or the supposed murderer] was at the time of the deed in our company at such and such a place.' This would not prove them 'plotters.' But if the opposing witnesses say: 'How can you testify so, seeing that you were with us on that day at such and such a place?' This proves them 'plotters'; and upon such testimony they may be put to death."

Two witnesses, being required to prove any fact, were called a set (כת); three witnesses were no more than a set (*ibid.* 7); and a new set of witnesses was deemed sufficient to refute the former set and to convict them of "plotting," provided they could prove an Alibi as to the two or three witnesses of the prosecution. But if these were at different places, the absence of each from the place where the disputed act occurred must be testified to by at least two witnesses.

Effect of Contradictory Testimony.

As to the casuistry of a case in which more than three witnesses (that is, more than one set) had testified, or in which one of the original witnesses was found to be disqualified by kinship or bad character, the balance of opinion is that the same set of counter-witnesses could refute and brand as plotters any number of original witnesses as they came up in separate sets.

The case is also put, in which witnesses (the first set) against the accused are branded as plotters by a second set, and those of the second set are exposed in like manner by a third set; that thereupon the man originally accused and the second set of witnesses would be punishable, and the first witnesses would stand justified. This process, following the opinion adopted in the Mishnah, may be continued indefinitely, as long as no execution of judgment has taken place. To this rule, however, R. Judah objects, on account of the mischief that would result from such encouragement of informers (*ib.* 5).

The Sadducees maintained that the false witnesses could not be punished until the sentence against the original defendant was carried into effect; but the

Pharisaic sages pointed to the words of Scripture, "as he had thought [plotted] to do"; not "as he did." However, any procedure against the plotting witnesses is to take place only after the defendant has been condemned; which rule is drawn from the words of Scripture, "soul for soul," the defendant being deemed dead when he is condemned.

Punishment of Plotting Witnesses.

In case the accused has been actually put to death upon false testimony, the plotters can not be punished; but when the judgment is only for stripes, or for money, or property, the execution of the judgment does not bar a prosecution of the plotters (Maimonides, "Hilkot 'Edut," xx. 2). Still, in all such cases the convicted plotters are rendered infamous, and can never be witnesses thereafter (*ib.* 1). It does not follow, however, that witnesses proving the absence of the witnesses for the prosecution from the *locus in quo* should not be heard at the trial, in a manner similar to other witnesses for the defense.

The punishment to be inflicted upon plotting witnesses when the defendant is condemned to death is distinct enough; but when he is condemned to exile in one of the cities of refuge for involuntary manslaughter, it does not suffice to send the false witnesses to the city of refuge: they must on the contrary be punished with stripes, on the ground that every offender against "thou shalt not" (negative commands) is thus punished, unless a different punishment is pronounced and is practicable.

An analogous case occurs where witnesses denounce a man of the priestly line as being the son of a divorced woman, which would render him unfit for the priestly function. In this case there can be no retaliation in kind, and the witnesses must be flogged (Mak. i. 1).

Indemnity.

Again, if the false witnesses testify that the defendant's ox has killed a human being, or that some one is a Jewish bondman, or has by theft incurred the penalty of being sold into bondage—they are flogged: such is the tradition (Mak. 2*b*). The words of Scripture (Deut. xix. 21), "eye for eye, tooth for tooth, hand for hand, foot for foot," offer no difficulty; for as this law was in other cases carried out by the award of a money-compensation, the judgment rendered on the testimony of the plotting witnesses for the loss of an eye, a tooth, a hand, or a foot, would be a judgment for money simply. In case the false witnesses are condemned to make good in money the amount of an unjust judgment, they are not punished with stripes; the rule being that "those who pay do not suffer stripes." The plotting witnesses pay between them only once the sum which the party against whom they testified would have lost by their falsehood (Mishnah Mak. i. 3, Gem. 5*a*).

In some civil cases it is not so plain how much injury would result from an unjust judgment; and here it seems that the sages felt the necessity for a calculus of probabilities. The Mishnah (Mak. i. 1) formulates these cases (of witnesses found guilty of "plotting"):

"We testify against N. N. that he has divorced his wife and has not paid her her jointure (*ketubah*). But [it is objected], will he not some day have to pay her that jointure? [Answer:] The judges should estimate how much a man is willing to pay of the given amount in acquittance of a jointure (inasmuch as it is payable only when the wife is widowed or divorced; while if she dies before the husband, no claim exists, since he is her heir). Or: We testify against N. N., that he owes A. a thousand zuz [$160] payable in thirty days (while in fact he owes him this sum payable in ten years). The judges should estimate how much a man will give to retain the money in his hand for ten years rather than for thirty days."

Such questions are often answered in modern times by life-tables, dower-tables, and, generally speaking, by the calculation of compound interest; but the Hebrew judges of early days had neither the statistical nor the mathematical elements on which to base their calculations. They had to guess as best they could. L. N. D.

ALIENATION AND ACQUISITION: The act of causing a thing to become the property of another—Alienation—is, in Roman and English law, the general term under which the change of title by gift, sale, or barter is treated. The rabbinical law looks at the transfer of property from the standpoint of the new, rather than of the old, owner: not from the view-point of him who alienates or parts with a thing, but of him who acquires ownership in it. The distinctions of the Mishnah and the discussions of the Talmud apply to *ḳinyan* (Acquisition). Acquisition is brought about in different ways, according to the nature of the thing to be acquired—a slave, land, a commodity, or a claim. As the old owner's title ceases at the same moment that the new owner's title begins, the Talmudic law of Acquisition covers the same ground as that of Alienation in the jurisprudence of more modern times. The leading maxims on Acquisition are given by the Mishnah in the first chapter of the treatise "Ḳiddushin" (Betrothals), which, beginning with the modes in which the right to a wife may be acquired, goes on to show how other rights are acquired,—for example, to a Jewish servant, a Canaanitish servant, a slave, land, etc.—and then how title is acquired in domestic animals, and other chattels (Ḳid. iv. 1). For the law touching commodities, and more especially for different kinds of currency, Baba Meẓi'a, iv. 1-2, must be consulted. Setting aside the cases of the Hebrew bondman and bondwoman, who can not be transferred to another master, and omitting also the means by which the "Canaanite bondman" may obtain his freedom, the following general rules are given:

Modes of Acquisition.

A bondman is acquired by the payment of money, by deed in writing (*sheṭar*), or by taking possession (*ḥazaḳah*) (Ḳid. i. 3). Animals are acquired according to their nature, by delivery to the purchaser, or by his removing or lifting them. The term most commonly used is *meshikah* (pulling, moving); and this is elsewhere applied to other movables (*ib.* 4). Things of value "bound by debt" (*aḥarayut*)—that is, land or things attached to the soil—and slaves are acquired by payment of money, by a written deed, or by taking possession (*ib.* 5). Other things, *i.e.*, movables, are in themselves acquired only by bodily removal; but they may be made an incident or accessory to land or immovables, and will then pass with these when the land or immovable thing is acquired as above (*ib.*). As a general rule, in the case of barter, when one thing of value becomes the price of another, the Acquisition of one immediately changes title in the other (*ib.* 6). But (see Acceptance) mere words of assent, though spoken by seller and buyer, or by donor and donee, in the presence of witnesses, have in themselves no force whatever.

The Alienation of land (*ḳarḳa'*) is to be considered first. Whatever is attached to the ground is treated as land, except ripe fruits (such as grapes), which may be sold separately in the same manner in which movables are alienated. The Acquisition of

Acquisition of Land.

land by the payment of money or by taking a written deed is derived by the Talmud from the incidents related in Jer. xxxii., especially in the 44th verse: "Men shall buy fields for money, and subscribe the deeds and seal them." It may be remarked that in Talmudic language the sealing of a written document (*sheṭar* or *geṭ*) means neither more nor less than the subscription by the witnesses. No "sealing" of the deed of conveyance, however, is required in any of the passages of the Mishnah or Baraita which treat of such deeds; though such attestation is contemplated sometimes (see Priorities). While the proceedings described in Jer. xxxii. 9–14 imply a custom of leaving a copy of a deed for land at some public or secret place (a custom equivalent to the modern law of recording deeds), the Talmud shows only slight traces of this useful institution; and these point to Roman influence (Ḳid. iv. 5; Yer. M. Ḳ. ii. 81*b*; Giṭ. 44*a*; Tosef., B. B. viii. 2; see Jastrow, "Dict.," under the words ארכי and ערכי).

It seems that while a deed is always sufficient to complete a gift of land, it is not sufficient of itself to close a sale of land until the price is paid, except in a case in which the owner "sells land on account of its badness"; that is, in order to get rid of it, and is therefore willing to risk the buyer's solvency rather than give him time to reconsider. Neither the Talmud nor the later standards undertake to define what is meant by a sale of land on account of its badness. But where the seller, upon giving a deed of conveyance, takes a bond for the whole purchase-money, or for the unpaid part; or when he states in the deed that he has received such a part and remains a creditor for the balance, he shows that he does not insist on cash in hand, and the sale stands, no matter how long the payment is withheld (Ḳid. 26*a*; B. M. 77*b*, *et seq.*). But a partial payment of the purchase-money, unless it be expressly stated that the rest is held over by the buyer as a loan, with or without a written conveyance, entitles the purchaser only to a proportionate share of the land. This share is taken from the most desirable parts (*'iddit*), or from the least desirable parts (*zibburit*), according as the seller or the buyer demands the rescission; he who declines to carry out the contract has the "lower hand" (*ib.* 77*b*). When the seller, after receiving part of the price, continues to dun the buyer for the rest, it is proof that he does not consider the transaction closed, except in the case already mentioned, where he has sold the field on account of its badness (*ib.*).

The Tosafists on this passage remark that in the practise of their time these distinctions were dropped, and that dunning for the price does not defeat the sale. But the great standard works, such as that of Maimonides and the "Ḥoshen Mishpaṭ," maintain the rule about the seller who, in the words of the Talmud, "goes out and in" after his money.

Modes of Possession.

Payment of the purchase-money is sufficient by itself to bind both parties, but only in countries in which it is the custom not to write deeds for the transfer of land: where the custom requires such a deed the money payment alone is insufficient (Ḳid. 26*a*). But the taking possession by the purchaser seems to be a full substitute for the writing of a deed. When possession is taken in the grantor's presence, his consent is implied; otherwise he must have given leave by such words as, "Take possession and acquire." Closing a fence or making a gap in it—no matter how small—or widening a gap, with a purpose of improving, or locking up a house, is an act of possession; and where the grantor delivers the key of a house, or the bucket of a cistern, which he has sold, such delivery is an authorization to take possession (Mishnah B. B. iii. 3, Gem. 52*b et seq.*). Walking up and down over a field does not secure possession of it; but where a footpath is sold, walking on it is enough; for this is its only use (B. B. 100*a*). Stony, unenclosed land, unfit for tillage, may be acquired by spreading fruit or letting one's cattle run over it (*ibid.* 29*b*). Of course, to sow or to reap or to gather fruit is an act of possession (*ibid.* 36*b*).

Where several parcels of ground are granted together, though they be in several countries and of the most diverse kinds or descriptions, the act of taking possession of one parcel gives the purchaser title to all, and binds the bargain as to all. However, if the parcels are sold for money, it seems that the price of all must be paid, else only those that are paid for will pass (Tosef., Ket. ii. 1; Ḳid. 27*a et seq.*).

The most effective manner of acquiring land is the so-called "purchase by kerchief" (*ḳinyan sudar*), under the rule given above, that where one thing is made the price of another, the Acquisition of the one changes title in the other also. Now as an "implement" (*keli*) may be acquired by lifting it, it can easily be arranged that a kerchief—or any other object, such as a needle, even if worth less than a peruṭah (the smallest coin)—be made the nominal consideration, the real price being paid as the parties may agree. The custom was known also in the old German law, under the name of *Mantelgriff* (grasping the mantle). It is derived by the Talmud from the passage in Ruth, iv. 7: "to confirm all things, a man plucked off his shoe and gave it to his neighbor." The change of ownership in the land being thus established, there was a foundation for the promise of the buyer to pay a further sum, the real price of the land; and the bargain was at once closed, so that neither side could withdraw (B. M. 47*a*). Only "implements" can be used thus; not coins nor "fruits" (*perot*), the latter term comprising grain and other eatables sold by quantity (*ibid.* Ḳid. 28*b*).

Sale Limited by Time.

The owner of land may sell or give it to another for a term of years—an arrangement which differs from a lease in so far as there is no stated rent—or he may sell and give its produce for a number of years. In the former case, the grantee may "build and tear down," or, in the language of the common law, he is a tenant "without impeachment or waste"; in the latter case, he is on the footing of an ordinary tenant. And just as land or its produce can thus be given for a stated time, one or more fruit-trees, or their fruit, can be thus sold or given. But the land or trees, or their produce or fruit, after the term of years, must be reserved to the original owner or his heirs. The grantee can not alienate any unexpired time to a third person; for the use of the land or its produce from and after a time in the future, being a "thing that has not come into existence," can not be the subject of sale or gift (Maimonides, "Hilkot Mekirah," xxiii.). Hence, what the English lawyer designates as a "strict settlement," and the layman calls "tying up an estate," is impossible under the Jewish law.

A slave (Canaanite bondman) is in the main acquired like land; and what in the case of land is said as to a deed in writing or payment in money, would apply also to the purchase of a slave, except that there could be no apportionment of the thing bought to the part of the price that is paid. But the form of taking possession (ḥazaḳah)—which is the third manner of Acquisition—naturally differs from that in the case of land. Any service rendered by the bondman to the buyer, such as carrying articles for him, dressing or undressing him, rubbing or drying him after a bath, is sufficient.

The best opinion is that lifting or pulling, as in the case of domestic animals or of lifeless animals, is not applicable to a slave: instead of the buyer lifting his new slave as an act of possession, it would be more proper for the slave to lift and carry his new master as an act of service. But the slave may, like land, be acquired by the form of bartering him for a "kerchief" or other implement (Ḳid. 22*b*). And a slave, like land, is deemed a thing "bound for debt"; hence, other things of value may be transferred with him as incidents.

Sale of Movables.

The rule that movables (*meṭalṭelin*) do not pass by the payment of the price in money, but only by "lifting or removal or delivery," is by most of the later teachers (Resh Laḳish dissenting, B. M. 47*b*) spoken of as a mere rabbinical institution. They explain that the Torah gives a binding effect to the payment of the price; but that the early sages feared that when the price was paid before delivery, room would be left for fraud, as the seller after receiving his money might claim that the buyer's goods had been burned or otherwise destroyed in his (the seller's) barn or warehouse, while already at the buyer's risk. Hence, in an unusual case in which such fraudulent practise is not to be feared, delivery is not required; for example, when the seller is in debt to the buyer for the price of another commodity (not, however, for money loaned), an oral sale in satisfaction of this debt is held binding without delivery (*ib.* Maimonides, "Hilkot Mekirah," v. 4).

While lifting is sufficient in all places, delivery to the buyer gives title only when it takes place either on the public highway or in a courtyard not belonging to either; and the buyer's own act of moving (*meshikah*) gives him title only when it is done upon the sidewalk, or in a courtyard that belongs to both; for in the act of moving, the buyer brings the article into his own domain. When goods of any kind are already on the grounds of the buyer, the bargain itself, price and all terms being fixed, is sufficient to change the title and bind all parties: when the goods are on the grounds of the seller, or of a warehouseman of the seller's choice, the buyer can attain the desired end by renting the place upon which the goods are placed. He thus comes into virtual possession (B. B. 85*a*, Ḳid. 25*b*, 27*a*).

When a flock of sheep or when very bulky articles are bought, a formal renting of the place on which they are found is the easiest mode of closing the bargain, as the "purchase by kerchief" seems not to have been in vogue in dealing with chattels.

The Talmudic passage as to the requisites for changing title in a ship (B. B. 76*a et seq.*) is rather confused; and the commentators are not agreed either as to its true meaning or as to which of the disputants is right and should be followed. It seems clear that when the ship is in deep water, in the open sea, delivery is sufficient; but it is not clear what degree of removal is required when it is in a narrow, half-private inlet comparable to a sidewalk, or when it is drawn up on land.

Goods may be sold or given away as an incident to land. The Talmud (Ḳid. 26*b*) mentions a case that happened in Jerusalem where a wealthy person wished to give to a friend goods of great value in different parts of the country. Upon the advice of competent lawyers that there was no other way to bring about his purpose, he went with his friend to a lot which he owned beyond the walls, and, announcing his intent to give him that lot and the goods named, put him in occupation of the lot, which thus included the goods. A written deed for the lot and the goods would probably have been just as effective.

Exchange of Coins.

As movables are not acquired by payment of the price in money, a question arose over the exchange of two kinds of money, and it was held that the more current among them is to be treated as money, the other as a commodity: the delivery of the latter therefore binds the bargain, not the delivery of the former. The less current "buys" the more current. Thus "gold buys silver; copper buys silver; bad (*i.e.*, worn or uncurrent) pieces buy good pieces; bath-checks buy coins"; but inversely, the bargain can not be clinched (Mishnah B. M. iv. 1).

The Gemara (44*a*) on this section refers to an older opinion—evidently inconsistent with the Mosaic law—that, as between gold and silver coins, the former are to be considered money, and the latter "fruits," *i.e.*, commodities. But gold or silver bars are commodities for all purposes.

With certain exceptions which necessity has engrafted on the rule, things not yet in existence, or which do not yet belong to the person attempting the sale, may not be sold (see ACCEPTANCE). Things of undefined quantity, not yet weighed or measured, may be sold, such as a field of growing wheat, a stack of wine-jars, etc., subject, however, to recourse for overreaching (see OVERREACHING); for the law does not allow chancing bargains. But when the nature of the objects is unknown to either of the parties, *e.g.*, "I sell to you whatever this house contains," the sale is void; though the goods may have been formally "moved" to satisfy the requirements of meshikah.

Sanctity of Contracts.

Although a trade between buyer and seller could not be enforced after the money had been paid but the goods not been delivered to, or removed by, the buyer, it was deemed binding in the forum of conscience, as the Mishnah says (B. M. iv. 2): "He who collected His demands from the age of the Flood and the age of the Dispersion, will hereafter collect His demand from the man who does not stand by his word." Upon a precedent given in the Talmud, the custom grew up that in such cases, the party taking advantage of the rule of law, by asking the return of the price, or by refusing to deliver the goods and tendering back the price, would be summoned before the judges, and be solemnly informed by them in the above words: "He who collected," etc. (to which is added, B. M. 48*a*: "and from the men of Sodom and Gomorrah and from the Egyptians who were drowned in the sea"). According to the better opinion this was an imprecation, the public warning being evidently meant as a punishment, and in the hope that the fear thereof would induce men to carry out their contracts of sale, though a rise or fall in the price of the commodity (such as salt or wine) might cause loss (B. M. 48*b*).

Transfer of Claims.

The old Mosaic law, like the early Roman and early common law, did not recognize the sale or transfer of a claim to a third person. But the Scribes, like the Roman and English jurists, devised ways and means of overcoming this defect and of treating claims as subjects of gift or sale (Giṭ. 13*b et seq.*). An old Halakah establishes the validity of the transfer in one particular case known as the "meeting of three." This occurs when the creditor, the debtor, and the proposed assignee are all together: a transfer made even by word of mouth is then binding. This rule is stated as if it were arbitrary and rested on tradition alone; but it is thoroughly logical. For if the debtor is present and assents, there is, in fact, a new agreement on his part to pay his debt to the assignee; while the old creditor releases him, and the new promise is based on this release. But when the three do not meet, a delivery of the bond or written obligation (*shetar*) for the debt is insufficient to change the title; for the bond is not the debt, it is only evidence thereof. The creditor, besides delivering the bond, should give to the assignee a written order on the debtor; and thus the transfer is said to be made by "delivery and writing" (B. B. 75*b*, 77*a*).

But as the Mosaic law knows nothing of the sale of claims, the old creditor and his heirs would still have the power to "forgive" [cancel] the debt; and the debtor might claim the benefit of such a release, because he was "bound" only to the original, not to the new, creditor. Hence, some of the later rabbis suggested that a clause be inserted in every bond to the effect that the debtor should be bound not only to the creditor, but to any one deriving rights from him; thus rendering it a note payable to "A. B., or order," which would be in a measure negotiable. (Note of Rabad on Maimonides, "Hilkot Mekirah," vi. 12.)

Another way of disposing of claims by sale or gift was found in the maxim above given, that things of value can be made to pass with land or slaves. Hence a debt, no matter how large, secured by a bond or an open account, might be made an incident to a plot of land, no matter how small; and if the proper steps were taken to pass title in the lot (for instance, by occupation), the title to the debt would pass also, though neither the debt nor the deed evidencing it, was in any way connected with the land (B. B. 77*b*).

Acquisition by the Sanctuary (Heḳdesh).

The "power above," which meant the representatives of the community of Jerusalem, whenever buying on behalf of the Sanctuary, could purchase both land and chattels without taking possession, either by the payment of the price or even by word of mouth. "'This ox is a burnt-offering,' 'This house is consecrated,' are effective words, though the objects be at the end of the world" (Mishnah Ḳid. i. 6, Gem. 28*b et seq.*).

Privileges of Orphans.

Orphans under guardianship are, as to their inherited goods, to some extent governed by the same rules as the Sanctuary, and even have certain privileges, not discussed by the Talmud as belonging to the Sanctuary. If, after the orphans have sold "fruits" but have not yet received the money, the value of the "fruits" rises, the orphans may set the sale aside; for their goods can be acquired by payment only. Should the goods fall in price, the buyer who acquired them in the usual way must keep them. If the orphans have received their money, and the "fruits" have risen in price before removal, the sellers may reconsider, like adults. Should the price of the "fruits" fall, then the buyers may withdraw, but remain under the imprecation mentioned above, "He who collected," etc. Again, when the orphans have bought commodities and taken possession, but have not yet paid the money, and the commodities rise in value, the orphans are no worse off than others and may insist on their contract. On the other hand, should the commodities become cheaper, the orphans may not withdraw; for under such circumstances no one would sell commodities to them on credit. Lastly, if the orphans have paid the price, but have not taken possession, they may withdraw like others, in case of a fall in price. But if the commodities have risen the seller may retire, and suffer the usual imprecation; for, should the rule be fixed that the orphans gain title by paying the price, the seller might pretend that the goods had since been lost by fire or been stolen by robbers while in his possession (Maimonides, "Hilkot Mekirah," ix. 3–6).

Question of Priority.

A question of priority may arise, when the same land has been sold, or disposed of by donation, to two or more parties. Among the early Amoraim there arose a dispute whether the parties should divide or the judge should use his discretion (*shuda de-dayyane*) to decide the priority of the claimants; the latter opinion prevailed, so that only in the absence of such evidence will the parties be called upon to divide. The decision will not be determined so much by the evidence of the witnesses whose attestation forms the seal of the deed, as by that of the witnesses to its delivery, if such there be; for deeds take effect not from the time of attestation, but from the time of delivery. Where the custom of marking the hour of delivery upon the deed obtains, a deed bearing the hour will prevail over the deed of the same day without the hour; and a deed bearing the day and month will prevail over the deed bearing the month only (Ket. 94*a et seq.*). According to the standard codes, a deed of gift will be rejected when in conflict with a subsequent sale of land, unless it has been made public, so as to warn all other persons against purchasing the subject of the gift. A deed of gift is under suspicion of fraud unless it contains words of request to the attesting witnesses to publish the gift widely; and even as between two deeds of gift the second should be preferred when it contains such words and is made public, while the first is kept secret or does not contain a request for publicity (Maimonides, "Hilkot Zekiyah u-Mattanah," chap. v.).

Conditional Sales or Gifts.

The law of conditional sales or gifts is rather obscurely stated in the Mishnah (B. M. vii. 11), and the Gemara upon it (94*a*) is too scanty to elucidate it. Rashi (*ad locum*) thinks that an impossible condition is to be disregarded, even if named as preceding the act. Maimonides ("Hilkot Mekirah," chap. xi.) derives from the Mishnah the following rules:

When one grants either land or goods, and conditions are set up by either the grantor or grantee which are possible of fulfilment, then if the conditions are fulfilled, the object passes; otherwise it does not (*ib.* xi. 1). This holds, however, only when the grant is made in the prescribed way (deed of land, moving of goods, etc.), and the grantee has to perform the condition thereafter; but if the title is not to pass at once, and it is agreed that it shall pass when the condition is performed, it will not pass even on performance; for there is an "insincere promise" (ASMAKTA), and the title can not pass, as it was not intended that it should (*ib.* xi. 2). For instance, A has sold or given his house to B, on condition that B shall, on a named day, go with him to Jerusalem; and B has occupied the house: then, if B goes on the date specified, the house is his. But if A tells B, "If you go to Jerusalem, I will give you the house, or sell it to you for so and so much," and B goes and thereafter occupies the house, the sale or gift does not take effect (*ib.* xi. 3). Hence where earnest-money is given to bind a bargain, with the understanding that the giver shall forfeit it if he withdraw from the bargain, but the receiver shall return it doubly if he withdraw, only the former part of the agreement can be carried out, and not the latter (*ib.* xi. 4). Though the conditional agreement for a transfer in the future be made before witnesses or by deed in writing, it can not be carried into effect (*ib.* xi. 6).

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L. N. D.

ALIENS: There are several designations for Aliens in the Old Testament. Of these, זר and נכרי mean specifically "foreign," a person outside the circle of the nation (Isa. i. 7; Judges, xix. 12) or of the class or family (Deut. xxv. 5, husband's family; Ex. xxix. 33, Aaron's family; Prov. ii. 16, a man's family), and so come to signify simply another person" (Prov. v. 10). In Prov. v. 3 "a strange woman" = "adulteress," a woman, not a man's wife, with whom he has illicit relations. The most important term is גר, "resident alien," a foreigner who has come to dwell permanently among people with whom he, to a certain extent, identifies himself. Nearly equivalent to *ger* is תושב, "sojourner," a rare word in the Old Testament, apparently implying a less settled residence than ger (but compare Gen. xxiii. 4; Lev. xxv. 23). Most of the occurrences are in Lev. xxii. 25. In I Kings, xvii. 1 we should probably read with Septuagint *mit-tishbaḥ*. To these two terms may be added שכיר, "hired man," a person who, though he may be a native (Deut. xxiv. 14), is often contrasted with the native (Deut. xv. 18) and associated with the *toshab* (Ex. xii. 45). Three classes of Aliens may be recognized: (1) Canaanites dwelling in Israelitish communities; (2) persons from other lands (fugitives, etc.) seeking permanent abode in Israel; (3) foreigners dwelling there temporarily. No sharp distinction is made in the Old Testament between the first and second classes.

Canaanites and Israelites.

As to the position of Aliens in the pre-Canaanite period, we have no knowledge. After the settlement in Canaan, up to the time of Solomon the relations between the Israelites and their neighbors seem to have been free and unrestricted. The clans dwelt side by side; there was no central government; intermarriages were common (Samson, Uriah, etc.); it was generally accepted that a man going to live in a community should adopt its religion (I Sam. xxvi. 19). This state of things lasted until the establishment of Israel's political supremacy and the birth of a distinct national feeling. Gradually the rights of citizenship were in part formally restricted to natives. Some of the foreign tribes were reduced to slavery (Josh. ix. 27; I Kings, ix. 20; compare I Chron. xxii. 2); and resident foreigners occupied an inferior position.

Friendly Laws.

Though Aliens did not enjoy full civil rights, and were not citizens in their own right, their interests were not neglected. Living, as they did, in close social relations with the natives, they were protected by the broad dictates of humanity. There seems to have been a relation similar to that of clientage (Lev. xxii. 10, xxv. 40). Gradually this kindly sentiment was formulated in laws. No prophet before Jeremiah speaks of duties to Aliens. Before his time public opinion had apparently not been directed to this point: it was a new social question. The alien, as well as indigent persons (Levites, widows, orphans), was to have a share in the third year's tithes (Deut. xiv. 29, xxvi. 12, 13) and in the offering of first-fruits (Deut. xxvi. 11); he had the right to glean (Deut. xxiv. 19–21; Lev. xix. 10, xxiii. 22); he might flee from the avenger of blood to the city of refuge (Josh. xx. 9, Num. xxxv. 15); and strict justice was to be meted out to him (Ex. xxii. 20 [A.V. 21]; Deut. xxix. 10 [A.V. 11], xxvii. 19; Jer. vii. 6, xxii. 3; Ezek. xxii. 7). The ordinary commercial regulations applied to him: he might become poor and be sold as a slave (Lev. xxv. 45), or grow rich and own slaves, even Israelitish slaves (Lev. xxv. 47); but should he be sold he remained a slave in perpetuity, whereas the Israelite slave was freed at the jubilee.

Civil Rights.

It was lawful to lend money at interest to a foreigner (Deut. xxiii. 21 [A.V. 20]) and to exact of him the payment of a debt (Deut. xv. 3); but it is not clear whether or not the rule applied to a ger. As to the right of the alien to own land, we have little information. In early times, probably, the right existed; see II Sam. vi. 10 (Obed-edom), xi. 8 (Uriah), xxiv. 24 (Araunah). It is distinctly affirmed by Ezekiel (Ezek. xlvii. 22, 23); whether it had been modified before his time, or was modified after his time, it is hardly possible to say. The tendency was to an extension of the rights of Aliens; see especially the broad tone of Num. ix. 14, xv. 15, xxxv. 15. The general rule of Lev. xxv., by which land reverted to the Israelite owner at the jubilee, is not incompatible with ownership of land by resident Aliens. On the whole, it seems likely that the right had never been denied them by law.

Religious Rights.

In the religious status of the ger we find a similar movement toward freedom and equality. At first he was not subject to the stricter ritual rules: he might eat of food from animals that had died a natural death (Deut. xiv. 21), or such a carcass might be sold to a foreigner (Deut. xiv. 21); but this permission was afterward rescinded (Lev. xvii. 15). He was required to observe the national holidays, Sabbath (Ex. xxiii. 12, xx. 10), the feasts of Weeks and of Booths (Deut. xvi. 11, 14), though this was perhaps a civil and social regulation, these being probably old Canaanitish festivals. It is probable also that from the beginning he observed the other agricultural festival, Maẓẓot; though such observance is not commanded in Deuteronomy, it is enjoined in Ex. xii. 19. The case is different with the nomadic festival, Pesaḥ. This was at first not considered to be an affair of the ger; but after the Exile, when the community became religiously a unit, he was permitted to take part in it (Num. ix. 14).

Finally, as it would seem, the rite of circumcision was made a condition of such participation (Ex. xii. 48); probably at this time gerim were as a rule circumcised. But participation was forbidden to the foreigner (*nokri*), the sojourner (*toshab*), and the hireling (*sakir*) (Ex. xii. 43, 45). In other points equality came to be the rule: as to eating blood (Lev. xvii. 10), the cult of Melek (Moloch) (Lev. xx. 2), blasphemy (Lev. xxiv. 16), sins of inadvertence (Num. xv. 29), offerings (Lev. xvii. 8, xix. 10, xxii. 18; Num. xv. 14–16), the Day of Atonement (Lev. xvi. 29). The general statement of equality is made in Lev. xviii. 26.

The broadest conception of God's relation to the foreigner is given in Solomon's prayer in I Kings, viii. 41, 43: the prayer of the foreigner will be heard. The perfect ethical principle is announced in Deut. x. 19; Lev. xix. 34: the resident alien is to be loved as oneself. Israel is to remember that it was once an alien in Egypt.

The result in the Old Testament is the substantial fusion of Aliens with the nation. Yet from Ps. cxlvi. 9 it may be inferred that Aliens long continued to form a separate class; in some circles (Isa. lvi. 6) the admission of foreigners to national fellowship was advocated. For postexilic conditions see PROSELYTES.

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T.

ALIMONY: "The allowance made to a woman by an order of court, from her husband's estate or income, for her maintenance after her divorce or legal separation from him, or during a suit therefor" ("Standard Dictionary"). This is its definition in modern law. Strictly speaking, under Jewish law the divorced woman had no Alimony.

The Jewish law, however, provided for the divorced woman by the marriage contract or marriage settlement, the substantial results of which were the same as those secured in modern times by an order of court. The marriage contract or settlement (KETUBAH) must be in writing. By the ketubah, which a husband gives to his wife, a certain sum of money is secured to her by her husband, to be paid out of his estate upon her widowhood or divorce. The sum thus secured to the wife is a lien on his estate, prior to all other debts; and it may be collected out of property which is no longer in his possession, even though it has been transferred to a third person (Ket. 82*b*) should he have no estate in possession sufficiently large to pay it. Consequently, as soon as a woman was divorced she could make demand for the payment of the amount guaranteed her by the ketubah; and the judges that presided in the divorce proceedings would enforce its payment.

Originally, the amount thus secured to the wife was paid to her father; and late in Talmudic times this was still the law in cases where the wife was a minor or was divorced before the marriage had been consummated. Eventually, however, the money was settled on the wife; remaining undivided in the estate of the husband, and being made payable to her on her divorce or widowhood.

Ketubah, or Marriage Settlement.

As the heirs of the husband often defrauded the widow of her rights, it was ordained that the amount of the marriage settlement should be deposited with the father of the bride, thus making it secure against the adverse claim of her husband's heirs; but as it was the original purpose of the marriage settlement to act as a check upon the husband so that "it shall not be easy in his eyes to divorce her," the deposit of the money with the father of the bride destroyed the effect intended; for, the husband having no further payment to make, there were no financial considerations to hinder him from "giving" divorce whenever he pleased.

It was thereupon provided by law that the amount of the marriage settlement should be invested in articles of value, and that these should remain in possession of the husband. This regulation, however, was found to give no greater satisfaction than the former one; for it was very easy for the husband to give the articles of value to his wife and to tell her to go.

The final remedy of the ketubah was provided by Simon ben Sheṭaḥ, which prescribed that the amount of the marriage settlement should remain in the possession of the husband and not be separated from his estate; but that it should be secured to the wife by a writing whereby all of his estate was charged with its payment (Ket. 82*b*).

Women Not Entitled to Alimony.

The wife's right under the ketubah was absolutely guaranteed to her by the law; and she was not permitted, even voluntarily, to release her husband from his obligation to her (Maimonides, "Yad ha-Ḥazaḳah, Hilkot Ishut," x. 10). In case the husband refused his wife her conjugal rights, he was punished by a weekly addition to the ketubah, until he yielded. In such cases, the court, by its decree, increased the amount due to the wife under the ketubah (Mishnah Ket. v. 7), and such a decree was practically the same as the decree of a modern court of law for Alimony. The wife's right to receive payment of the amount to which she was entitled under the ketubah depended on her good conduct. The following women were not entitled to its payment: An adulteress (Mishnah Soṭah, iv. 5); a maiden (*betulah*) who had been guilty of antenuptial incontinence (Mishnah Ket. i. 2); a woman who practised fraud upon her husband leading to her marriage (Mishnah Ḳid. ii. 5, Ket. vii. 7); one who offended against some ethical or religious law or custom, involving moral turpitude (Mishnah Ket. vii. 6); the woman who, having been married during her minority, refused, upon attaining her majority, to continue to live with her husband (Mishnah Ket. xi. 6); a woman married to her husband in disregard of the prohibited degrees of consanguinity (*ib.*); a woman who deserted her husband (Ket. 110*b*), or who refused to cohabit with him (Ket. 63*b et seq.*).

Although the husband was not legally obliged to pay his wife more than the amount specified in the ketubah or in the decree of the court, it was deemed commendable in him to support her if she was in want after she had been divorced.

It is related of R. Jose, the Galilean, who lived about the beginning of the second century, that after his divorced wife had remarried and had become impoverished, he invited her and her husband into his house and supported them, notwithstanding the fact that while she was his wife she had made his life miserable. His conduct is the subject of rabbinical laudation (Yer. Ket. xi. 34*b*, Gen. R. xvii., Lev. R. xxxiv.). "Do not withdraw from thy flesh," said Isaiah (lviii. 7, *Heb.*). "This," said R. Jacob b. Aḥa, "means, do not withdraw help from thy divorced wife" (Yer. Ket. *l. c.*). R. Moses Isserles cites this case with approval (Shulḥan 'Aruk, Eben ha-'Ezer, 119, 8, gloss), and adds that the support of the divorced wife is considered a better deed than the support of any other poor person, provided that for moral reasons the husband has no direct personal dealings with her, but sends the money for her maintenance by a messenger. See also DIVORCE and KETUBAH.

BIBLIOGRAPHY: Amram, *Jewish Law of Divorce*, ch. x.

D. W. A.

The following is a document of a legal sale of the husband's property, during his absence, for the support of his wife, called Alimony (אגרת מזון), from the collection of documents by Judah Barzillai of the twelfth century:

Ancient Writ of Alimony.

"Whereas, before us, the undersigned judges [dayyanim], appeared Mrs. . . . , daughter of Mr. . . . and wife of Mr. . . . , complaining of her straitened circumstances and want, pleading: 'Know ye, Rabbis, that my husband, Mr. . . . , is across the sea in foreign lands, and has left no rations to last me even for three months. I have no means to support myself and no income from my handiwork. I am now in sore need of means to sustain life. I therefore petition you, Rabbis, to inquire regarding my want and to decide upon my alimony.' And we, the judges, considering her claim as of right, have instituted a search for her husband's property, but found none that could be disposed of except a certain field [described] which we ordered to be sold. And after advertising it in the manner prescribed by the Rabbis, we found no purchaser willing to offer as much as A. ben A., whose bid was the sum of . . . dinarim, for which amount we, the judges, saw fit to sell it to the said person, and ordered him to pay out of the said sum an alimony allowance to the wife of Mr. . . . , namely, . . . dinarim per month, to which stipulation the said A. ben A. agreed. And in accordance with the rabbinical regulation, we, the judges, have written this legal document, certifying the sale of the said field for the support of the said wife; that neither the said husband, Mr. . . . , nor any one else, from now on and forever, shall have the least right or claim thereon. And now let the said A. ben A. go and take possession of the said field for the use of himself, his heirs, and successors. And he shall have the right to possess and to sell, to leave as an inheritance and to bequeath, and to do with it as he may please, from this day on and forever. And should her said husband at any time choose to sue the said purchaser, either in a Jewish or non-Jewish court of justice, his claims shall be null and void, like a valueless broken potsherd. And we the judges hereby admonish and impose a fine of . . . dinarim on the said husband, to be paid by him to the said purchaser, who may use it as he pleases, should he ever be sued in a Gentile court by the said husband for the recovery of the said field. Above all, he must let the property stay in perfect possession of the purchaser. And as a consideration of the sale by us judges for the alimony of the said wife, it shall be the duty of her said husband and his heirs and successors to keep harmless, to repel, and remove from the said A. ben A. and from his successors all claims in the world arising on the said field by reason of our sale; but the same shall remain in the possession of himself and his successors, free of any cost to them, just as if he [the husband] himself had sold it. This guaranty shall remain in force like a guaranty given to any other legal deed of purchase or to any judicial writ of alimony in favor of married or widowed women by the custom in Israel, from this date on and forever.

"All of which was done before us judges on day . . . month . . . year . . . in the town of . . . , and being enlightened by the power of Heaven, we have written and signed this judicial act and delivered to A. ben A., to be in his hand and in the hands of his successors as a legal right and proof."

(Signed by the three dayyanim.)

J. D. E.

ALISCH, ISAAC BEN MOSES. See Elles, Isaac ben Moses.

ALITYROS (ALITURUS): Actor, of Jewish birth, at the court of Nero. Through him Josephus became acquainted with the empress Poppæa—whose special favorite the actor always had been—and obtained the pardon for those priests whom Felix, the procurator of Judea, had sent to Rome. In the novel by Sienkiewicz, "Quo Vadis," Alityros instructs Nero in the art of gesticulation, and accompanies the emperor to Greece.

Bibliography: Josephus, *Life*, § 4; Vogelstein and Rieger, *Gesch. d. Jud. in Rom*, i. 21, 63, 101.

W. M.

'ALIYAH: In synagogal services, the going up, or being called up, to the reading-desk (*almemar*), for the reading of a portion of the Law. According to an ancient institution of the synagogue seven men are called up in succession to read the *sidra* (the weekly Pentateuch-lesson) on each Sabbath morning; six men, for the reading of the appointed portion on the Day of Atonement; and five, on the three chief festivals. In addition to these, there is the *maftir*, the one called up for the reading of a concluding chapter, who in addition reads the portion from the Prophets, called "Hafṭarah." On new-moon and half-holidays, four men, and on Sabbath afternoon, on Monday and Thursday mornings, on Ḥanukkah and Purim mornings, and on fast-days, only three men are called up; the portions read on these days being shorter. The first of the men called up in orthodox synagogues should be a Cohen or Aaronite, the second a Levite, the third and further members of the rota are ordinary Israelites, the one higher in rank always preceding the one inferior, with the exception of the maftir, who, though last, may be a Cohen or a Levite. Men are as a rule called up who have during the week had especial occasion for joy: a bridegroom or father of a bride; and the father of a new-born child, whose mother for the first time appears in the synagogue. On mournful occasions also men are called up, as at the anniversary (*Jahrzeit*) of a parent's death.

Down to the twelfth century, the men called up were themselves expected to read a portion aloud, those unable to read the Law being considered unworthy of the honor. The first concession to ignorance was made in the case of an illiterate Cohen: when there was no other present to be called up as the first, Saadia suggested that the reader should prompt him, in order to enable him to read his portion. (For further information on the origin and development of the reading from the Law, as part of the service, see Liturgy.) In the twelfth century it had become the established custom for the reader to prompt in the accentuation and cantillation of the words; and the next step was to have the reader prompt the actual words to those unable to read at all, in order to spare them the humiliation of never being called up to the Law. In the fourteenth century the whole sidra was read aloud by the reader, exception being made only with the Bar Miẓwah, the youth to be initiated into the Law, who still reads his portion himself in order to give proof of his proficiency.

In Reform synagogues the reading from the Law, which is often on the shorter scale of the three years' cycle, is done exclusively by the reader, and no one is called up to read.

Bibliography: *Giṭ*. v. 59*a*, *b*; *Meg*. iii. 21; *Soferim*, x. 1.; *Shulḥan 'Aruk*, *Oraḥ Ḥayyim*, pp. 135-139; Maimonides, *Yad ha-Ḥazakah*, section *Tefillot*, § 12; Abudrahim, *Siddur*; Hamburger, *R. B. T.* ii. s.v. *Vorlesungen aus der Thora*. For the sale of the various privileges connected with 'Aliyah see Miẓwot.

K.

ALJAMA: A Spanish term of Arabian origin used in old official documents to designate the self-governing communities of Moors and Jews living under Spanish rule. The Jewish communities of Spain, owing to their social isolation and to the religious and political regulations imposed upon them, had always formed groups apart from the rest of the population. The authority exercised by their own rabbis and the system of tax-collection by the heads of the congregations for the administration of communal affairs, placed them almost completely without the jurisdiction of the government of the country; and, as a result, they soon came to be dealt with by the officials not as subjects amenable to the general law of the land, but as collective bodies with special privileges and special duties. Thus, the Visigothic kings imposed a tax not upon each individual Jew or upon the heads of families, but upon the community as a whole, allowing the communal authorities to fix the individual rate of taxation. But both under the Visigoths and under the Moors there was neither regularity in the transactions of the rabbis and elders nor system in the attitude of the government toward the Jewish communities. With the reestablishment of Christian rule, however, the relation between the government and its Jewish subjects gradually became a well-defined one. In 1219 and 1284 in Toledo, in 1273 in Barcelona, in 1290 at Huete, and on more than one occasion during those years in Portugal, councils were held of Spanish officials and Jewish representatives for the purpose of establishing a just rate of taxation for Jewish communities, and of devising adequate means for tax-collection. This first official recognition by the government of the Jewish communities as separate bodies led to a still further change in the treatment of the Jewish congregations and in the legislation, both local and national, regarding them. The bishops of the various districts assumed immediate authority over them, and, in conjunction with Jewish representatives, formed rules which were henceforth to govern the communities. The elections of rabbis and judges were to be held at stated intervals, and the names of these dignitaries submitted to the bishop for approval; there was to be a "rabbi of the court" for the presentation of communal questions before the proper authorities; and the heads of the congregation were made answerable for the conduct of the community. In all government action, whether local or general, the unit considered was in most cases the community, not the individual Jew.

Separate Jurisdiction.

A good example of how much self-government was granted to the Jewish Aljamas is afforded by the "resolution of the meeting" or *tecana* (a Hebrew

"Tecana" of Valladolid.

word that, like *sanedrin*, has been incorporated into the Spanish language) arrived at by the Aljama of Valladolid in 1432. This report is written partly in Hebrew, and partly in Spanish with Hebrew characters, and is preserved in the Bibliothèque Nationale at Paris ("Fonds Hébreux," No. 585). From this document it is learned that, at Valladolid, electoral meetings were held by the community every ten years, and that the particular meeting of which an account is given in the document took place in the latter part of Iyyar (end of May) and lasted for ten days. The following were some of the matters decided or discussed: (1) The necessity of the Talmud Torah, or Hebrew school, and the rate of taxation for the maintenance of the same, which was decided upon as follows: five maravedis for each of the cattle killed, and one for each sheep; five maravedis for every flask of wine. Five maravedis were also to be paid by a married couple on the day of their wedding, and by a boy on the day of his "bar Miẓwah," or confirmation. A certain tax was also laid upon inheritances, and various other means of revenue were devised. In connection with this question the employment and salary of private or itinerant teachers were discussed. (2) The election of the judges and of the *rab de la corte* (rabbi of the court), to which much space is accorded in this tecana or report. (3) The attitude of the individual Jew in his relations with the state. This was by far the most important question discussed. Since permission to decide civil and criminal cases before Jewish judges had been granted by the Spanish government, and since "the Christians, though they be well versed in law, know nothing of Jewish laws," no Jew might plead before a Christian judge, whether religious or civil, except in cases where the taxes and imposts due to the ruler were in litigation, or where special permission was obtained from the dayyan, or chief judge of the Aljama. A Jew who arrested another Jew with the aid of a Christian was to be apprehended by the dayyan; for a second offense of the same nature, he was to be branded on the forehead and expelled; while the third offense was made punishable by death.

The word "Aljama" is derived from the Arabic "jama" (gather) plus the definite article "al," which meant originally "congregation," "assembly," "group," but which, even before the establishment of Spanish rule, was applied by the Arabs to their own religious bodies and the larger mosques, and especially to the Jewish communities in the midst of them, and to the synagogues and schools which formed the center of all Jewish life. The term was adopted by the Christians, and its meaning extended so as to designate also the quarters that Jews and Arabs had made their own. Very often, for purposes of distinction, such phrases as "Aljama de los Judios" (Aljama of the Jews) and "Aljama de los Moros" (Aljama of the Moors) were used. But the circumstance that the Arabs of Spain had by the term designated more especially the Jewish community has left its trace in the use of the word in the Spanish language; for in Spanish literature "Aljama," without any further specification, stands for "Sanedrin" or for "Juderia" (Jewry), or even for the Jewish place of worship, in the concrete as well as in the abstract sense. This use occurs at a very early date. In the "Poem of Alexander," in the "Milagros de Nuestra Señora," and in the "Duelo de la Virgen" of Gonzalo de Berceo, all of the thirteenth century, "Aljama" or "Alfama" is employed to designate the people of ancient Jerusalem; and the historian of the sixteenth century, Mariana, uses "Aljama" for the synagogue: "they devastated their houses and their aljamas."

From "Aljama" are derived the following: (1) "Aljamado," adjective and noun, the inhabitant of an aljama; (2) "Aljamia," the Spanish vernacular used by the Jews or Moors, but more especially the Spanish language written with Hebrew characters by the Jews, and with Arabic letters by the Moors; (3) "Aljamiado" (adjective and noun), he who speaks or knows the Aljamia.

Bibliography: Francisco Fernandes y Gonzales, in *Boletin de la Real Academia de la Historia*, vii. 156 *et seq.*; F. Fita, *Acta de Toma de Posesion de Una Aljama Israelita*, in *Ilustracion Católica*, Nov. 21, 1880.

W. M.

ALḲABIẒ, MOSES BEN SOLOMON. See Alḳabiẓ, Solomon ben Moses ha-Levi.

ALḲABIẒ, SOLOMON BEN MOSES HA-LEVI: A cabalist and liturgical poet born in Safed, who flourished in the first half of the sixteenth century and who was a contemporary of Joseph Caro, the author of the "Shulḥan 'Aruk," and teacher and brother-in-law of Moses Cordovero, one of the foremost representatives of Jewish mysticism. Like Caro and Cordovero, he belonged to the group of cabalists who had taken up their abode at Safed, in Upper Galilee, and made that city the Mecca of the mystics. Alḳabiẓ, who was a disciple of Joseph Taytatzaqk, migrated thither from Turkey, where he had lived at Salonica and Adrianople. The date of his death is unknown. According to Aripol, at the time Alsheich flourished he was sixty years old (compare Azulai, "Shem ha-Gedolim," ed. Benjacob, i. 164); in 1561, the year in which his commentary on the Book of Ruth appeared, he was still living, and even Elijah di Vidas, the pupil of Cordovero, whose "Reshit Ḥokmah" (The Beginning of Wisdom) was finished in 1575, in quoting a prayer composed by Alḳabiẓ, mentions him as yet alive (see Nepi-Ghirondi, "Toledot Gedole Yisrael," p. 320). He, therefore, must have attained to a ripe old age. The exceptional esteem in which Alḳabiẓ was held, both by his contemporaries and by his immediate posterity, is attested by the legend woven around the circumstances of his death. The same account which popular fancy invented for the poet Ibn Gabirol is also allotted to Alḳabiẓ. It is as follows: An Arab, who remarked his wisdom and striking personality, was moved by envy to murder him. He buried his victim beneath a fig-tree, which straightway began to blossom in advance of the season, and thus attracted the attention of the townsfolk and their prince. The latter summoned the assassin, and finally succeeded in wringing from him a confession of his crime; whereupon the culprit was hanged on the self-same fig-tree (compare Landshuth, "'Ammude ha-'Abodah," p. 310). This is only one of the many legends with which mystic imagination adorned the memory of Alḳabiẓ. Another, telling of an ecstatic vision which Alḳabiẓ and Caro had seen one Pentecost night while yet in Turkey, may have been the cabalistic embellishment of the direct causes for the migration of the two masters to Palestine (see Isaiah Hurwitz, "Shene Luḥot ha-Berit," ed. Amsterdam, p. 180*a*).

Alḳabiẓ's popularity rests mainly on his liturgic poem for the Sabbath-eve service, which, under the name of "Lekah Dodi" (Come, My Beloved), has become more famous than its author. Not only was this mystic love-song to the Sabbath readily admitted into both the Spanish and the German rituals, but R. Isaac Luria, the leader of the contemporary cabalists, is said to have preferred it to all the poetry of Ibn Ezra and Ibn Gabirol. It has also been appreciated in modern days by the poet Herder, who translated it into German, and by Heinrich Heine, who, though he erroneously attributed it in his "Romancero" to Judah ha-Levi, also rendered it into German ("Werke," iii. 234, Hamburg, 1884), while Mrs. Alice Lucas has included a good English version in "The Jewish Year," pp. 167 *et seq.*, London, 1898. This poem, however, is but one of a large number written by Alḳabiẓ and embodied in several rituals.

Among his larger works, his cabalistic commentaries on several Biblical books require notice. The first of the series, a "Commentary on the Book of Esther," was written in 1529, when he sent it to his father-in-law as a Purim gift for his bride. It was not published till 1585, when it appeared at Venice, accompanied by the Hebrew text and several homilies, under the title of "Manot ha-Levi" (The Gifts of the Levite). His commentary on the Song of Songs, called "Ayelet Ahabim" (The Dawn of Love), written in 1536, was published, with the text, in Venice, 1552; while "Shoresh Yishai" (The Root of Jesse), on the Book of Ruth, written in the year 1553, appeared, together with the text and an index by his son Moses, in 1561, at Constantinople. Besides this series he wrote a commentary on the Book of Hosea, which, however, has not been published, and quite a large number of cabalistic prayers and books. Among the latter his "Bet Adonai" (The House of the Lord) should be mentioned, which the authors of "Shalshelet ha-Ḳabbalah" and "Sifte Yeshenim," as well as Wolf, attribute to his son Moses, but which, no doubt, belongs to Alḳabiẓ senior, because he alludes to it as his own work both in his commentary on Ruth (iii. 14), and in a note to the Zohar (Gen. i. 16), which he sent to Joseph Caro, and which the author of "Seder ha-Dorot" claims to have seen (compare "Seder ha-Dorot," p. 243). De Rossi misreads the passage in question, and deduces from it the existence in manuscript of a commentary on the entire Zohar.

Azulai, furthermore, appears to have seen another work by this author, which possesses some biographical value, inasmuch as under the title of "Berit ha-Levi" (The Covenant of the Levite), Alḳabiẓ collected in it a cabalistic commentary on the Passover Haggadah, and a number of other esoteric disquisitions, all of which he left as a species of mystic souvenir to his disciples and associates at Adrianople, just prior to his departure for Palestine.

Bibliography: Steinschneider, *Cat. Bodl.* col. 2279; Landshuth, *'Ammude ha-'Abodah*, pp. 310 *et seq.*; Azulai, *Shem ha-Gedolim*, ed. Benjacob, i. 164; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 320; Heilprin, *Seder ha-Dorot*, ed. Maskileison, i. 243; iii. 25; Conforte, *Ḳore ha-Dorot*, ed. Petrokof, pp. 65 *et seq.*; De Rossi, *Dizionario Storico* (Germ. trans.), p. 38; Winter and Wünsche, *Jüdische Literatur*, iii. 94.

H. G. E.

ALKABIZI, ABRAHAM: Editor at Constantinople during the first quarter of the sixteenth century. In 1516 he, together with Judah Sason and Joseph Hamon, published the "Toledot Adam wa-Ḥawwah" of Jeroham b. Meshullam.

Bibliography: Steinschneider, *Cat. Bodl.* cols. 1384, 2817; idem, *Jüdische Typographie*, p. 38, note 18 in Ersch and Gruber's *Encyklopädie*, xxviii.

W. M.

ALKALAI, ABRAHAM BEN SAMUEL: Casuist, who lived in Turkey in the latter part of the eighteenth century and beginning of the nineteenth. He wrote "Zekor le-Abraham" (Remember Abraham), in which the laws of the four Ṭurim are alphabetically arranged and commented upon. The work appeared in two volumes, at Salonica, in 1798, and was reedited by Judah Ḥai Alkalai at Josefow, 1840. Alkalai also published two volumes of responsa under the title of "Ḥesed le-Abraham" (Mercy to Abraham), Salonica, 1813–14.

Bibliography: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 43.

H. G. E.

ALKALAI, ISAAC BEN JOSEPH. See Alfasi, Isaac ben Joseph.

ALKALAI, JOSEPH BEN DAVID: Lived in Turkey in the early part of the nineteenth century. Author of "Amar Yoseph," containing notes to Maimonides and alphabetically arranged novellæ to the Talmud, as well as a number of homilies (Salonica, 1831).

Bibliography: Zedner, *Catalogue of the Hebrew Books of the British Museum*, p. 43.

H. G. E.

ALKALAI, JUDAH BEN SOLOMON ḤAI: Rabbi in Semlin, Croatia; died October, 1878. He became noted through his propaganda in favor of the restoration of the Jews to Palestine. By reason of some of his projects, he may justly be regarded as one of the precursors of the modern Zionists headed by Th. Herzl (see Zionism). His work, "Goral la-Adonai" (A Lot for the Lord), published at Vienna, in 1857, is a treatise on the restoration of the Jews, and suggests methods for the betterment of conditions in Palestine. After a somewhat able homiletical discussion of the Messianic problem, in which he shows considerable knowledge of the older writers, Alkalai suggests the formation of a joint-stock company, such as a steamship or railroad trust, whose endeavor it should be to induce the sultan to cede Palestine to the Jews as a tributary country, on a plan similar to that on which the Danube principalities were governed. To this suggestion are appended the commendations of numerous Jewish scholars of various schools of thought. The problem of the restoration of Palestine was also discussed by Alkalai in "Shema' Yisrael" (Hear, O Israel), 1861 or 1862, and in "Harbinger of Good Tidings" (compare "Jewish Chronicle," 1857, p. 1198, where his name is spelled Alkali). In his "Shelom Yerushalayim" (The Peace of Jerusalem), 1840, he replies to those who attacked his book, "Darke No'am" (The Pleasant Paths), which treated of the duty of tithes. Another work of his, "Minḥat Yehudah" (The Offering of Judah), Vienna, 1843, is a panegyric on Montefiore and Crémieux, who had rescued the Jews of Damascus from the horrors of the blood-accusation.

Bibliography: Fürst, *Bibl. Jud.* i. 39; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 43; Steinschneider, *Hebr. Bibl.* i. 28, v. 86; *Jew. Quart. Rev.* xi. 605.

H. G. E.

ALKALAI, MOSES BEN DAVID: Judæo-Spanish translator, and writer of Hebrew text-books; lived in Turkey in the nineteenth century. With his father David, he translated Solomon ibn Verga's "Shebeṭ Yehudah" from Hebrew into Judæo-Spanish (Belgrade, 1859). He also wrote: (1) תקון סעודה (Belgrade, 1859), treating of laws concerning meals; (2) a Hebrew grammar (Bucharest, 1860); (3) בואו חשבון (Belgrade, 1867), a treatise on arithmetic.

Bibliography: Kayserling, *Biblioteca Española-Portugueza Judáica*, p. 10.

W. M.

ALKAN, ALPHONSE (known as **Alkan the Elder**): French printer, bibliographer, and author; born in Paris, 1809; died at Neuilly-sur-Seine, 1889. He first worked as a practical printer, then wrote for various typographical and bibliographical reviews, and subsequently was appointed secretary and proof-reader to the Count de Clarac, keeper of the Museum of Antiquities in the Louvre. Alkan was a prolific writer and the author of many books, pamphlets, and articles, which deal with the art and history of printing and illustrating as well as with bibliography. His more important books are: "Les Femmes Compositrices d'Imprimerie sous la Révolution Française de 1794, par un Ancien Typographe," 1862 (anonymous); "Les Graveurs de Portraits en France," 1879; "Documents pour Servir à l'Histoire de la Librairie Parisienne," 1879; "Les Livres et Leurs Ennemis," 1883; "Les Etiquettes et les Inscriptions des Boîtes-Volumes de Pierre Jannet, Fondateur de la Bibliothèque Elzéverienne," 1883; "Edouard René Lefèbvre de Laboulaye, un Fondeur en Caractères, Membre de l'Institut," 1886; "Berbignier et Son

Livre: les Farfadets," 1889; "Les Quatre Doyens de la Typographie Parisienne," 1889.

Bibliography: De Gubernatis, *Dict. International des Écrivains du Jour*, s.v.

M. B.

ALKAN, CHARLES HENRI VALENTIN (Morhange; called also Alkan the Elder): French pianist and composer; born in Paris, Nov. 30, 1813; died there, March 29, 1888. On attaining his sixth year he was admitted to the Paris Conservatory of Music, and when but seven years old (1820) won the first prize for solfeggio; on this occasion he gave his first public performance on the violin. Alkan was the pupil, in pianoforte, of Pierre Zimmerman, laureate of the Institute of France in 1850, studied harmony under Victor Dourlen, and, in competition, was awarded the first prize for this subject in 1826. In 1828 he was appointed honorary professor at the Conservatory, which position he resigned in 1835. Besides achieving distinction in the technique of music he obtained the first prize for composition awarded by the Institute of France in 1831. Two years later he visited London, and on his return to France settled in Paris as a teacher of the pianoforte.

Alkan devoted a part of his time to composition, and produced seventy-two works, comprising études, concertos, sonatas, caprices, transcriptions, and songs. Writing of his music, James D. Brown ("Biog. of Musicians," p. 14) says: "The works of this composer abound with technical difficulties. . . . His studies are especially extravagant in construction, and require close attention from even the best performers to obtain adequate interpretation." According to Grove ("Dict. of Music and Musicians," i. 53, London, 1890), Alkan's two series of twelve études (op. 35 and 39) and his "Trois Grandes Études" belong to the most modern development of the technique of the instrument, and represent, in fact, the extreme point which it has reached. Though they can not stand comparison in point of beauty and absolute musical value with the études of Chopin and Liszt, yet, like those of Anton Rubinstein, which are in some respects akin to them, they have a valid claim to be studied; for "they present technical specialities nowhere else to be found, difficulties of a titanic sort, effects peculiar to the instrument carried to the very verge of impossibility."

The following are Alkan's chief compositions: "Étude Caprice," for the pianoforte (op. 12, 13, 15, and 16); "Le Preux," a concert study (op. 17); "Duet" for violin and pianoforte (op. 21); "Nocturne" for the pianoforte (op. 22); "Saltarelle" (op. 23); "Gigue" (op. 24); "Alleluja!" (op. 25); "Transcription from Mozart" (op. 26); "Étude" (op. 27); "Bourrée d'Auvergne" (op. 29); "Trio" for the pianoforte, violin, and violoncello (op. 30); "Twenty-five Preludes" for piano or organ (op. 31); "Collection of Impromptus" for the pianoforte (op. 32); "Sonata" (op. 33); "Three Marches" (op. 37); two books of "Chants" (songs without words, op. 38); another series of "Three Marches" (op. 40); "Three Fantasias" (op. 41); "Reconciliation," a caprice (op. 42); "Salut, Cendres du Pauvre," a paraphrase (op. 45); and a "Sonata" for pianoforte and violoncello (op. 47).

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ALKAN, NAPOLÉON ALEXANDRE (Morhange): French pianist and composer; born in Paris, 1826. He was a brother of Charles Valentin Alkan, and, like him, entered the Conservatory of Music at a very early age. He studied under Adolphe Adam and Pierre Zimmerman. In 1850 he was appointed professor of solfeggio in the Conservatory, and held the appointment for nearly fifty years. Among the more prominent of his pupils were Bizet, Sarasate, Carvalho, Jules Cohen, the brothers Weniadski, Melchisédec, Taudou, and Risler.

Alkan has not achieved great distinction as a composer; nevertheless in 1890 he obtained the second prize for composition awarded by the French Institute. His most notable work is an "Étude Fuguée sur 'Le Prophète.'"

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A. A. G.

ALKIMUS JAKIM: High priest, leader of the Hellenists. See Alcimus.

ALLARIZ: A Spanish town in the province of Orense, Galicia, in which, as in Coruña, Ferrol, and Pontevedra, there were Jews as early as the eleventh century. Upon a complaint by the prior of the monastery of Allariz, Isaac Ishmael, the head of the small Jewish community, was notified, 1289, that from that time no Jews would be allowed to live outside of the Jews' quarter, or to congregate on the streets or to appear in public during processions, etc. A similar ordinance existed prohibiting Christians from living in the Jews' quarter, in order that the latter might not be disturbed or molested in their worship or during their festivals. See also Galicia, Spain.

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M. K.

ALLATIF, ISAAC BEN ABRAHAM IBN LATIF. See Latif, Ibn.

'ALLE HADAS ("Myrtle Leaves," a Hebrew magazine). See Periodicals.

ALLEGORICAL INTERPRETATION: That explanation of a Scripture passage which is based upon the supposition that its author, whether God or man, intended something "other" (Greek, ἀλλος) than what is literally expressed. Expositors of this system may be called allegorists; the system itself, allegorism. Two modes of Allegorical Interpretation are found dealing with the Bible: the one, symbolic or typologic interpretation, derived mainly from Palestinian Jews; the other the philosophical or mystical modes, originating with the Alexandrian Jews of Egypt. Both methods originate in the same natural cause; whenever the literature of a people has become an inseparable part of its intellectual possession, and the ancient and venerated letter of this literature is in the course of time no longer in consonance with more modern views, to enable the people to preserve their allegiance to the tradition it becomes necessary to make that tradition carry and contain the newer thought as well. Allegorism is thus in some sense an incipient phase of rationalism. As soon as philosophy arose among the Greeks, Homer and the old popular poetry were allegorized. There being scarcely a people which underwent such powerful religious development and at the same time remained so fervently attached to its venerable traditions as the Jews, allegorism became of necessity a prominent feature in the history of their literature.

Early Allegorism.

Accordingly, one of the first of the prophets whose writings are preserved, Hosea (xii. 5), is one of the earliest allegorists, when he says of Jacob's struggle with the angel that it was a struggle in prayer: this was because the idea of an actual physical contest no longer harmonized with the prophetic conception of heavenly beings. The activity of the Scribes at a later period made the Bible a book for scholars, and allegorism was fostered as a form of Midrash. The Book of Daniel supplied an illustration hereof, when it interpreted Jeremiah's prophecy of the seventy years of exile (xxix. 10) as seventy weeks of years, and thus gave hopes of redemption from the contemporary tyranny of the Greeks. The dread of reproducing Biblical anthropomorphisms—a thoroughly Jewish dread, and a characteristic feature of the oldest portions of the Septuagint—shows the original disposition of all allegorism; namely, to spiritualize mythology. See ANTHROPOMORPHISM; SEPTUAGINT.

Alexandrian Allegorism.

Essential as allegorism thus was to the Palestinian Jews, it was none the less so to the Alexandrian Hebrews, who were made to feel the derision of the Hellenes at the naive presentations of the Bible. The Jews replied by adopting the Hellenes' own weapons: if the latter made Homer speak the language of Pythagoras, Plato, Anaxagoras, and Zeno, the Jews transformed the Bible into a manual of philosophy which also was made to contain the teachings of these philosophers. This polemic or apologetic feature of Alexandrian allegorism is at the same time characteristic of its relation to the Palestinian Midrash on the one hand, and the allegorized mythology of the Greeks on the other; in its purpose, Alexandrian allegory was Hellenic; in its origin and method, it was Jewish. But one would hardly be warranted in maintaining that allegorism was specifically Hellenic because the Alexandrians were the first Jews known to have cultivated it; nothing can be really proved from the absence of allegory in the few inconsiderable remains of Palestinian Scriptural lore of the two centuries before the common era.

Closely connecting with the Palestinian Midrash is ARISTOBULUS, rightly to be termed the father of Alexandrian allegory. His purpose, to prove the essential identity of Scripture and Aristotelianism, is of course the Alexandrian one; but his explanations of the Biblical anthropomorphisms is thoroughly Palestinian, and reminds one of Targum and Septuagint. Similarly, The Wisdom of Solomon, another Apocryphal book of the same period, is not specifically Hellenic in its allegorical symbolism.

The Wisdom of Solomon.

The explanation of the heavenly ladder in Jacob's vision, as a symbol of Divine Providence and the supersensual world, is just as little Hellenic as the Biblical narrative itself, the sense of which is very correctly given (Wisdom, x. 10). The influence of a Palestinian Midrash, preserved in the Mishnah (R. H. iii. 8), is evident in the explanation of the serpent (Num. xxi. 9), as a "symbol of salvation, while the salvation itself came from God" (Wisdom, xvi. 5). These and similar interpretations are so clearly of Palestinian origin that it would be wrong to assume any foreign influence for them. The literal reality of the Law and of the Biblical history is so strongly adhered to by the author of The Wisdom of Solomon, coming as it does from Pharisaic circles, that one can hardly speak of his treatment as an allegorization of the Bible.

The Allegorical Interpretation of the Law in the ARISTEAS LETTER exhibits Hellenic influence more decidedly. It seeks to give ethical motives for all the ritual and ceremonial laws. On the one hand, the flesh of birds of prey is declared unclean, it says, in order to teach how violence and injustice defile the soul; on the other, that of animals which chew the cud and divide the hoof is permitted. For the former characteristic typifies the duty of invoking God frequently; and the latter signifies the distinction between right and wrong, and the division to be maintained between Israel and nations practising abominations.

Radical Allegorism.

A further step, but an inevitable one, was taken by those allegorists of whom Philo writes ("De Migratione Abrahami," xvi.; ed. Mangey, i. 450), that they cut loose entirely from any observance of the Law, and saw in the records of Jewish revelation nothing but a presentation of higher philosophical truths. Such an extreme step could only provoke reaction; and the result was that many would have nothing whatever to do with Allegorical Interpretation, justly seeing in it a danger to practical Judaism. These anti-allegorists were specially represented in Palestine, where the warning was heard (about 50 B.C.) against those "evil waters" to be avoided by the young scholars "abroad," *i.e.* Egypt (see ABTALION). Nor were there wanting in Alexandria itself many determined opponents of this tendency (Philo, "De Somniis," i. 16; ed. Mangey, i. 635). But the extremists on both sides, allegorists as well as anti-allegorists, were in the minority; for most teachers held steadfastly to the ancestral faith as far as actual practise was concerned, and endeavored only theoretically to harmonize Judaism with the Hellenic philosophy by means of allegory. Philo informs us ("De Vita Contemplativa," III. ii. 475) that his predecessors in this allegorical tendency (from whom he quotes eighteen times—see the list in Siegfried's "Philo," p. 26) had committed their teachings to writing; but beyond those quotations nothing has been preserved. The following is an illustration: "Men versed in natural philosophy explain the history of Abraham and Sarah in an allegorical manner with no inconsiderable ingenuity and propriety. The man here [Abraham] is a symbolical expression for the virtuous mind, and by his wife is meant virtue, for the name of his wife is Sarah ["princess"], because there is nothing more royal or more worthy of regal preeminence than virtue" ("De Abrahamo," xx. 8; ed. Mangey, ii. 15).

Josephus.

It would not be just, in the absence of striking proof, to maintain that JOSEPHUS, who in his preface to the "Antiquitates" speaks of the literal sense and the allegorical, was influenced by Alexandrianism in general or by Philo in particular (Siegfried's "Philo," p. 270). His symbolical exposition of the Tabernacle with its utensils, and of the high priest's vestments ("Ant." iii. 7, § 7), and his interpretation that the Holy of Holies means the heavens, the showbread means the twelve months, and the candlestick means the seven planets, resemble Philo, but are merely resemblances. Similar explanations are repeatedly given by the Midrash; and this kind of symbolism was always a favorite in Palestine.

All achievements of preceding allegorists, however, were far surpassed by Philo, the most important representative of Jewish Alexandrianism. His philosophy furnished one foundation-stone to Christianity; his Allegorical Interpretation, in an even greater degree, contributed to the Church's interpretation of the Old Testament; and strange to say neither his philosophy nor his allegorism had the slightest effect upon Judaism. Gfrörer has cleverly described Philo's allegorical bent in saying, "It is madness, but there's a method in it" (Gfrörer, "Philo," i. 113). Palestinian hermeneutics and Alexandrian allegorism are the two foundations upon which Philo builds his system of Bible interpretation. He detects allegorical secrets in parallel passages or duplicate expressions of Scripture, in apparently superfluous words, in particles, adverbs, and the like. In view of the numerous peculiarities of Hebrew in this direction—they are so prevalent that they may sometimes be detected even in the Septuagint translation—it was a very easy matter for Philo to discover many such secret hints where none existed. In addition to "rules" based upon the Palestinian Midrash, the Greek allegorists had set up an extensive system of the symbolism of things and numbers; and of this also Philo made considerable use. Thus the number one is God's number; two is division; five means the five senses; and similarly all simple numbers up to ten, and some compound ones such as 12, 50, 70, 100, 120, have their allegorical significance. Animals and winged birds, creeping things and swimming things, all have their symbolical import. Likewise, plants, stones, the heavenly bodies, certain species of animals—in short, everything that is finite was an allegory of some truth; this is one of the chief rules of Philo's allegorism.

Philo.

But it must be noticed that Philo none the less protected the rights of the literal word, without, however, being quite clear as to the proper relation of the written word to its Allegorical Interpretation. By means of such hermeneutic principles Philo expounded almost the whole Pentateuch in its historical as well as its legal portions. The following is an illustration from Genesis: "God planted a garden in Eden [Gen. ii. 5 *et seq.*]: that means God implants terrestrial virtue in the human race. The tree of life is that specific virtue which some people call goodness. The river that 'went out of Eden' is also generic goodness. Its four heads are the cardinal virtues; 'Pheison' is derived from the Greek *φείδομαι* (I abstain) and means 'prudence'; and, being an illustrious virtue, it is said 'to compass the whole land of Havilah where there is gold.'" The name "Gihon" means "chest" (see Gen. R. on the passage) and stands for courage, and it compasses Ethiopia, or humiliation. Tigris is "temperance"; the name is connected with a tiger because it resolutely opposes desire. Euphrates means "fertility" (Hebrew *parah*; see Gen. R.) and stands for "justice." In this way the patriarchs, however, are allegorized away into mere abstractions ("De Allegoriis Legum," i. 19 *et seq.*; ed. Mangey, i. 56 *et seq.*).

Palestinian Allegorism.

As to Palestinian allegorism, it was too deeply rooted in historical Judaism to permit itself to go to such extremes with the history as the Alexandrians, no matter how much it may have chosen to allegorize the Law. Nothing exhibits the genuinely Jewish character of the Palestinian allegory more clearly than its application to the Halakah; a mere Greek fashion—and one specifically antagonistic to the letter of Scripture—could never have taken part in the Halakah, which is professedly founded upon the Scripture text. Devoted as the Palestinians were to the Pentateuch, it is nevertheless a fact that the Halakah, both before and after Akiba, made use of allegorism. It is expressly stated that Rabbi Ishmael (died about 132) explained three Pentateuchal passages כמין משל by a species of parable (Mek., Mishpaṭim, vi.). His younger contemporary R. Jose of Galilee interprets Deut. xxiv. 6 also allegorically, or rather euphemistically after Job, xxxi. 10 (Gen. R. xx. 7). Akiba, although he more than any one else perceived the danger of this allegorization of the Law, which just then was fashionable in the Christian and the Gnostic worlds, could not refrain from adopting something of this method of interpretation. Thus, referring to the verse, "And she [the heathen captive] shall bewail her father and her mother" (Deut. xxi. 13), Akiba understands by "father and mother," "idols," according to Jer. ii. 27 (Sifre, Deut. 213); and in Lev. xix. 26 he perceives a warning to judges to partake of no food upon a day on which they are to consider a capital sentence (Sifra Ḳedoshim, vi. 90*a*). Similarly the verse, Deut. xxv. 4 (forbidding the ox to be muzzled when treading out corn), when taken in conjunction with the following law (by סמוכים or interpretation by sequence), is allegorically used to explain that the widow may not be compelled to enter into a levirate marriage with a leper. Just as the ox in the passage is not to be prevented from helping himself to a share of the harvest he is threshing, so the woman may not be deprived of her right to happiness in her marriage (Yeb. 4*a*).

Book of Jubilees.

The essential characteristic of Palestinian allegorism which distinguishes it from Alexandrian is its acceptance of the Scripture as the inalienable heritage of Israel. The Bible was a Jewish revelation, so that any hidden import discovered by means of allegorism was an inherent part of the history or of the religious life, the Torah of the Jews. An excellent exemplar of Palestinian allegorism is afforded by the Book of Jubilees. The periods prescribed in Lev. xii. for the purification of women are deduced by it from the legend that Adam was forty days old when he entered Paradise, and Eve eighty (iii. 9); in vi. 15, the Feast of Weeks is associated with God's covenant with Noah after the flood. These interpretations are strictly Haggadot rather than allegorisms, but nevertheless they show the typological character of Palestinian allegorism in the endeavor to expound the pre-Mosaic period by the light of the later period of the Law.

The oldest form of Palestinian *derush* (exposition), already archaic in the year 70 of the common era, is that of the דורשי רשומות Symbolists, literally "interpreters of signs"; called also ד' חמורות, "interpreters of parables" (Ber. 24*a*; see Bacher, "Die Aelteste Terminologie," *s.v.*). Their method is allegorical or symbolically allegorical; thus: "they found no water" (Ex. xv. 22) means "no Torah," as in Isa. lv. 1; "and God showed Moses a tree," that means God taught him—a play upon the word ויורהו, which means "to teach," as well as "to show"—the Law, as it is said, Prov. iii. 18, "It is a tree of life" (Mek., Beshallaḥ, Wayassa', i. 1). Another instructive example is the following: The Symbolists say that all, even the wickedest, kings of Israel shall enter the future world, as it is said, Ps. lx. 9; "Gilead is mine" means Ahab who fell at Ramoth-Gilead; "and Manasseh is mine," that is, literally, King Manasseh; "Ephraim is the strength of mine head" means Jeroboam who was an Ephraimite; "Judah is my law-giver" means Ahithophel, who was of the tribe of Judah; "Moab is my wash-pot" means Gehazi; "Over Edom will I cast out my shoe" means Doeg, the Edomite (Sanh. 104*b*).

The Essenes.

Closely allied with this ancient form of Palestinian allegorism must have been that of the Essenes. The author of a book sometimes ascribed to Philo reports that among the Essenes, after the public reading from the Scripture, "another, who belongs to the most learned, steps forward and expounds that which is not known, for in greatest part such men explain by means of symbols in the old-fashioned manner" ("Quod omnis probus liber," xii.). They certainly possessed many such allegorical interpretations of Scripture in writing (see Philo, "De Vita Contemplativa," iii.).

To base upon the above report the inference that Essene allegorism was drawn from Hellenic sources—as Zeller ("Philosophie der Griechen," vol. iii, part 2, p. 293) has done—is erroneous; for no Alexandrian would have spoken so disparagingly of Hellenic allegorism as to call it "old-fashioned," whereas the Alexandrians may well have deemed the Palestinian Allegorical Interpretation out of date—it was too Judaic for them.

Early Tannaim.

The early Haggadot of the Tannaim contain only few specimens of their Allegorical Interpretation. R. Johanan b. Zakkai is credited with five allegorical interpretations, four of which refer to Biblical passages (Ex. xx. 16, 25; xxxii. 16; Lev. iv. 22; see Tosef., B. Ḳ. vii. 3), and it is remarked that he explained the Scriptures as a parabolic charm (*ḥomer*); that is, allegorically, in the style of the Symbolists, דורשי חמורות (Bacher, "Ag. Tan." i. 33). This applies also to R. Johanan's younger contemporary Gamaliel II. (Soṭah, 15*a*). But the allegorizer of this period is Eleazar of Modiim, an uncle, according to rabbinical tradition, of Bar Kokba. The Mekilta upon Ex. xvii. 8 contains a running allegorization. Thus: Amalek's onset was directed against those who were weak in faith, wherefore Moses sent men without sin to their protection. "The top of the hill," where Moses took his stand, signifies the pious deeds of the patriarchs and matriarchs, who are considered as the highest pinnacles of the human race. "Moses' hands became heavy" whenever Israel's sins prevented the effects of prayer. Aaron and Hur represented the merits of their progenitors Levi and Judah. Moses vanquished Amalek by his prayers, wherefore it is written in verse 13, לפי חרב, literally, "by the mouth of the sword"; by the mouth, prayer replaces the sword. Many such allegorical interpretations by R. Eleazar are contained in the Midrashim (see Bacher, *l.c.* i. 211 *et seq.*).

Akiba and His School.

Though Akiba is not quoted as the author of so many allegorisms as Eleazar, he is known as the first tanna to allegorize an entire book of the Bible, the Song of Solomon. This was undoubtedly an important factor in quelling the opposition to the canonization of this book (Mishnah Yad. iii. 5). From the scant remains of this allegory only so much is evident, that he perceived in the Song of Solomon a representation of the relations between God and Israel, portraying in its passages the most conspicuous events in the history of the nation, past and to come. Alongside of this typological interpretation of this book, the essential features of which have been crystallized in Targum and Midrash, there may have stood that mystical interpretation which, according to Origen ("Canticum Canticorum," hom. iv.), was held in such high esteem among the Palestinian Jews that its study was forbidden to those not of mature years. Akiba's assertion (Mishnah, *l.c.*) that the Song of Solomon is "of the holiest of the holy," sounds in itself somewhat mystical. Akiba's favorite pupil, R. Meir, added to his master's interpretation of the book in the same spirit; thus upon ch. i. verse 12, he explains, "while the King sitteth at his table, the spikenard sendeth forth the smell thereof," as signifying that while the King of Kings was in heaven occupied in giving the Law to Moses, Israel fell into sin (Ex. xxxii.) with the golden calf, of which it is said, "These be thy gods, O Israel" (Cant. R., *in loco*). From the controversy that arose between Meir and Judah b. Ilai concerning this exposition, it is evident that there were other pupils of Akiba who accepted his typo-allegorical method of interpretation. Meir was in so far independent of contemporaries that he saw also the sinister events of Israel's history depicted in the book, while the general understanding was that, being a love-song between God and Israel, it could therefore contain nothing in the way of reproach. Meir allegorized the earliest Bible history as well; his explanation of כתנות עור "coats of skin" (Gen. iii. 21) as כתנות אור "coats of light" (Gen. R. xx. 12) is interesting; the same idea played quite a part in the earlier Gnostic and Christian literature.

Judah the Patriarch.

Concerning R. Judah, the editor of the Mishnah, the important statement is made that he interpreted the Book of Job as an allegorical representation of the sin and punishment of the generation of the flood (Gen. R. xxvi. 7). Many allegorisms are quoted in the names of his disciples. Bar Ḳappara interprets Jacob's dream (Gen. xxviii. 12) in the following manner: "A ladder set up on the earth," that is the Temple; "the top of it reaching to heaven," that is the pillar of smoke from the sacrifices; "the angels ascending and descending on it," these are the priests who mount and descend the steps leading to the altar; "and behold the Lord stood above it," that refers to Amos, ix. 1, "I saw the Lord standing upon the altar" (Gen. R. lxviii. 12). Rab and Samuel, the founders of the academies in Babylonia, are also named as the authors of allegorisms which, however, have nothing specifically Babylonian about them, but are quite in the spirit of Palestinian interpretation.

Palestinian Amoraim.

While the Babylonian schools did very little for the Haggadah in general and for allegory in particular, in Palestine the golden age of allegorism dawned when the Amoraim interpreted everything in the Bible—legend, history, and law—in an allegorical manner. But it would be incorrect to attribute the vast allegorical material of Midrash and Talmud exclusively to the particular Amoraim named as their authors. In the tradition of the Haggadah, the subject-matter was everything, the name of the author nothing; so that the same Haggadah is continually found quoted with different sponsors who applied the traditional interpretation to their own times. It is hardly to be supposed that a new and sudden development of the tendency toward allegorization took place at any one epoch. Only later generations which had the older material before them compiled that of the various epochs. The following illustrations are taken from different parts of the Pentateuch: R. Simeon b. Laḳish explains the second verse of Gen. i. as follows: "The earth was without form," that means Babylon; "and void," that means Media; "and darkness," that means Greece (the Antiochian persecutions); "upon the face of the deep," that means the wicked empire (Rome); "And the spirit of God moved," that means the spirit of the Messiah; "upon the face of the waters," that is, when Israel shall be repentant; for water (compare Lam. ii. 19) symbolizes repentance (Gen. R. ii. 4).

Again, the four rivers of Paradise represent the four great kingdoms of the world: Pishon is Babylon, after Hab. i. 8—the land of Havilah which it compasses being Israel that watcheth for (הוחילה) the Lord (Ps. xlii. 6) and has the gold of the Law. Gihon is Media, the home of Haman, the serpent-like crawler (גחון, Gen. iii. 14); Hiddekel is the Seleucid monarchy with its sharp (חד) and rapid (קל) anti-Jewish legislation; Euphrates (Perat) is Rome the destroyer (הפיר), the wine-press (פורה, Isa. lxiii. 3) of the Lord (Gen. R. xvi. 4). Such technical matters as the precepts concerning clean animals are also covered by allegorization; but it must never for a moment be forgotten that throughout Palestinian allegorism the literal word of the Law is endowed with complete reality, and any allegorical meaning found in it is always secondary to the import of its literal sense and does not in any way displace it. Thus in Lev. xi. 4–8, "the camel" means Babylon "because he cheweth the cud," for the Babylonians praise God (Dan. iv. 34); "and the coney," that is Media, because the Medians likewise praise God; "and the hare because he cheweth the cud," that means Greece, for Alexander the Great praised God; "and the swine," that is Edom (Rome); "he cheweth not the cud," he not alone praiseth not God but curseth and blasphemeth Him (Lev. R. xiii. 5). The preceding examples of Palestinian allegory were concerned with Israel and its history; but there are also many ethical doctrines in the form of allegories, though perhaps they are not so numerous as the preceding species. Thus, for instance, R. Johanan explains the passage, Num. xxi. 27: "Wherefore they that speak in proverbs say," so as to refer to those who control their passions (המושלים); "come into Heshbon," is interpreted as "let us estimate [חשבון] the good and the bad and weigh them against each other." "Let it be built and set up," "if thou doest thus, measuring good and evil, thou shalt be built up and established in this world and in the world to come," etc. (B. B. 78*b*). The whole is interesting inasmuch as it shows that the allegorization of Biblical proper names was by no means exclusively the characteristic of Alexandrian allegorism; the Palestinians were very fond of it, as shown by their interpretation of the genealogical lists in Chronicles, fragments of which have found their way into the Talmud, Meg. 13*b*, B. B. 91*b*, Sifre Num. 78, and Ruth R. repeatedly.

Of anagogic allegory—which, according to Origen, was a favorite mode among the Jews in the interpretation of the Song of Songs especially—there are but very few specimens in rabbinical literature. Thus a passage in Pirḳe R. El. xxi., the close relationship of which with Gnostic ideas has been demonstrated by Ginzberg ("Monatsschrift," 1899, 224), in commenting on Gen. iii. 3, interprets the sin of paradise as being sensual gratification.

The Targums.

Allegory in the Targums is hardly different from that of the Midrash. Onkelos is almost entirely free from it, though he occasionally uses it, as on Gen. xlix.; the Palestinian Targums frequently make use of it. The Targum to the Prophets, especially that upon Isaiah, frequently employs allegory. The Targum to the Song of Solomon is an allegorical Midrash in itself, preserved in part in the Midrash Rabbah upon the book.

Rashi and Ibn Ezra.

Even those two prominent defenders of literal interpretation (*peshaṭ*), Rashi and Ibn Ezra, also at times succumbed to the influence of allegorical exposition. This is especially true concerning the Song of Solomon, which is interpreted allegorically by both writers, although in varying fashion. Rashi, the head of the French school of exegesis, sees in the book, like Akiba, the history of Israel, or, more properly, the history of Israel's sufferings, while Ibn Ezra, like a philosopher, descries in it an allegory of the intimate union of the soul with the universal intelligence, and explains it accordingly.

Philosophic Allegory.

It would seem that when the Arabian-Greek philosophy took root among the Jews, a philosophico-allegorical treatment of Scripture gradually developed. The Karaite Solomon b. Jeroham mentions Benjamin Nahawendi as the first Jewish allegorist (Pinsker, "Liḳḳute Ḳadmoniot," ii. 109), but the illustration he gives is quoted literally from the Midrash Rabbah on Ecclesiastes, so that he can scarcely be said to prove his statement by it. Shaharastani (Haarbrücker, p. 256) indeed relates of Judgan of Hamadan, a contemporary of Benjamin (about 800), that he explains Scripture allegorically and in opposition to the custom of the Jews. However much the Jewish philosophers of the Middle Ages may have agreed with the Alexandrians that revelation and philosophy taught the same truth, they contrived generally to avoid the mistake of the latter in straining to prove this by means of the most artificial and far-fetched allegorization.

Saadia.

Saadia, the pioneer in Jewish religious philosophy, laid down a rule for the employment of allegory which was recognized generally until the time of Maimonides; it was that Allegorical Interpretation is only admissible in the four following cases: where the text contradicts (*a*) reality, (*b*) reason, (*c*) another text, or finally (*d*) rabbinical tradition (sec. vii. p. 212 of the Arabic text in Landauer). Saadia himself uses these rules in interpreting the anthropomorphisms of the Bible as conflicting alike with reason and tradition. He also shows how dangerous a free treatment of the literal word might become by showing how the Biblical account of Creation, and the history of the Patriarchs, and even the precepts themselves, could be so allegorized away that nothing of Holy Scripture would remain. Saadia's view of the proper use of Allegorical Interpretation was accepted by Baḥya ibn Pakuda, Abraham b. Ḥiyya, Abraham ibn Daud, and Judah ha-Levi. The last-named, by virtue of his antiphilosophical bent, even found a way to defend the literal conception of the Bible's anthropomorphic expressions; compare also SAMUEL B. HOPHNI.

Solomon ibn Gabirol.

Quite apart stands Solomon ibn Gabirol, who in his philosophy gave no consideration to Judaism, but in his exegesis frequently made use of Allegorical Interpretation. His method is quite Philonic, without being influenced, however, either directly or indirectly by Philo. Here is an example of Gabirol's Allegorical Interpretation as quoted by Ibn Ezra (compare Bacher, "Die Bibelexegese der Jüdischen Religionsphilosophen," p. 46; Kaufmann, "Studien über Solomon b. Gabirol") in his commentary upon Genesis. Paradise is the world supernal; the garden, the visible world of the pious. The river going forth out of Eden is universal matter. Its four separating streams are the four elements. Adam, Eve, and the serpent represent the three souls; Adam, who bestows names, representing the rational soul, Eve the animal soul (the living חוה), and the serpent the vegetative. Thus, when it is said that the serpent shall eat dust, it indicates that the vegetative soul cleaves to the dust of materialism. The coats of skins typify the body; the tree of life is the perception of the upper intelligible world, just as the cherubim, the angels, are the intelligible beings of the upper world. In addition to this allegory of Gabirol's, Ibn Ezra quotes another interpretation of Jacob's dream; but while it is possible that he may have applied this method to visions or similar passages of the Bible, it is altogether unlikely that he presumed to apply it either to the Law or to the historical events chronicled in Scripture.

Maimonides.

The head and front of all philosophical allegorism among the Jews in the Middle Ages was undoubtedly Maimonides, although of course he can not be held responsible for the excessive use made of it by those who followed in his footsteps. He was the first Jewish thinker to set up the principle that the superficial sense of Scripture compares with the inner or allegorical signification as silver does with gold. The benefit to be drawn by men from the literal word is quite insignificant compared with that derivable from the perception of that deeper truth which may be learned from the word's inmost sense (Introduction to the "Moreh," Arabic text, 6*b*). Maimonides distinguishes two kinds of allegorism—that of each individual word of a passage and that of the passage as a whole. Of the former his interpretation of Jacob's dream is an example. The "angels" are the prophets, who "ascend" the ladder of perception; "whose top reached to heaven"—that is, to God—who forever "stands" above it. When the angels have reached a certain height of perception "they descend on it" in order to instruct men ("Moreh," i. 15, 22). The second kind is illustrated by Prov. vii. 5, where in the admonition against the adulterous woman he perceives the warning against all carnal desires; for woman is the allegorical designation for matter, or the animal craving (Introd. 7*a*, 8*a*). Concerning the relation of the inner meaning to the superficial one, Maimonides somewhat inconsistently declares that the literal sense must give way when it contradicts the postulates of philosophy, and yet he leaves the Biblical miracles and many prophecies undisturbed in their literal acceptation, as not being irreconcilable with his particular philosophy. His statement that if the eternity of the world were philosophically proven, "the gates of Allegorical Interpretation would not be closed" (for this view, see Bacher, "Bibelexegese Moses Maimuni's," pp. 14–17, 85), is characteristic. All legal enactments, however, must be taken literally, and he energetically protests against that Christian allegorization of the Law which entirely strips away and destroys the significance of its commands and prohibitions ("Iggeret Teman," ed. Vienna, 1874, p. 18). Maimonides' allegorism is thus confined, as it were, between the barriers of his rationalism on the one hand and his fidelity to tradition on the other. But his interpretation of the Canticles ("Moreh," iii. 51, 126) and of Job (*ibid.* iii. 22, 44*b et seq.*) contains premonitions of that excessive allegorization which after his death so strongly menaced the position of rabbinical Judaism in southern France. Maimonides' modest conceptions of allegorism undoubtedly influenced such writers as David Kimḥi, as Bacher (Winter and Wünsche, "Jüdische Literatur," ii. 316) points out, so that the attempt to set up Samuel ibn Tibbon as the originator of the Provençal school of allegorists, with the assumption of Christian influence, is entirely gratuitous. Ibn Tibbon's allegorism in his work, "Yiḳḳawu ha-Mayim," is physical rather than ethical, as the Greek philosophers would say—that is, occupies itself chiefly with the Being of God and with natural phenomena—whereas Christian or Philonic allegorism, which is by some claimed to have influenced him, is mainly ethical, seeking in Scripture for the philosophical foundation of moral truths and of the idea of man's relation to God.

Pseudo-Maimonidean Writings.

In the Maimonidean "Pirḳe ha-Haẓlaḥah" (Chapters on Happiness)—largely interpolated by later writers (see Bacher, in "Jew. Quart. Rev." ix. 270–289)—and the "Ethical Will" (Ẓawwaah), falsely ascribed to Maimonides, the allegorization of Biblical personages and events is carried still further: Pharaoh is the evil inclination; Moses, the intellect; Egypt, the body; her princes, its members; the land of Goshen, the heart. Thus the Biblical narrative connected with these is simply a representation of the conflict between human reason and human passion for superiority in man. Even the minute and technical details of the construction of the desert tabernacle are allegorized into a physiological portrayal of the human body, its members and their functions. Although this "higher wisdom" at first did not dare to undermine the historical and legal passages of Scripture, accepting them in their true literalness, it was not long before it aspired to complete influence over the whole range of Scriptural interpretation. The fundamental proposition of these allegorists was then formulated, to the effect that all the narrative portions of Scripture, and especially those from the initial verse of Genesis down to Ex. xx. 2, are not to be taken literally; מבראשית עד מתן תורה הכל משל "From Creation to Revelation all is parable" (Minḥat Ḳenaot, p. 153); and that even some of the legislative enactments are to be understood symbolically. First of the conservative allegorists who respected the literal word was Jacob b. Abba Mari Anatoli, at the beginning of the thirteenth century. In his "Malmad ha-Talmidim" (Goad for Scholars), he allegorizes the story of Noah to the effect that, in order to preserve himself against the waters of sin, every man must make himself an ark out of his good deeds, and this ark must consist of three stories, the mathematical, physical, and metaphysical elements (*l.c.* 12*a*). Even Anatoli, however, understands the Wisdom-Books of the Bible to consist of philosophical reflections only. Although Levy b. Abraham, of Villefranche, who was so prominent in the conflict concerning Maimonides, protests most stoutly against radical allegorism, he, in his "Liwyat Ḥen," nevertheless allegorizes the campaign of the four kings against five (Gen. xiv.), making of Chedorlaomer a representation of the Imagination, the leader in the battle of the five senses against the four elements.

The Opposition to Maimonides.

From the same school also came purely allegorical commentaries upon Scripture, of which the following, out of the few fragments extant to-day, is an illustration: "Out of the house of Levi" (Ex. ii. 1)—that means, from organic corporal association (לוי union)—"went a man"—that is, Form—and "took to wife a daughter of Levi"; Form unites with Matter. From this union a son is born, Reason. "The daughter of Pharaoh" is Active Reason, who is the daughter of God the Recompenser (פרעה, derived from פרע, to recompense), and who is therefore called Bithiah (literally, the daughter of God), as Moses' adoptive mother was traditionally named (Meg. 13*a*). It is of the nature of Active Reason to work among lower beings, and make their passive reason active reason too; wherefore it is said (verse 5) "the daughter of Pharaoh came down" (compare the Zunz "Jubelschrift," p. 159). That such explanations of Scripture in point of fact are tantamount to a perfect negation of its words is incontrovertible, and the conservatives of Provence were justified in opposing it by all the means at their command. The expulsion of the Jews from France in the beginning of the fourteenth century put an end to the conflict, but the subversive principles of extreme allegorism had no doubt by that time been completely checked. Gersonides, undoubtedly the most important genius among the allegorists of the fourteenth century, never thought of allegorizing historical or legislative passages, and instead contented himself with a philosophical exposition of Proverbs and Job, and that in a most conservative manner. A contemporary, the Portuguese David b. Yom-Ṭob ibn Bilia, unconscious in his remote country of the conflict between philosophy and orthodoxy, was alone at this period in giving an Allegorical Interpretation to the miracles and narratives of Scripture.

A curious fact, characteristic of the varied mental gifts of the Polish Jews, is that Moses Isserles, called Rama (רמ"א), the greatest rabbinical authority of Poland in the sixteenth century, imitated the Provençal allegorists, some two hundred years after them, by allegorizing the Book of Esther. The quarrel between Ahasuerus and Vashti is the conflict between Form and Matter in the universe, just as Plato had presented the same opposition of existence as that of man and woman. The five senses and the five powers of organic life are symbolized for Isserles in the ten sons of Haman, who is himself the Evil Inclination (Commentary on Esther, "Meḥir Yayin").

Mystical Allegorism.

Though conservatism may thus be said to have vanquished philosophical allegorism in the fourteenth century and brought it to a halt, it could not prevent its development in another direction into that mystical allegorism, which in its turn became the most predominant method of Biblical interpretation. As far back as the "Sefer ha-Bahir" (first half of the twelfth century) this tendency had held sway in certain quarters, and it has survived down to the latest cabalistic work of modern Ḥasidim. The "Bahir" is the oldest cabalistic work of this kind. It says, "The earth was without form and void" (Gen. i. 2); the word "was" indicates that something was already existent; "void" also shows that there was a something; thus the preexistence of the universe before Creation is deduced from Scripture.

Though Naḥmanides made only a scant use of allegorism in his Bible commentary, he was the chief Talmudic authority of his age who with great insistence spoke a good word for it, and a pupil of his, Baḥya b. Asher, was the first to define the advantages of mystic allegorism over other modes of interpretation. While admitting the merits of *peshaṭ* (the literal meaning), of *remez* (philosophical allegorism), and *derush* (exposition), he claims that only in the path of the *sod* (Cabala) is there light (Introd. to Pentateuch commentary, begun in 1291). In his commentary he never fails to take cognizance of this mystical interpretation; thus he sees in the three festivals, the symbols of the three Sefirot, *ḥesed* (love), *din* (justice), and *raḥamim* (mercy), the last of which establishes equilibrium between the former two, which are mutual opposites. In the deliverance of the Jews from Egypt, God's love was displayed; in the revelation upon Sinai, His mercy, the intermediary between justice and love; and on the festival of the Holy Spirit (Tabernacles), the Sefirah of din (justice) stood revealed, an emanation of *ḥokmah* (wisdom). ("Commentary, Deut." ed. Riva di Trento, p. 256*b*.)

Zohar.

The masterpiece of Jewish allegorism, and next to Philo's writings the most interesting and most influential product of its kind, is the celebrated Zohar (Splendor), the gospel of the Jewish mysticism of the Middle Ages. It was this allegorical commentary upon the Pentateuch that coined the term **PaRDeS** (פרדס Paradise) for the four species of Biblical interpretation, forming it from their initial letters: thus **Peshaṭ** (literal meaning), **Remez** (allegorical), **Derush** (haggadic or halakic interpretation), and **Sod** (mystic meaning). As secondary forms of these four, the Zohar mentions in a passage (iii. 202*a*, ed. Amsterdam) the following seven: (1) literal meaning, (2) Midrash, (3) allegory, (4) philosophical allegory, (5) numerical value of the letters, (6) mystic allegory, and (7) higher inspiration. It may be remarked with regard to the last that Philo likewise claims "higher inspiration" for some of his interpretations ("De Cherubim," i. 9, 144; "De Somniis," i. 8, 627). Resting as it does upon rabbinical Judaism, the Zohar maintains the authority of the written word; but mysticism was already aware, at the time of the Zohar's origin, of its essential antagonism to the spirit of strict rabbinism, as appears from the following classical passage concerning the various methods of Scriptural interpretation:

> "Wo unto the man who asserts that this Torah intends to relate only commonplace things and secular narratives; for if this were so, then in the present times likewise a Torah might be written with more attractive narratives. In truth, however, the matter is thus: The upper world and the lower are established upon one and the same principle; in the lower world is Israel, in the upper world are the angels. When the angels wish to descend to the lower world, they have to don earthly garments. If this be true of the angels, how much more so of the Torah, for whose sake, indeed, both the world and the angels were alike created and exist [an old Midrash; see Ginzberg, "Monatsschrift," 1898, p. 546]. The world could simply not have endured to look upon it. Now the narratives of the Torah are its garments. He who thinks that these garments are the Torah itself deserves to perish and have no share in the world to come. Wo unto the fools who look no further when they see an elegant robe! More valuable than the garment is the body which carries it, and more valuable even than that is the soul which animates the body. Fools see only the garment of the Torah, the more intelligent see the body, the wise see the soul, its proper being, and in the Messianic time the 'upper soul' of the Torah will stand revealed" (Zohar, iii. 152, בחעלתך).

General Allegorization of the Law.

This classical passage reads almost like a declaration of war against rabbinism, whose haggadic and halakic interpretation is designated "body," or substance by the rabbis themselves (Ab. iii. 28) and by the Zohar is as it were travestied, being a body without soul. Characteristic of the Zohar is the fact that it provides a general allegorization of the precepts of the Law which heretofore had been attempted only in scattered instances. The following is the characteristic elucidation of the passage in Ex. xxi. 7, concerning the Jewish woman sold as a slave:

> "When God, who in Ex. xv. 3 is called איש, the man, sells his daughter—that is, the holy soul—for a slave—that is, sends her into the material world—she shall not go out as the men-servants do. God desires that when she leaves this world and her state of servitude in it, she should go from it free and pure, and not after the manner of slaves, laden with sin and transgression; in this manner only can she be reunited with her heavenly Father. If, however, 'she please not her master,' so that she can not be united with him owing to impurity and sinfulness, 'then shall he let her be redeemed'; that is, man must do penance and liberate the soul from the punishments of hell, so that she shall not 'be sold unto a strange nation,' the evil angels."

Next to the Zohar, mention must be made of the mystic allegorical commentaries of Menahem di Recanati, about 1320, the first writer to mention the Zohar; of the books "Peliah" and "Ḳanah"—see Ḳanah—probably of the fourteenth century, anti-rabbinical works in the form of a commentary on the Biblical account of Creation; and of the "Ẓioni," by Menahem b. Zion of Speyer, beginning of the fifteenth century. The allegorism of these works is entirely derived from the Zohar. Extensive use of cabalistic allegorism was likewise made by Solomon Ephraim Lenczyz (end of the sixteenth century), who applied it even to rabbinical precepts. This homiletic application of allegorism was quite favored by the Polish "darshanim," or preachers, the best examples being afforded by the often highly ingenious allegorizations of Jonathan Eibeschütz in his homilies, "Ya'arat Debash" (Honeycopse). When cabalism became incorporated in Ḥasidism, Allegorical Interpretation received a new impulse, the effects of which are still felt. The following allegorization of the passage concerning the two wives (Deut. xxi. 15) is from a work entitled "Ezor Eliyahu" (Elijah's Girdle), published at Warsaw, 1885: "When man's two inclinations [נשׂים, "rulers," for נְשִׁים, "wives"], the spiritual and the material, the one which a man readily obeys and the one to which he is not so obedient, both produce actual deeds, then only the offspring of the spiritual prompting—the one less beloved—shall be considered as the real 'first-born,' the meritorious one."

Isaac Arama.

It was owing to mystic influence that, toward the end of the fifteenth century, philosophical allegorization, which had so long lain dormant as under a ban, once more raised its head in association with *derush* (exposition of Scripture). Quite the ablest of these allegorizing preachers was Isaac Arama, who, basing his attitude upon the above-mentioned declaration of the Zohar, strenuously maintained not only the propriety, but the necessity of Allegorical Interpretation ("Ḥazut Ḳashah," x.), without, however, detracting in the least from the authority of the literal word. Exactly in the words of Philo, but probably quite independent of him (compare Paul's allegory of the same Biblical narrative), "Sarah, the mistress, is the Torah; her handmaiden, Hagar, is Philosophy. The fruitfulness of Sarah [the Torah] followed only when the Egyptian handmaiden—that is, heathen Philosophy—had for centuries usurped the position of mistress. It was then that the real mistress, the Torah, resumed her sway, and Philosophy became her handmaid. But the latter sought to flee from her rule into the wilderness, where the angels found her at the well. Thus Philosophy essayed to separate herself from Revelation, and presumed to water the desert of mankind with mere human wisdom, water from her well; but the angels taught her that it were better for her to be a servant in Sarah's house [the Torah] than a mistress in the desert." Arama's deduction that philosophy is the handmaid of theology is thus exactly the opposite of the view of Maimonides and his successors.

Next to Arama, mention may be made of Judah Moscato, the first darshan in Italy in the sixteenth century to make extensive use of allegorism. In the Biblical prescription for the Nazarite, he perceives the intimation that man must renounce the world and its enjoyments, until his hair, typifying his connection with the spiritual, has grown to such extent that he can enjoy the world without danger ("Nefuẓot Yehudah," hom. 15). In connection with this mention may be made of Don Isaac Abravanel, whose allegorism closely resembles that of the darshanim. He, too, takes his stand upon the Zohar's justification of allegorism and its distinction of garment, body, and soul in the Torah. Being an admirer of both Maimonides and the Cabala it is not seldom that he gives to a Biblical passage two interpretations, one philosophical and one cabalistic. Thus Adam is the type of Israel, the true man, into whom God breathed His spirit, the holy law. He placed him in Paradise, the Holy Land, where were the tree of life (the teachings of the Law and prophecy) and also the tree of knowledge (heathenism). And thereupon a philosophical interpretation follows, based principally upon Maimonides and Gersonides ("Commentary on Gen." iii. 22, ed. Amsterdam, 34*b*).

In the New Testament.

Of the New Testament writings, the Pauline and Deutero-Pauline are especially full of Allegorical Interpretation, in which the two elements of Palestinian and Hellenic Judaism are both conspicuous. Paul's allegorism is typological and betrays its Pharisaic origin. Thus it can not be said to be due to Alexandrian, still less to Philonic, influence, when Paul, in I Cor. ix. 9, 10, says, "Doth God take care for oxen?" (Deut. xxv. 4), "or altogether for our sakes." This is simply a modification of the old Halakah quoted above, which applies this law to explain that a woman may not be forced into an unsuitable levirate marriage, because she herself is entitled to the ordinary promise of happiness in return for her share in the bond of wedlock. So, too, his well-known allegorization of Sarah and Hagar (Gal. iv. 21-31) is fundamentally only a typological presentation of the Palestinian teaching, "Thou wilt find no freeman but him who is occupied in learning Torah" (Ab. vi. 2). Paul is not even original in his types, for the oldest Haggadah represents the conflict between Ishmael, the son of the maid, and Isaac, the son of the mistress, as a spiritual one (Sifre, Deut. xxxi.). Alexandrian influence is first discernible in the Epistle to the Hebrews, whereas Palestinian allegorism is suggested in the interpretation of the ark of Noah as representing the rite of baptism, in I Peter, iii. 20; compare Gen. R. xxxi. 9. Alexandrian influence is shown in Hebrews by the general tendency throughout rather than by individual instances. Paul never detracts from the historical reality of the narratives he allegorizes, but the Hebrews became the model for Alexandrian ingenuity by which Israel's history and legal enactments were construed as being in reality intimations of the mysteries of faith, concealing the spirit in the letter, and reducing the essentials of the Old Testament to mere shadows. This tendency is clearest in the Gospel of John, the author of which makes most use of Old Testament illustrations; the serpent upon a pole in the wilderness (Num. xxi. 8) becomes Jesus upon the cross (John, iii. 14). Jesus is the manna in the desert, the bread of life (*ibid.* vi. 31, 49).

Epistle to the Hebrews.

The Apostolic Fathers.

This pushing of the allegorization of the Old Testament to such an extreme that it would deprive it of all its independent life and character, or make of it a vague and feeble prophecy of the future, found favor among the Apostolic Fathers. Prominent among these for his allegorization was Barnabas (about the year 100), who, acquainted as he was with rabbinical and even halakic doctrine, aspired to show that the Jews did not themselves understand the Old Testament. The Biblical enactment of the scapegoat is typically applied to Jesus, who carried the sins of his crucifiers; the goat's flesh was devoured raw and with vinegar—an old Palestinian tradition—because Jesus' flesh was also moistened with gall and vinegar. The boys who sprinkle the water of purification are the apostles; they are three in number, in commemoration of Abraham, Isaac, and Jacob. These and other allusions make it sufficiently clear that Barnabas depended upon Palestinian sources rather than upon Philonic, as Siegfried would maintain ("Philo von Alexandria," p. 331).

While Barnabas exhibits a not insignificant Hellenic bias, his methods were applied by Gnostics to the New Testament writings. Although they disclaimed any depreciation of the historical value of the Old Testament, they became the chief exponents in their time of that Alexandrian allegorism which made of the Biblical narrative nothing else than an account of the emancipation of reason from the domination of passion. The Gnostics developed this theme with the modification that they detected this conflict between mind and matter, between reason and sense, in the New Testament in place of the Old. A different tendency was conspicuous among the older apologists of Christianity, who allegorized away the Old Testament, but regarded the New as absolutely historical. Justin Martyr is one of them, who ridicules the artificialities of Jewish exegesis (“Dialogus cum Tryphone,” 113, 340), but whose own allegorization of Old Testament passages is thoroughly Jewish, Palestinian as well as Alexandrian.

Gnosticism.

Thus he says Noah was saved by wood and water, showing that Christians are delivered from sin likewise by the cross and by baptism (*l.c.* 138). In effect he transforms the whole Old Testament into a typology of Jesus and Christianity, so that Tryphon very pertinently remarks that God's word was holy indeed, but that Justin's interpretations were very arbitrary. With the gradual development of the Catholic Church out of Jewish primitive Christianity and Greek Gnosticism, the attitude of the Church toward the Old Testament was modified too, as is shown by Clement of Alexandria, or more strongly yet by his disciple Origen. The former is the first Church father to revert to Philo's methods of allegorism, distinguishing between the body (literal word) and spirit (Allegorical Interpretation) of Scripture. He finds allegorical meaning in both prophetical and legislative portions; he adopts Philo's allegorical rules and many of his individual interpretations. Nor does he fail to originate some expositions himself. Thus the unclean animals which chew the cud, but are of undivided hoof, are the Jews: heretics are those of divided hoof but who chew not the cud; while those who possess neither characteristic are the heathens (“Stromata,” v. 52, vii. 109). Origen's intimacy with Palestinians prevented him from falling into such exaggerations of the Alexandrian tendency as marked his teacher Clement, and even a certain degree of historical appreciation of the Old Testament becomes evident. But the conflict in Origen, so apparent in his Christology, between speculative Gnosticism and the historical conception of Scripture, prevented any rational and consistent view of Scripture. He, too, must be made responsible for the gross exaggerations of Christian allegorists lasting down to modern times; Hilary, Ambrose, Jerome, and Augustine all borrowed their allegorizing method from Origen, who likewise originated the doctrine of the threefold meaning of Scripture, the literal, moral, and mystical (“De Principiis,” iv. 8, 11, 14). The following may serve as specimens of his manner: The narrative of Rebekah at the well is to teach us that we must daily resort to the well of Scripture in order to find Jesus. Pharaoh slew the boy-children and preserved the girls alive, to show that he who follows pleasure kills his rational sense (masculine) and preserves the feminine (the sensual passions). Origen's allegorism was thus a triumph for Jewish Alexandrianism in the development of the Church, but Palestinian allegorism likewise celebrated its own victory in the Church of Antioch.

Antiochian School.

The basic principle of Jewish typology, “*Ma'aseh abot siman le-banim*” (the lives of the Patriarchs prefigured the lives of their descendants), became the motto of the Antioch school. Aphraates makes diligent use of this typology, and his successors do so in even greater degree; with them the aim of this typology is not always Messianic, and not even Christological. Thus Theodore of Mopsuestia regards Jacob's anointing of the stone (Gen. xxviii. 18) as a type of the erection and consecration of the Mosaic tabernacle, just as the Midrash does (“Nicephori Catena,” *ad locum*).

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L. G.

ALLEGORY IN THE OLD TESTAMENT:

Allegory is a sustained description or narration, treating directly of one subject, but intended as an exposition of another, the latter having a more spiritual nature than the former, yet bearing some perceptible resemblance to it. It is a comparison between two different groups of ideas on the basis of something possessed in common. It has for its purpose the illustration or inculcation of a higher truth.

In the Old Testament, allegory with its kindred didactic forms is comprised under the Ḥokmah (Wisdom), literature under the two terms *mashal* משל and *ḥidah* חידה (Ezek. xvii. 2; compare xxiv. 3; Dan. viii. 23). *Mashal*, now specifically maxim, or gnome, primarily denoted a comparison or simile. Under this older meaning, it was generally rendered in the Septuagint by παραβολή (parable). Originally, it was doubtless didactic in purpose, and derived a maxim for the conduct of life from the comparison of two apparently dissimilar objects. Later it was applied to any sententious or pointed saying, and even to obscure prophetic utterances, since these, too, aimed to instruct and usually employed comparison (Num. xxiii. 7, 18; xxiv. 3; compare Isa. xiv. 4; Micah, ii. 4; Hab. ii. 6). *Ḥidah*, properly a riddle, is used in a wider sense for figurative and significant speech (Judges, xiv. 14; I Kings, x. 1; compare Ps. xlix. 5; lxxviii. 2).

It is somewhat difficult to define the difference between allegory, parable, and fable. The parable and the fable may be considered species of the allegory, for, like it, they represent their subject in an image or in a complete figurative narration or description. The characteristic mark of the fable is that it employs for the vehicle of its expression the improbable, even the impossible—such as reason and speech in animals and plants—and that its lesson is confined to practical worldly expediency. It derives a truth, to be applied to one sphere of thought, by displaying that truth as manifest in a different but comparable sphere.

Fable.

An example is furnished by the more elaborate of the two fables in the Old Testament, that of the trees choosing a king. The valuable olive-tree, the fig-tree, and the vine refuse to be king over the trees, but the worthless bramble accepts (Judges, ix. 8–16). The truth derived is to be applied to Abimelech and the men of Shechem who choose him king. Like the bramble, Abimelech is worthless, and would serve only to set “fire to the other trees,” that is, would bring only disaster to the men of Shechem. The second fable (II Kings, xiv. 9–10) is more like a proverb. King Amaziah of Judah challenges King Jehoash of Israel, and receives for answer a comparison of himself to the weak thistle that woos the daughter of Lebanon, and is trodden down by the wild beast. The similitude between Amaziah and the thistle lies in the fact that each is weak and is punished for presumption; here the resemblance ends.

Parable and Allegory.

In the parable and allegory an actual basis of resemblance and actual points of contact exist between the primary subject and the analogous subject with which it is compared. Thus, each subject may serve as a figure for the other. In the parable the author himself indicates the analogy by placing interpretation next to image; but in the allegory, judgment is not expressed. An index to the meaning is provided by the condition and circumstances of hearer and speaker, and by the individual figures of the image which, as it were, form a veil through and beyond which the mind sees the real object. The interpretations are given, for instance, in the most finished parable of the Old Testament (Isa. v. 1), in the parable of the vine (Ezek. xv.), and in the parable of the poor man bereft of his ewe lamb by the rich man (II Sam. xii.). On the other hand, in the eightieth Psalm, the reference of the vine to Israel (compare Isa. v.) is not definitely indicated, but only understood from the connection. In Jer. ii. 21 the same thought is expressed as in Isa. v. and Ps. lxxx., but here it is in metaphoric form. In the New Testament (John, x.), Jesus' comparison of himself to a vine is also a metaphor, though somewhat lengthy, and often quoted as an instance of mixed allegory. Still more extended are the metaphors in Ezek. xvi. and xxiii. One of the finest pieces of allegorical imagery is the representation of the king of Babylon as an eagle, and the house of David as a cedar (Ezek. xvii. 2–10); but since the interpretation follows it is not strictly an allegory, and metaphors similar to it in character are given in Ezekiel (xix. 1–9; xxx. 2–17). The comparison of Jerusalem to a caldron (Ezek. xxiv. 3–6) is a parable rather than an allegory, and the allegorical description of old age (Eccl. xii. 2–6), in its individual figures, is rather in the nature of an enigma.

Bibliography: Lowth, *On the Sacred Poetry of the Hebrews*, lectures x. and xi.; Herder, *Geist der Ebräischen Poesie*, *Gesammelte Schriften*, ed. Suphan, xii. 12–14; idem, *Briefe über das Studium der Theologie*, x. 51 *et seq.*; French, *Notes on the Parables*, chap. i.; Gerber, *Die Sprache als Kunst*, 2d ed., ii. 92, 100, 105, 113, 449, 452, 474, 482–485; E. W. Bullinger, *Figures of Speech Used in the Bible*, pp. 748–754, London, 1898; C. G. Montefiore, *A Tentative Catalogue of Bible Metaphors*, in *Jew. Quart. Rev.* iii. 623 *et seq.*

I. M. C.

ALLEGRI, ABRAHAM: A contemporary of Moses Benveniste; lived at Constantinople about the middle of the seventeenth century. He wrote a commentary on the "Sefer ha-Miẓwot" of Maimonides, in which he defended him against the attacks of Naḥmanides. He published this work at Constantinople, in 1652, under the title "Leb Sameaḥ" (A Gladsome Heart)—referring thereby to his own name, Allegri. Under the same title a number of his responsa were published in Salonica, 1793.

Bibliography: Conforte, *Ḳore ha-Dorot*, ed. Berlin, 1846, p. 48*b*; Benjacob, *Oẓar ha-Sefarim*, p. 254; Steinschneider, *Cat. Bodl.* col. 665; Zedner, *Catalogue*, pp. 29, 30; Azulai, *Shem ha-Gedolim*, i. 6, ii. 70.

M. K.

ALLEMANNO, JOHANAN: A cabalist who flourished in the second half of the fifteenth century; born in Constantinople. He migrated to Italy, and became distinguished there as the teacher of Pico della Mirandola, "the Italian prodigy," in Hebrew and the Cabala, thus contributing toward the spread of Jewish mysticism among the Christian humanists (see Cabalists, Christian). Allemanno's writings show great versatility and attainments. In his chief work, "Ḥesheḳ Shelomoh" (The Delight of Solomon), he evinces a certain philosophic acumen as well as a wide acquaintance with both the Arabic and the Greek philosophers. The introduction to this work is a discourse on the artistic and intellectual attainments of the human race, all of which are combined in King Solomon, whom the author places above Plato and his fellows (compare "Sha'ar ha-Ḥesheḳ," pp. 3–7). Excerpts from the introduction were published, with additions by Jacob Baruch b. Moses Ḥayyim, at Leghorn in 1790. Allemanno also wrote: "'Ene ha-'Edah" (The Eyes of the Congregation), a cabalistic commentary on the Torah (compare Gedaliah ibn Yaḥya's "Shalshelet ha-Ḳabbalah," ed. Warsaw, 1889, p. 86); "Ḥayye Olam" (Eternal Life), a treatise on immortality; "Liḳḳutim Collectanea," a volume of about two hundred pages, containing stray thoughts, aphorisms, noteworthy quotations from rare authors, and exegetical remarks.

Bibliography: Reggio, *Bikkure ha-'Ittim*, ix. 13; idem, *Kerem Ḥemed*, ii. 44; Steinschneider, *Cat. Bodl.* col. 1397; Wolf, *Bibl. Hebr.* i. 470; Grätz, *Gesch. d. Juden*, 2d ed., viii. 242, note.

H. G. E.

ALLEN, JOHN: English dissenting minister, educator, and author; born at Truro in 1771 and educated in the city of his birth by Dr. Cardue. He conducted a private school at Hackney, near London, for thirty years, and died at that suburb on June 17, 1839. He is best known by his "Modern Judaism; or a Brief Account of the Opinions, Traditions, Rites, and Ceremonies of the Jews in Modern Times" (London, 1816); that is, since the common era. This work has been commended by no less an authority on religious subjects than Edward Bickersteth, the English divine, for its "useful information." William Orme, a contemporary, characterized it as "the best work on modern Judaism in the English language"; and Thomas Hartwell Horne, an English bibliographer, referring to it said: "In this well-executed volume the various traditions received and adopted by modern Jews, that is, by those who lived in, and subsequent to, the time of Jesus Christ, are fully and perspicuously treated." The book was reprinted in 1830. Allen also published other works, including an excellent translation of Calvin's "Institutes" (1815; 2d ed., 1838).

Bibliography: Leslie Stephen, *Dict. of National Biography*, s.v.; Allibone, *Dict. of English Literature*, s.v.

F. H. V.

ALLENSTEIN: Town in the district of Königsberg, eastern Prussia. The small Jewish community there was established Feb. 25, 1862. Before that date there were only a few families in the town, and they rented a room for divine services. The community possessed a cemetery, in which the oldest tombstone is dated 1872. The synagogue was built in 1877; and a rabbi, Dr. Olitzki, was appointed in 1892. The following societies have also been organized: Society for the Care of the Sick and the Burial of the Dead (Ḥebra Ḳadisha); Women's Society; Society for the Prevention of Vagrancy; Jewish Historical and Literary Society. In 1880 Allenstein contained forty Jewish families. In 1900 there were one hundred families, or about 450 souls.

H. V.

ALLGEMEINE ZEITUNG DES JUDENTHUMS: A German journal devoted to Jewish interests; founded in 1837 by Dr. Ludwig Philippson

(1811–89); published first in Leipsic and later in Berlin. At the time of its foundation there had been several Jewish journals in existence: "Sulamith," "Jedidja," Geiger's "Wissenschaftliche Zeitschrift für Jüdische Theologie," and Dr. Höninghaus' "Universal-Kirchenzeitung," which admitted Jewish contributors. Philippson felt that these did not satisfy the needs of the times. He determined to found a journal for the intelligent laity—one that should not only advance the knowledge of the Jews' past history, but should also plead the cause of the Jews of his day. The first number of his paper appeared May 2, 1837, and was published by Baumgärtner in Leipsic with the subtitle "Unparteiisches Organ für Alles Jüdische Interesse in Betreff von Politik, Religion, Literatur, Geschichte, Sprachkunde, und Belletristik" (Impartial Organ for All Matters of Jewish Interest Pertaining to Politics, Religion, Literature, History, Philology, and Belles-lettres).

During the first two years three numbers a week appeared; and for a year and a half a supplement was published three times a month, devoted to literature and homiletics. In 1839 the journal became a weekly. The "Allgemeine Zeitung" has never received a subsidy from any Jewish body. In 1848, when the publication of nearly all other Jewish journals was interrupted, the "Allgemeine Zeitung" braved the storm and spoke out plainly in the political turmoil. After 1853 a supplement was published regularly, entitled "Jüdisches Volksblatt zur Belehrung und Unterhaltung auf Jüdischem Gebiete" (A Popular Jewish Journal for Instruction and Entertainment on Jewish Subjects). On the death of Philippson, Gustav Karpeles became editor. The journal is now published in Berlin by Rudolf Mosse. Its first issue under Karpeles' editorship appeared Feb. 9, 1890. The outward appearance has been changed so that the literary part, which forms the bulk of the paper, is now separated from the part containing the news. The latter is paged separately, and bears the title "Der Gemeindebote."

From the outset the "Allgemeine Zeitung" met with success. A few weeks after the issue of its first number a society of students in Leyden (Holland) was formed to aid its circulation. Even in Poland it obtained several hundred subscribers; and within three months after the appearance of the first number Philippson felt justly confident of its material success. The journal aroused great enthusiasm in the cultured Jewish circles of Germany, Austria, and Holland, and exercised considerable influence on Judaism in general—more especially in Germany, where it became a distinct factor in the evolution of Judaism. To its influence is due in a large measure the establishment of a rabbinical seminary (Lehranstalt für die Wissenschaft des Judenthums in Berlin) and of a Jewish Publication Society (Institut zur Förderung der Israelitischen Literatur), as well as the calling together of a Jewish synod (Leipsic, 1869).

Philippson's chief aim was the civil emancipation of the Jews. He carried on the fight for that cause begun by Gabriel Riesser and others. But the paper gained further importance in connection with the inner communal and religious life of the Jews, since it devoted attention to the organization of religious instruction, to the form of worship in the synagogue, and to the cultivation of Jewish learning in all its branches. Jost, who in his "Neuere Geschichte der Israeliten" (iii. 149–156), devoted a whole chapter to the "Allgemeine Zeitung," said "that it became epoch-making in Jewish history by attempting for the first time to give a general view of the life and conditions of the Jews."

During the first years of its existence the paper had among its collaborators a number of the most distinguished scholars, some of whom were Gabriel Riesser, E. Carmoly, J. L. Saalschütz, S. D. Luzzatto, Leopold Zunz, Leopold Dukes, Julius Fürst, Leopold Löw, Franz Delitzsch, Adolph Jellinek, Abraham Geiger, and I. M. Jost. It is interesting to note that Phoebus Philippson, brother of Ludwig, contributed in the first year a series of eleven articles under the title "Ideas for an Encyclopedia and a Methodology of Jewish Theology."

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S.

ALLGEMEINES ARCHIV DES JUDENTHUMS: A monthly publication, devoted, as its title indicates, to the general history of the Jews. It was founded and edited by Jeremiah (Jerome) Heinemann, who, prior to its publication in Berlin in 1839, had edited an annual entitled "Jedidiah." From the date of its first issue it appeared irregularly until 1844, when it had reached the middle of its third volume and its publication ceased (Winter and Wünsche, "Jüdische Literatur," iii. 861).

D.

ALLIANCE ISRAÉLITE UNIVERSELLE: A society founded in 1860 for the protection and improvement of the Jews in general, but mainly devoted to the interests of those in the east of Europe, North Africa, and Asia Minor. It was established by six Jews of Paris (France): Aristide Astruc, afterward chief rabbi of Belgium; Isidore Cahen, editor of the "Archives Israélites"; Jules Carvallo, civil engineer; Narcisse Leven, lawyer; Professor Eugène Manuel, and Charles Netter, merchant (died 1882)—all men of good standing, but at that time not particularly prominent in the Paris community. Repeated attacks upon the Jews by fanatical sects of various denominations had long made it apparent that something should be done on an organized scale. The assassination of Father Thomas at Damascus, in 1840, had given rise to an accusation of ritual murder against the Jews of that city. Sir Moses Montefiore, together with Adolphe Crémieux, a lawyer, and Solomon Munk, the eminent Orientalist, proceeded at once to Egypt to intercede with Mehemet Ali and to defend the accused. This event brought forcibly to light the necessity for a central organization that should undertake the defense of the oppressed Jews scattered throughout the world; and the Jewish journals of Germany and France made earnest appeals for the creation of such an institution. Owing, however, to lack of agreement or perseverance, their utterances remained without any practical issue for twenty years.

A crime perpetrated in the Papal States in 1858, with the connivance of the papal government, aroused world-wide indignation. A child, Edgar Mortara, was torn from his Jewish parents and forcibly baptized. This outrage against religious liberty contributed much to strengthen the general sentiment for organized protection; and, as a result, two years later the Alliance Israélite Universelle came into existence, under the auspices of the above-named public-spirited Jews of Paris.

In an "Appeal" addressed to the public in December, 1860, the task which the new society was about to assume is stated as follows:

> "To defend the honor of the Jewish name whenever it is attacked; to encourage, by all means at our disposal, the pursuit of useful handicrafts; to combat, where necessary, the ignorance and vice engendered by oppression; to work, by the power of persuasion and by all the moral influences at our command, for the emancipation of our brethren who still suffer under the burden

of exceptional legislation; to hasten and solidify complete enfranchisement by the intellectual and moral regeneration of our brethren:—such, in its chief aspects, is the work to which the Alliance Israélite Universelle hereby consecrates itself."

This program is definitely formulated in Article I. of the statutes:—

Program.

"The society of the Alliance Israélite Universelle has for its aims:

"(*a*) To work everywhere for the emancipation and moral progress of the Jews.

"(*b*) To give effectual support to those who are suffering persecution because they are Jews.

"(*c*) To encourage all publications calculated to promote these ends."

To this program the Alliance has steadfastly and faithfully adhered. It must be admitted that the founders had a very practical conception of their undertaking. Disregarding any project which might cause dissension, they limited their field of activity to such questions only as to which there could be no divergence of opinion among the Jews. It was in this spirit that they declared at the outset that all political questions should be excluded, and that the Alliance would take no account of either the political convictions of its members or of their religious opinions. It recognized neither Orthodox nor Liberal, neither Conservative nor Reformer as such: it desired to stand upon the one platform of the defense and the regeneration of the Jews, exclusive of all political or theological distinctions.

First Struggles.

From the beginning the Alliance numbered many Protestants among its friends, clergymen as well as laymen. Dr. Pétavel of Neuchâtel and his sons, who at once sent their congratulations and good wishes to the infant society, deserve particular mention. Among other Christian subscribers, Alexandre Dumas, the younger, and Jules Simon, must be mentioned: they remained faithful adherents until their death.

The Alliance encountered obstinate opposition among the timorous, among those who hated action, and among those who thought that evil could be cured by ignoring it. There were distinguished men in Jewry, too, who combated the project—writers and rabbis who sought to hinder the foundation of the society. The Jewish journals of 1860 and 1861 are full of vigorous polemics on the subject; but time, reflection, and experience have quieted the opposition. At the present day there is very little diversity of opinion in the Jewish world as to the positive service rendered by the Alliance, particularly in the domains of education and philanthropy.

Until 1880 the society had to struggle with internal dissensions, especially after the Franco-German war of 1870–71. Again and again, both at general meetings and at other gatherings convened by the Central Committee, it was proposed to split up the "Universal Alliance" into a number of "National Alliances." At Berlin in 1872 and again in 1879 this idea was supported by men of great influence among the Jews of Germany. Fortunately they failed in their endeavors: a division would have greatly weakened the Alliance; and the scattered fragments would have been unable to accomplish anything durable or important. What happened in England and in Austria should be convincing in this regard. In 1871 the English Jews created in London an institution entitled "The Anglo-Jewish Association" in connection with the Alliance Israélite Universelle. This association has for the most part the same objects as the Alliance. It has almost daily correspondence with the Central Committee of the Paris institution, and contributes to the Alliance funds for the support of certain schools; but its sphere of activity can not well extend beyond the British empire, and it would be difficult for it to undertake work throughout the world or to approach the diplomatic authorities of any country but England. The Alliance Israélite, on the other hand, because of its universal character, is active everywhere and in all directions; appeals to sovereigns and governments indiscriminately; and founds schools where the teaching is carried on in German, English, French, Turkish, Arabic, or Russian. Another society, "Die Israelitische Allianz zu Wien" (The Israelitish Alliance at Vienna), was formed upon the same model in 1873; but its sphere of action is limited to Austria, and its principal purpose is to work for the elevation of the Israelites of that country.

Central Committee.

At present the Central Committee is composed of 23 members living in Paris and 39 outside of France. Of the latter 17 are in Germany, 1 in Austria, 2 in Hungary, 3 in Holland, 1 in London, 1 in Switzerland, 1 in Belgium, 6 in the United States, 4 in Italy, 1 in Denmark, 1 in Curaçao, and 1 in Turkey. French communities outside of Paris are not represented in the Committee, nor are those of Algeria or Tunis. According to article 8 of the statutes, the Central Committee is elected by the members of the society, by a majority of the votes cast. Article 9 provides that the members of the Committee shall hold office for nine years; three members retiring every three years, all being eligible for reelection. The first elections were held in 1862; the subsequent ones on the following dates: May 21, 1865; May 3, 1868; Oct. 20, 1872; March 19, 1876; Feb. 11, 1883; March 10, 1887; Oct. 13, 1889; Oct. 8, 1893. Up to the present time elections have thus been held almost regularly. In 1879 exceptional circumstances prevented an election. In 1897 the unanimous sense of the members of the Central Committee, supported by the great majority of local committees, decided that the electoral machinery should not be employed in that year, and that it was preferable to appoint the necessary new members of the Committee by the vote of the existing members of the board.

The society is managed by the Central Committee resident in Paris. Non-resident members participate in the work, but indirectly. They receive every month notice of the questions which are to be discussed and are invited to send in their opinions. When these questions are of general importance, the major part of them communicate their views in writing, and occasionally some of them are present at the sessions in Paris and take an active part in the deliberations. The Central Committee was presided over from 1860 to 1863 by L. J. Königswarter; from 1863 to 1867 by Adolphe Crémieux; in 1867 by Solomon Munk. At his death, the post remained vacant for a year; Crémieux being reelected in 1868, and retaining the office until his death in 1880. Out of respect to him it was left vacant until 1882, when S. H. Goldschmidt was appointed to the office, which he held until his death on Feb. 18, 1898. From this date the presidency has been entrusted to Narcisse Leven, one of the original founders of the Alliance, its general secretary from 1863 to 1883, and its vice-president from 1883 to 1898.

Article 13 of the statutes provides that the Central Committee shall convene a general meeting of the members at least once a year, and shall present a report of the condition of the society. During the first years of its existence this provision was regularly observed; but from 1874 general meetings have taken place only on March 14, 1875; Aug. 12, 1878, and May 16, 1881.

The Central Committee keeps in touch with the members of the Alliance by means of local or

Organization.

territorial committees. In certain countries, notably France and the United States, the local committees are in direct correspondence with the Central Committee. In Germany, Holland, Italy, and Hungary, supervising the local committees, there are territorial committees, whose spheres of action are sometimes very extensive; but both territorial and local committees, except on rare occasions, are restricted in their actions to the carrying out of the resolutions passed by the Central Committee, to securing new subscribers, and to soliciting and collecting donations and assessments for the society. They are, as it were, the executive and propagating agents of the institution.

During its whole existence, the Alliance has had as chief source of income the assessments and donations of its members; and even to-day these contributions represent an important portion of its receipts. The annual dues being fixed at the minimum rate of 6 frs. ($1.13), and by far the greater number of subscriptions not exceeding this amount, it required nearly 22,000 subscribers to make up the 158,719 frs. derived from this source in 1898. The number of members increased continuously until 1884, when their annual contributions amounted to 220,000 frs. From that period, this income has gradually diminished from year to year; and a vigorous effort would be necessary to increase it. There are many causes for this falling off: Anti-Semitism compels great sacrifices in France, in Germany, and elsewhere; many local benevolent societies and institutions have since been established; and to these causes must be added a certain false shame which holds many aloof from their coreligionists.

Publications.

Since its organization the Alliance has published reports or "Bulletins" upon its progress and upon its work. Beginning with the appearance of the first "Appeal" in 1860, until the year 1862 these "Bulletins" were issued every two or three months. They contained extracts from the minutes of the meetings of the Central Committee, information on the condition of the Jews in various lands, a description of all the work in which the Alliance was participating or in which it might become interested, and, finally, a statement of receipts and expenses. From 1865 to 1893 the "Bulletin" was published semi-annually. When the society had grown considerably two "Bulletins" became necessary. Accordingly, from March, 1893, a monthly "Bulletin" has been issued, designed for the committees, for the principal coworkers, "and for all those willing to pay an additional yearly subscription." The semi-annual "Bulletin" gives an abstract of the monthly issues and a statement of receipts and expenditures; this is sent to all subscribers. In 1887 it was thought that, in view of the monthly "Bulletin," the semi-annual publication might be discontinued and an annual report substituted. The monthly and annual "Bulletins" appear in French and in German. Some issues have also been published in English, Hebrew, and Hungarian. In 1885, on the occasion of the twenty-fifth anniversary of its existence, the Alliance published a history of its work from its inception. This history has been translated into German, English, Arabic, Dutch, and Ladino, or Judæo-Spanish; so that subscribers of nearly every country can read it in their own tongue.

General Activity.

The Alliance had hardly been established when it demonstrated the broad spirit animating its founders by opening a subscription for the Christians of Lebanon who were being persecuted by the Druses and dying of hunger. Both Crémieux and Sir Moses Montefiore appealed to the generosity of their coreligionists in behalf of these victims of Mussulman fanaticism; and a provisional committee took up their initiative and contributed efficiently to the mitigation of this undeserved suffering. About the same time the Alliance endeavored to procure the restoration to his father of the Jewish child Edgar Mortara.

In countries where liberty of conscience and equal rights are now deeply rooted in the national institutions, it is hard to realize that the Jews have enjoyed these benefits only for the last thirty years. In 1860, certain Swiss cantons still refused foreign Jews the right of residence and the right to hold property; the canton of Aargau denied equal civic rights to its own Jewish citizens. The liberal press of both France and Switzerland energetically seconded the steps undertaken by the Alliance to remove these vestiges of medievalism. Nothing was accomplished, however, until 1867, when France, Italy, Belgium, and Holland, having been notified by the Alliance of the continuance of this unfair treatment of citizens of Jewish faith, refused to renew their treaties with Switzerland unless absolute equality were guaranteed to the Jews.

The activity of the Alliance thus far had been of a sporadic nature exerted from time to time in favor of certain bodies of Jews. There were countries, however, where this action was unremittingly exercised for a long series of years and where it still continues at the present day. A distinction must be made between countries under Christian domination and those under Mussulman influence.

Rumania.

The situation of the Jews of Rumania and Servia called for the action of the Alliance from the day of its foundation. For seventeen years, up to the treaty of Berlin in 1878, the Alliance had worked unceasingly to succor the unhappy Jews of those countries. In 1860 Rumania seemed to be ripe for civilization. The French press especially had become infatuated with this small nation of Latin race and language, which declared itself permeated with the spirit of purest liberalism. Jews had been excluded from the enjoyment of political rights; they were considered as aliens, although a great majority of them had been born in the country and had never belonged to any other nationality. The members of the Central Committee of the Alliance, several of whom had the opportunity of making the acquaintance of Rumanian statesmen in Paris, saw no reason to doubt the good disposition of Rumania. The reigning prince himself, Alexander John (Cuza), in 1864 received the suggestions of the committee most graciously, and requested his representative at Paris to place himself in communication with the Alliance. In 1866 Crémieux went to Bucharest, and was heartily welcomed by government officials. Ministers and deputies vied with one another in expressions of regard. He was formally conducted to the Chamber of Deputies, and the members thronged around him to listen to his eloquent words. A vote was just then being taken on the adoption of the constitution which contained an article according all civil and political rights to the Jews, and Crémieux took his departure from Bucharest with the conviction that the emancipation of the Rumanian Jews was an accomplished fact. Scarcely had he left the city, when a riot broke out in which the synagogue was stormed and sacked. This was the first step in a policy of violence, injustice, and persecution which has prevailed ever since. It was followed by various prohibitions against living in villages; against owning houses, lands, or vineyards in rural districts; against dealing in liquor; against the possession of municipal rights, or the exercise of any public function; against following the profession of lawyer or pharmacist; and against the employment of Jews on the railroads. On March 15, 1884, an edict prohibiting peddling was promulgated, and thereby twenty thousand Jews were deprived of their means of support.

Dissatisfied with this, the Rumanians then invented a still more efficient method of harassing their Jewish fellow citizens. Since about the year 1894, the primary and secondary schools have been closed to Jewish children, and even the trades and commercial schools likewise. It is the hardest blow dealt at Rumanian Jewry, and one which it feels most keenly. These laws have caused the Alliance and the Jewish Colonization Association to lend generous support to Rumanian Jewish communities for the creation and maintenance of special schools. Such restrictive laws on education are more deadly than all the expulsions and all the riots which have stained the streets of Rumanian towns with Jewish blood. The question will be asked, "Was the Alliance idle during these odious persecutions?" It was its duty to proclaim to public opinion the bad faith and the intolerant spirit of the successive Rumanian ministries; to intercede with European governments, especially with the great powers, under whose guaranty Rumania obtained its independence in 1856. The truth was not sufficiently known either to the European public or to the various governments, and therefore had to be proclaimed; this was the especial function of the Alliance, and it did not fail in the emergency. Rumanian agents perverted the facts, and represented that the Jewish expulsions were hygienic measures. They claimed that the prohibitive laws were directed against aliens and not against Jews. Friends of the Alliance and of truth interpellated the government in various European parliaments concerning the conduct of the Rumanian government. Irrefragable statements were published by the Alliance in support of its accusations against the Rumanian government. Certain very grave events that had taken place at Ismaila in 1872 spurred the Alliance to still greater efforts. Under its auspices, a conference was held at Brussels, Oct. 29 and 30, 1872, of delegates from France, Germany, England, and the United States, presided over by Crémieux. It was decided to persevere in the struggle and meanwhile to assist the Rumanian Jews in their endeavors to obtain justice. Another meeting took place in Paris Dec. 11, 1875, at which it was resolved to solemnly demand of the powers their intercession in behalf of the Jews in Rumania. The memorial prepared by this conference was taken to the celebrated diplomatic congress at Constantinople by M. Charles Netter, a member of the Central committee.

Berlin Congress, 1878.

The failure of the conference of Constantinople, which was followed by the war between Russia and Turkey, is a well-known historical fact. The congress convened at Berlin in 1878 to settle the affairs of the East after the close of the war, was solicited to take up the question of the Rumanian Jews. The Alliance was represented by three delegates to the congress, Kann, Netter, and Veneziani. It was a solemn moment in the life of the Alliance. Its delegates were courteously received and were enabled to lay before the assembled European diplomats a full statement of their grievances and their demands. France took the initiative and proposed to the congress that in Rumania, Servia, and Bulgaria "differences of religious belief should not be considered as reason for disability in matters pertaining to the enjoyment of civil and political rights." This declaration is embodied in articles 5, 20, 35, and 44 of the treaty of Berlin. United Europe sanctioned the equality of all religions before the law and proclaimed the emancipation of the Jews. This significant episode is unique in the history of Judaism. But this concession was made practically inoperative. The government of Rumania deceived Europe, and evaded the treaty under pretense of modifying, as a matter of form only, an article of the constitution; with the result that Rumanian Jews, excepting a certain privileged number among them, continue to be considered by the law as "aliens" in a country where they have resided for almost seven centuries.

Servia and Bulgaria.

In Servia, the Alliance met with no fewer difficulties than in Rumania, but the result has been different. Servia conforms strictly to the requirements of the treaty of Berlin. There are no restrictions there upon the rights of Jews; their emancipation is complete. In Bulgaria, which was a Turkish province until 1878, the Alliance has likewise secured full emancipation. In that country, the Alliance, in addition to the political and economic benefits conferred, has added schools, which will be described further on in this article. The Jews of Bulgaria possess the full franchise. Many of them are members of the various elective bodies. They possess full equality, and their relations with their Christian fellow citizens are satisfactory.

Russia.

It is rather surprising to find that between 1860 and 1870, Russia regarded the activity of the Alliance with outspoken approval, and came near requesting its cooperation in the elevation of her Jewish population. Upon the occasion of the incident at Saratoff, wherein Jews were unjustly condemned as having slain a Christian child, the Russian ambassador at Paris received with great favor the representatives of the Central Committee, who waited upon him in 1862 with a memorial addressed to the emperor in behalf of the condemned. Again, at the request of the Alliance, the ambassador, M. de Budberg, consented in 1868 to inquire into the case of a young Jewish girl who was baptized in Russia against the will of her parents.

The first time the Alliance was called upon to intervene in favor of the Russian Jews was in 1869. Famine was ravaging Russian Poland; the number of its victims was enormous. The Alliance issued an appeal for the relief of the sufferers. A conference of delegates of the Alliance, under President Crémieux, with members of the committees of Berlin and Königsberg, took place at the Prussian capital, October, 1869. It was decided to assist a certain number of Jews to migrate into the interior of Russia, to convey others to the United States, and to erect at Königsberg a permanent institution for the care of Russo-Polish children. This program was carried out. In less than two years eight hundred emigrants were transported to America, where they were received by the Board of Delegates and aided in the establishment of new homes. Three hundred orphans were cared for by the Jewish communities of France and Germany. In Königsberg, Posen, Memel, and Cologne, trade-schools for Russian children were established; that of Königsberg exists to-day, and receives a considerable subvention from the Alliance.

In the great persecutions of 1881–82 the horrors of barbarism were reproduced. From Ekaterinoslav to Wilna, bands of rioters attacked the Jews. The scenes of murder, pillage, and incendiarism which Russia then presented raised a cry of indignation throughout

Europe and America. In Paris, Berlin, London, and the cities of the United States, meetings were called and resolutions passed vigorously denouncing the assailants, and expressions of sympathy and commiseration sent to their unhappy victims. But the case called for more effective action. The Alliance helped with large donations; it organized bureaus for relief and methodically directed emigration toward the United States. This emigration, which commenced in 1881, was attended with good results. The Jews of the United States accepted the charge thus laid upon their shoulders with most commendable generosity. The Board of Delegates, the Hebrew Emigrant Aid Society, the United Hebrew Charities of New York, and the various committees of Philadelphia, Boston, and many other places, applied themselves to the formidable task with a self-sacrifice and devotion which have never been exceeded. See AGRICULTURAL COLONIES IN THE UNITED STATES.

Twenty thousand poor Russian Jews were massed together on the Austrian frontier. Two members of the Central Committee journeyed thither, worked for several months, sending back those who could not support themselves in America, forwarding young and robust men to the United States, and settling in different parts of Europe those who could not be so conveyed, and who for one reason or another could not be returned to Russia. It was a colossal enterprise requiring much effort; but the Alliance was actively seconded by the committees in London, Vienna, and Berlin. It was especially due to the extraordinary munificence of the American Jews that it was able to succeed in this overwhelming task. The work accomplished in 1882 was also the starting-point for that spontaneous emigration from Russia to the United States which has already carried thither, according to statistics of entry at New York, Philadelphia, and Baltimore a population of over 600,000 souls (see "American Jewish Year Book," under "Statistics," 1899). In the interior of Russia the Alliance has always exerted itself in behalf of those Jewish communities that are subjected to misery or persecution; helping victims of expulsion, aiding families ruined by fire, relieving famine-stricken farming colonies, and rendering assistance to schools and poor students—efforts all unfortunately insufficient.

In Mohammedan Countries.

In Christian countries the inferior status of the Jews is almost always the result of exceptional legislation, of disabilities decreed by the law or by the will of the sovereign. In Mohammedan countries it is due to economic conditions, to the customs or to the fanaticism of the inhabitants, and to the greed of officials and governmental tyranny. It must be noted that if the Jews there are generally held in small esteem, the Christians are equally contemned, so that it is necessary for these latter to appeal to the Christian powers to prevent their ill-treatment or expulsion. But it is frequently the case that in Mohammedan countries the Christians are most hostile to the Jews. The incident of Father Thomas at Damascus, in 1840, with the tortures inflicted on innocent Jews, and hundreds of less important occurrences, show that the Christians of the Orthodox Greek Church, which predominates in Mohammedan countries, are possessed of a violent antipathy to the Jews. While the Turkish government accords fair treatment to its Jews as such, the country is still in such a semibarbarous condition that cases frequently occur of outrage, of individual or collective violence, of private revenge or brigandage, as well as of spoliation by greedy or cruel functionaries.

Turkey.

Each time that an event of this kind has been brought to the knowledge of the Alliance, that organization has appealed to the Turkish government, and in every instance its representations have been favorably received.

The Jews of Turkey have always been a considerable burden upon the resources of the Alliance. As will be shown further on, there are numerous schools founded and supported by the Alliance throughout Turkey. The Alliance, properly considered, is not strictly a benevolent society; but when any disaster threatens a whole population or at least a large community, it can not remain indifferent, entrenching itself behind the strict letter of its by-laws—even when a body of Jews are not suffering "in their quality of Jews." Appeals made by it in cases of disaster overtaking a district or an important community have been numerous, but have always met with generous responses. In Turkey, such action on the part of the Alliance has been frequently called for: famine in Asia Minor in 1880; conflagrations at Constantinople in 1874 and again in 1883; and the earthquake at Chio in 1881. In 1877, after the Russo-Turkish War, a large subscription was opened which afforded opportunities to give substantial aid to those Turkish Jews who had fled before the Russian invasion and who had become successively the victims of marauding Russian, Bulgarian, and Turkish soldiers.

Abyssinia.

In Egypt the Jews have no need of assistance from the Alliance. In Abyssinia there exists a Jewish population, called Falashas. They are scattered among tribes who follow agriculture and other forms of manual labor. Their number is reckoned at about 50,000, although some travelers set the estimate as high as 200,000. In 1867, the Alliance sent a learned Orientalist, Joseph Halévy, to visit them, and his reports were published in the Alliance "Bulletin" for the first half of 1869. The Alliance also published a Falasha prayer-book in Ethiopic, and in 1900 prepared a new expedition to Abyssinia, to reopen relations with these African brethren.

Tunis.

In Tunis, which is now a protectorate of France, the Jews, numbering about 60,000, live in absolute security. They labor under no legal disqualifications or social inequalities. But for many years the Alliance had to combat the arbitrary and cruel conduct of the bey, and sometimes even governmental anarchy, as shown in the abduction of young girls and in unpunished murders of Jews upon the highways and even in cities. By means of complaints and appeals, the Alliance has usually succeeded in obtaining the energetic intervention of the consuls of the great powers and in putting an end to these crimes. See also TUNIS.

Morocco.

In Morocco and in Persia, conditions are still very precarious. In both these Mohammedan countries the power of the government is feeble, ill-directed, and scantily obeyed. The "Bulletins" of the Alliance are filled with narratives of murder committed upon Moroccan Israelites, of cruel exactions imposed by irresponsible officials, and of acts of violence perpetrated by an ignorant and fanatical populace. The intervention of the Alliance has become an almost daily occurrence in these countries; and if it has not been able altogether to modify the existing conditions which are responsible for such barbarous crimes, it has at least secured, according to its means, greater protection for the Jews. Upon its representations the powers of Europe and the United States have repeatedly compelled the Moroccan government to inflict punishment on those guilty of crimes against Jews. Owing to the vigilance and untiring protests of the Central Committee, the powers assembled at the Congress of Madrid in 1880 guaranteed official protection to a certain number of communities containing resident Jews. The Alliance was represented by MM. Netter and Veneziani, who successfully pleaded the cause of humanity before the assembled diplomats. In energetic resolutions proposed by France and Italy, the congress did not confine itself to a mere guaranty of protection for Jews and Christians, but demanded of the sultan of Morocco that full religious liberty be granted to them. A reply from the sultan's government, dated Sept. 18, 1880, assured the powers that this request would be granted. The Jews of Morocco are very poor; the Ghettos in which they are compelled to reside are in a deplorably unhealthful condition, which often breeds epidemics. The Alliance has frequently come to their aid, not alone by establishing schools which are thriving to-day, but also by enabling them to improve the Jewish quarter. See Morocco.

Persia.

Persia is in a still more hopeless condition than Morocco if that be possible. The people there are fanatical in the extreme, belonging to the Shiite sect, which detests everything that is not Mohammedan. From its foundation the Alliance has striven to interest France and England in the fate of the Jews of this country; in addition, it has endeavored repeatedly to give them material aid. In 1873, when the shah of Persia, Naṣr-ed-Dîn, journeyed through Europe, committees of the Alliance waited upon him with memorials in behalf of his Jewish subjects. The shah gave a very friendly welcome to these representations, but unfortunately the real power in Persia is vested in the hands of the priests. The government's influence is very limited, and the priests are ingenious in devising ways to humiliate and maltreat the Jews. They are forbidden to clothe themselves in European garb, to draw water from the public fountains, to purchase their provisions in the markets at the same time as Mohammedans. Murders and other organized acts of violence are numerous. The Alliance has sent frequent assistance to these much-tried communities, but with only temporary results. In 1898 the Central Committee decided to establish a school in Teheran. One of the Alliance's best teachers in the East was selected as its head, and he was received very cordially by the ministers of the shah, Muzaffer-ed-Dîn, and members of the diplomatic corps. The school was hailed by the Jews of Teheran with a gratitude and an enthusiasm that can be easily understood.

Ritual Murder.

The foregoing may serve as a rapid sketch of the protective action of the Alliance over its coreligionists. Before approaching the second portion of its program, a word must be said touching its efforts to combat the prejudice concerning ritual murder. This cruel and absurd accusation, which originated in Europe in the Middle Ages, was in more recent times the peculiar fancy of the Greek Orthodox nations, such as the Slavs, Greeks, and Bulgarians. From the Christian world it extended to the Mohammedan, and finally in these later years has made its appearance in more western countries; in 1882 in Hungary (the Tisza-Eszlár affair), and in 1899 in Bohemia (the Polna incident). No detailed account will be given here of all the lawsuits and investigations undertaken during the last forty years; but it must be said that no superstition has ever been combated by the Alliance with so much perseverance and warmth as this monstrous blood-accusation. Whenever the accusation has been brought forward the Alliance has intervened, either to save the accused Jews, to indemnify those who had suffered from the accusation, or to enlighten the judges and public opinion on the inanity of the charge. Such intervention could not always be open and direct for fear of exciting fanatical passion, but it has never been lacking. Declarations from churchmen, from scholars, from men of eminence and authority, have been elicited; consultations and expert opinion by physicians and physiologists have been procured and collected; and dozens of pamphlets and books with hundreds of newspaper articles published, in the untiring effort to counteract this odious slander.

Educational Activity; Schools.

Of all the enterprises of the Alliance its educational system is undoubtedly the most prosperous and beneficial. Travelers who visited Morocco, Turkey, and Tunis in the earlier part of the century were lamentably impressed by the low intellectual status of the Jews there and the absence of all modern culture. The only thing the children learned was barely to read and write Hebrew. Under the distressing influence of a life shut up in narrow Ghettos, the physical and spiritual force of the race had gradually diminished. Their mode of life and their prejudices restrained them from all serious manual labor, so that the Jews of Mohammedan countries were restricted for the means of subsistence to peddling and the more wretched trades. Schools were the only remedy for this state of affairs. The founders of the Alliance had this fact in view even before they actually turned to the task of improvement. As soon as there were funds at command, in 1862 it was decided to devote them to the erection of a school at Tetuan (Morocco). In 1864 another school was opened in Morocco, at Tangiers, and in 1865 a third at Bagdad. Since then this educational work has been developed steadily; to-day it covers Bulgaria, European Turkey, Turkey in Asia (from Jaffa to Aleppo and Bagdad), Egypt, Tunis, and Morocco. The beginning of the educational work was made in Rumania, and it now extends as far as Persia. Progress has been rapid since 1879. In 1880, the number of schools was 34; in 1890, 54; and in 1899, 94—58 of which were boys' and 36 girls' schools—with an attendance of 24,000 children. This development of the educational work of the Alliance has been rendered possible mainly through the munificence of Baron de Hirsch.

The curriculum can not be uniform in all these schools: in each, it has to be accommodated to the special needs and circumstances of the Jews of the particular country. Thus in the schools of Tunis instruction in French occupies the first place, in Bulgaria the language of that country, and in both European and Asiastic Turkey room is made in the curriculum, in some places for Turkish, in others for Arabic. Particular prominence and attention have long been given in certain schools to English and German; to the former in Bagdad, Egypt, and Morocco. The Alliance has a large school in Constantinople, where the instruction is carried on in German, and this language is also taught in other schools of Constantinople and in Smyrna, Adrianople, Salonica, and Jerusalem. Of other subjects taught, Hebrew naturally occupies a prominent place, together with the study of the Jewish religion and history. The geography and history of the country in which the school is situated are taught; while arithmetic, elementary geometry, physics, chemistry, and drawing complete the curriculum.

In Mohammedan countries more particularly than in others instruction for girls is extremely necessary.

The Jewess can not attain to the position she should occupy and which local custom denies her, unless she becomes the equal of the Jew in knowledge and education. It is conceded that the influence of the schools has been especially beneficial in this direction. In former times, in certain districts of Morocco, Tunis, and Turkey, girls were married at the age of eleven or twelve; nowadays such barbarous customs have disappeared, owing to the influence of the schools. The Alliance's schools are free only to the children of the very poorest; they are furnished not only with gratuitous instruction and books, but sometimes with clothing as well, and nearly everywhere with a hot lunch at noon. Parents of the more prosperous classes pay a school-fee, which in some schools is as high as twenty francs a month. These schools are, moreover, open to children of every faith; in 1899, about 300 non-Jewish pupils attended them—Catholics, Protestants, Greeks, Armenians, and Mohammedans. On the staff of instructors there are also Christian and Mohammedan teachers, especially for instruction in the several languages. Free courses for adults have been opened in many localities. They are attended by workingmen and small tradesmen who, not having attended any elementary school, can scarcely write their names, and who recognize the resultant drawbacks under which they labor.

Rabbinical Seminary.

After giving to Judaism a long succession of learned and illustrious rabbis, the congregations of the Orient have witnessed the gradual decay of learning among their spiritual leaders. With certain rare exceptions, the rabbis of the East and of Africa are devoid of all modern culture. Their Hebrew and Talmudic knowledge is likewise very slender, and they can not write the language of the country at all. The Alliance directed its attention to this matter long ago, but to introduce the needed reforms among the rabbis was felt to be a rather delicate task. It was necessary first to bring the congregations to see the necessity for the innovation, and in 1891 the movement took public shape. The Alliance then decided to establish in Constantinople a rabbinical seminary similar to those in Europe. The institution was organized in 1897; and it soon won the appreciation of the people. Instruction is given by scholarly teachers, one of whom was prepared for this office by the Alliance at the rabbinical seminary of Paris. This enterprise is the crowning achievement of the Alliance in its educational efforts toward the elevation of Oriental Judaism.

Normal School.

To direct these numerous schools it was necessary to supply a large staff of teachers. After various experiments the Central Committee decided to undertake this task too. In 1867 it founded in Paris a normal school for teachers, who are recruited from the countries for which teachers are required. The principals of the various schools in the Orient and in Africa select their best pupils and send them to Paris, where they remain in the Normal School for four years. They are then appointed to positions as teachers in their own countries. The Normal School of Paris has secured legal recognition from the government, enabling it to legally receive donations and legacies. Its full title is "École Normale Israélite Orientale." It is located in a handsome building upon a large estate which it owns, and which was purchased for this purpose by the Alliance. There were in the beginning from 20 to 25 young men and about 10 female students; but these numbers have been considerably increased since the work of the schools has assumed such vast proportions. Thus, on Dec. 31, 1899, there were 90 male and 37 female students. The former have their own building and grounds. They come from Oriental and African countries; among them are 16 young Rumanians, who, after sufficient preparation, will become instructors in their own land.

Apprenticeship.

Although these schools are admirable means toward progress and improvement, the education given to poor children does not always furnish them with a means of livelihood. Accordingly, instruction in trades came to be considered by the Alliance as a natural and necessary supplement to the ordinary schools. But the miserable industrial conditions of their native countries, the very limited needs of the people, the jealous exclusiveness of the trademasters, and the disinclination of children to follow callings of which their parents were ignorant, all made this question very difficult of solution.

Many obstacles and disappointments must, of course, be encountered before positive results can be looked for. Although not able to overcome everywhere the ill-will of non-Jewish "masters," the Alliance has at least succeeded in removing the prejudice against manual labor among Jewish children. Apprentice-schools exist in 28 localities of the East and Africa, and are attended by 700 lads who are taught remunerative crafts. Such trades as tailoring, shoemaking, tinsmithing, and those crafts which are easily learned and are already overcrowded, are not taught to pupils of the Alliance. Only those avocations which require some bodily strength, those which are not yet open to Jews, and those which are well paid, receive attention. The trade-school of the Alliance opened in Jerusalem in 1882 deserves particular mention, both by reason of the service it renders and of its especial organization. The establishment comprises a series of workshops, where the trades of carpentry, blacksmithing, locksmithing, coppersmithing, metal-founding, and wood-carving are carried on. All the teachers received their training in Europe. The equipment and arrangement are suited to the demands of each particular trade. These shops are attended by 200 apprentices, 50 of whom reside in the building and are supported by the institution. The organization of these trade-schools for boys necessitated a similar institution for poor girls graduating from the schools; this was organized in 1884. It is necessarily limited to a small number of trades by reason of certain conditions peculiar to Oriental life, and especially by the general absence of all industrial occupations among the women of the East. Classes in tailoring, sewing, and embroidery have brought good results. There are 15 shops where these trades are taught. The expense of the trade-schools is considerable.

Farm-School in Jaffa.

The present agitation for the employment of Jews in agriculture was early anticipated by the Alliance. At a time when no one thought for a moment of such a demand, the Central Committee of the Alliance established a complete school of agriculture in a most belated and fanatical Jewish quarter, that of Jaffa in Palestine. This institution received the significant name of Mikveh Israel (Hope of Israel). The Jaffa school was established in 1870, upon a grant of about 600 acres generously conceded by the sultan. Its great success is due to the indescribable devotion of a man whose name is associated with everything useful and noble that the Alliance has accomplished—Charles Netter. For a very long period it had to struggle against the prejudices of the children, the lack of sufficient resources, and the difficulty of finding a proper staff. Nothing discouraged Netter, and he succeeded in overcoming every obstacle. But at the very moment when the institution was emerging from its formative stage and commencing to give assured results, Netter suddenly died, Oct. 2, 1882, while on a visit to Jaffa, and was buried in the grounds of the school. The Alliance, in recognition of his services, has erected a tomb to his memory. On Dec. 31, 1899, there were 210 pupils at the Jaffa school, all inmates. Management and tuition are entrusted to a professional staff, composed exclusively of Jews trained by the Alliance in the agricultural schools of western Europe. The course of instruction embraces all possible branches of agriculture, such as the care of olive-groves, orange-plantations, vineyards, grain-crops, orchards, and garden products. stock-breeding, and silkworm-raising. The receipts from all these sources reached, during the farm-year 1898–99, about 70,700 frs. ($14,140). The expenses aggregated 46,000 frs. ($9,200), leaving a profit of about 24,000 frs. ($4,800).

APPRENTICES AT THE FARM-SCHOOL IN DJEDEI (TUNIS).

Agricultural Colonies in Palestine.

The question now presented itself whether, after leaving the farm-school, its pupils would become farmers themselves. The Alliance could not afford to establish them as such, while Jewish farm-hands had little prospect of employment with Turkish or Christian proprietors. Still a certain number of these graduates did succeed in finding positions as managers and as gardeners with various Turkish and Arab cultivators, though the demand for trained agriculturists was necessarily very limited. It was at this moment that the great persecutions of 1881–82 broke out in Russia. Even before that date, thousands of poor Russian Jews, animated by the desire of living as colonists in Palestine, had emigrated thither with the intention of becoming agriculturists. Other immigrants came from Rumania and Galicia. All these poor people went to Palestine possessed of a sublime faith. Some had means, but the majority were very poor. The Alliance assisted the immigrants, and the officers of the trade-school became their instructors and advisers. The officials of the Alliance gave them the benefit of their knowledge of land, and appointed graduates of Mikveh Israel to counsel and guide them. The farm-school at Jaffa thus became the foster-mother of the first colonies in Palestine (see AGRICULTURAL COLONIES IN PALESTINE). But with all this they could not possibly have succeeded had not more powerful aid been forthcoming. Baron Edmond de Rothschild assumed all the expenses of colonization and support, constructed houses, cleared lands, built wine-cellars, and planted vineyards and olive-groves. While this was happening in Palestine, another philanthropist, Baron de Hirsch, was settling Jewish colonies in the Argentine Republic. After various unfortunate experiments, Baron de Hirsch requested the Central Committee to furnish him with experienced men to take charge of the colonies. The Alliance placed at his disposal several excellent directors, among them M. Hirsch, who had long been at the head of the Jaffa farm-school, and who in this capacity was the first friend and counselor of the youthful Palestinian colonies. These men still continue in charge of the Argentine colonies.

Farm-School in Tunis.

The Jews of the north of Africa—Morocco, Algeria, Tunis, Tripoli, and Egypt—comprising a population of more than 300,000 souls, remained complete strangers to the movement for the cultivation of the soil, which for the last decade or so had made itself felt among the Jews. The Alliance conceived it to be its duty to lead their tastes in that direction. Tunis is essentially a farming country, and the French protectorate has established a regular government with absolute security; it therefore appeared to be a district peculiarly adapted for the experiment. A tract of about 3,000 acres, with a river running through it, affording opportunity for various crops and industries, was acquired in 1895 at Djedei, a few miles from Tunis. A farm-school for children was there established, having at first only 25, but later (in 1899) 110 pupils, about half of whom were Tunisians, the others being from Algeria, Morocco, and Tripoli. In the year 1898–99 the farm products gave a surplus of more than 25,000 frs. ($5,000). The total expenses for the year 1900 amounted to about 70,000 frs. ($14,000). In Algeria, Tunis, and Egypt pupils graduating from this institution easily find employment; in these countries many Israelites possess farms, on which they are quite willing to employ these young Jewish agriculturists. A number of graduates of 1899 were engaged by a Jew of Sousa, in Tunis, who found work for them upon his estate (or farm-lands). The agricultural work accomplished or inspired by the Alliance marks undoubtedly an important era in the economic evolution of the Jewish people and in the development of their mental and moral qualities.

Official Device of the Alliance.

Encouragement of Jewish Literature. Regarding the last item of the society's program, "the encouragement of publications contributing to the emancipation or elevation of Jews," the first step taken was the announcement of a prize-contest. An excellent work by Elie Benamozegh, of Leghorn, "La Morale Juive," was awarded the first prize. But the Alliance soon observed that such prize-competitions were powerless to draw the attention of scholars away from their favorite studies, and that an important work could not be undertaken at the word of command, so that it would be preferable to leave to authors free scope and full liberty. It was therefore decided to restrict the society's activity to lending financial support to learned works of interest to Jews. For more than thirty years not a single important work upon such subjects has appeared without the assistance of the Alliance. This feature of the budget calls for an annual expenditure averaging 4,000 frs. The Alliance itself has brought out a number of publications devoted principally to Jewish statistics and the defense of Jewish interests.

The Alliance possesses in its central office an important library, numbering to-day 22,000 volumes, and containing all documents and publications concerning Jewish history and such kindred subjects as statistics, anthropology, demography, legislation, literature, exegesis, theology, and polemics, as well as collections of the principal Jewish newspapers of the world. The library owes its existence to the late secretary of the Alliance, Isidore Loeb, who suggested the idea of its establishment, and who devoted his rare moments of leisure to the compilation of a catalogue and to searching for new acquisitions. He collected about 200 valuable manuscripts, many of which have been of assistance in the composition of a number of scholarly works. A systematic catalogue is now in course of preparation; but, unfortunately, the small income at the disposal of the library committee will scarcely admit of its publication. The gratuitous use of the library is offered to scholars and literary workers. Donations and important legacies from L. L. Rothschild assure the maintenance and development of this useful institution.

The following tables exhibit the state of the Alliance's activity and finances in 1899:

SCHOOLS.

Towns.	Boys or Girls.	Date of Foundation.	Number of Pupils.	Subsidy of the Alliance.
Acre	Boys.	1896	50	*360.00
Adrianople	Boys.	1867	354	7,219.00
	Girls.	1875	470	6,490.00
Talmud Torah	Boys.	....	878	....
Apprentice	Boys.	1878	52	4,052.35
Apprentice	Girls.	1885	30	1,050.00
Aidin	Boys.	1894	119	4,056.80
Aleppo	Boys.	1869	248	4,525.00
	Girls.	1889	198	1,800.00
Apprentice	Boys.	1882	20	780.00
Alexandria	Mixed.	1897	192	6,605.60
Bagdad	Boys.	1865	254	6,925.30
	Girls.	1895	132	3,500.00
Apprentice	Boys.	1890	14	800.00
Apprentice	Girls.	1891	27	750.00
Bassora	Boys.	1898	184	500.00
Beirut	Boys.	1879	290	14,803.35
	Girls.	1878	237	6,410.00
Apprentice	Boys.	1897	16	1,300.00
Apprentice	Girls.	1888	18	522.55
Botoshani	Boys.	1888	320	7,080.00
Boorghas	Girls.	1896	78	500.00
Brusa	Boys.	1886	128	3,927.00
	Girls.	1889	71	1,200.00
	Boys.	1897	11	738.00
Cairo	Boys.	1896	336	5,000.00
	Girls.	1897	145	
Carnabat, Apprentice	Boys.	1896	5	350.00
Casablanca	Boys.	1897	264	3,505.00
Chio	Boys.	1892	70	500.00
Constantinople				
Balata	Boys.	1875	332	13,010.95
	Girls.	1882	317	5,391.50
Conorte	Boys.	....	....	600.00
Couscundyuk	Boys.	1879	243	6,110.00
	Girls.	1895	212	26,300.00
Galata	Boys.	1875	205	3,700.00
	Girls.	1886	463	6,620.80
Apprentice	Girls.	1884	7	1,730.00
Apprentice	Girls.	1884	8	1,920.00
German School	Boys.	1876	215	7,400.00
Haskeny	Boys.	1879	327	11,987.70
	Girls.	1879	366	4,638.30
Apprentice	Girls.	1885	41	1,000.00
Ortakeny	Girls.	1882	281	5,114.00
Apprentice	Girls.	1888	26	1,200.00
Apprentice	Boys.	1871	59	6,360.00
Damascus	Boys.	1880	229	10,042.00
	Girls.	1883	288	3,000.00
Talmud Torah	Boys.	....	419	1,700.00
Apprentice	Boys.	1884	24	2,540.00
Apprentice	Girls.	1884	8	1,200.00
Dardanelles	Boys.	1878	105	4,115.00
	Girls.	1888	94	200.00
Demotika	Boys.	1897	102	300.00
Fez	Boys.	1883	171	5,305.00
	Girls.	1899	60	2,760.00
Haifa	Boys.	1881	181	8,085.00
	Girls.	1895	105	2,880.45
Apprentice	Boys.	1879	9	1,200.00
Jaffa	Boys.	1892	165	3,840.00
	Girls.	1894	247	3,040.00
Apprentice	Boys.	1895	5	800.00
Jamboli	Boys.	1881	254	3,100.00
Apprentice	Boys.	1885	8	525.00
Jerusalem	Boys.	1882	318	14,397.95
Orphanage	Boys.	....	....	2,500.00
Apprentice	Boys.	1882	140	25,000.00
Kassaba	Boys.	1897	72	830.00
Kirkliseh, Apprentice	Boys.	1897	4	300.00
Kustendil, Apprentice	Boys.	1897	5	250.00
Magnesia (Manissa)	Boys.	1892	182	1,700.00
	Girls.	1896	80	1,275.00
Apprentice	Boys.	1893	10	1,100.00
Apprentice	Girls.	1897	6	311.15
Mogador	Boys.	1888	111	2,720.00
	Girls.	....	....	500.00
Monastir	Boys.	1895	216	2,675.00
Apprentice	Boys.	1899	8	575.00
Pergamos (Bergama)	Boys.	1896	78	900.00
Philippopolis	Boys.	1881	442	4,878.50
	Girls.	1885	452	3,075.00
Apprentice	Boys.	1881	12	1,600.00
Apprentice	Girls.	1889	16	1,000.00
Rodosto, Apprentice	Boys.	1896	5	600.00
Rustchuk	Boys.	1879	276	3,900.00
	Girls.	1885	207	2,200.00

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* The subsidies paid by the Alliance are recorded in francs.

SCHOOLS.—*Continued.*

Towns.	Boys or Girls.	Date of Foundation.	Number of Pupils.	Subsidy of the Alliance.
Safed	Boys.	1897	92	5,737.40
	Girls.	1897	90	5,500.00
Apprentice	Boys.	1898	10	600.00
Salonica	Boys.	1873	401	5,275.00
	Girls.	1874	350	1,700.00
Popular Schools	Mixed.	1897	325	12,750.00
Apprentice	Boys.	1877	108	10,500.00
Apprentice	Girls.	1887	25	1,000.00
Samakov	Mixed.	1874	268	2,200.00
Apprentice	Boys.	1885	18	1,200.00
Shumla	Boys.	1870	114	5,332.65
	Girls.	1874	110	
Apprentice	Boys.	1879	20	1,620.00
Apprentice	Girls.	1889	11	522.55
Silistria	Boys.	1897	41	300.00
Smyrna	Boys.	1898	285	7,150.00
	Girls.	1879	197	3,800.00
Talmud Torah	Boys.	....	554	2,300.00
Caratache	Mixed.	1895	105	800.00
Popular Schools	Boys.	1898	327	3,155.10
Apprentice	Boys.	1878	47	5,700.00
Apprentice, Talmud Torah	Boys.	1894	37	500.00
Apprentice	Girls.	1884	18	2,000.00
Sofia	Boys.	1887	1,235	12,400.00
	Girls.	1896		
Apprentice	Boys.	1888	40	3,000.00
Apprentice	Girls.	1889	20	1,500.00
Soosa	Boys.	1883	244	5,600.00
Apprentice	Boys.	1890	10	400.00
Stara-Zagora, Apprentice	Boys.	1899	5	600.00
Tangier	Boys.	1864	353	9,800.00
	Girls.	1883	298	1,200.00
Apprentice	Girls.	1899	17	1,000.00
Tatar-Bazardjik	Boys.	1880	193	3,600.00
	Girls.	1883	298	1,200.00
Apprentice	Boys.	1889	12	978.30
Teheran	Boys.	1898	350	14,900.00
	Girls.	1899		
Tetuan	Boys.	1862	309	4,300.00
	Girls.	1868	312	4,400.00
Apprentice	Girls.	1892	14	750.00
Tiberias	Boys.	1897	120	7,456.00
Apprentice	Boys.	1898	17	7,200.00
Tripoli	Boys.	1895	145	9,862.50
	Girls.	1898	107	4,522.90
Apprentice	Boys.	1890	19	1,500.00
Tunis	Boys.	1878	1,044	17,447.50
	Girls.	1882	505	8,451.00
Infant School	Girls.	1891	320	1,700.00
Commercial School	Boys.	1899	52	
Apprentice	Boys.	1880	46	3,154.25
Apprentice	Girls.	1895	18	1,800.00
Tyria	Boys.	1897	143	1,000.00
Varna	Boys.	1860	127	2,100.00
Apprentice	Boys.	1885	11	630.00
Apprentice	Girls.	1899	8	400.00

INCOME AND EXPENDITURE FOR THE YEAR 1899.

INCOME.	Francs.	
Annual subscription	....	160,691.00
Donations to the general work of the Alliance	....	6,605.95
Various sources	....	421,553.75
Income from the foundation of Baron de Hirsch	....	50,692.00
Income from reserve fund	....	11,789.80
Baroness de Hirsch, for work of giving meals	....	12,500.00
Various subventions for schools	....	40,549.10
Various subventions from the Jewish Colonization Association	....	250,000.00
Subvention from the Government of Tunis	....	10,000.00
Perpetual subscriptions	....	19,988.55
		984,370.15

EXPENDITURE.		
Preparatory School for Boys	....	109,451.00
Preparatory School for Girls	....	33,237.45
Secondary and superior schools	....	15,345.00
Elementary schools for boys and girls	....	456,313.15

EXPENDITURE.—*Continued.*

	Francs.	
Apprenticing and manual works:		
Agricultural school at Jaffa	94,866.30	
Farm at Djedei	129,958.60	
Professional school at Jerusalem	55,690.30	
Agricultural school at Hanover	2,908.20	
Apprenticing work (boys)	68,472.90	
Apprenticing work (girls)	20,133.70	
		372,030.00
Working expenses	....	49,456.00
Subventions and various grants	....	18,544.70
Pensions	....	17,490.00
Printing	....	12,091.60
Postage	....	4,111.50
General expenses	....	51,506.35
Library	....	3,500.90
Rents	....	7,400.00
Perpetual subscriptions, placed to capital account	....	19,988.55
Tranferred to reserve fund	....	11,789.80
		1,182,258.70
Expenditure	....	1,182,256.70
Income	....	984,370.15
Deficit	....	197,886.55

BIBLIOGRAPHY: The history of the Alliance Israélite Universelle can be traced in the publications of this organization. Since its foundation the administration has regularly published semi-annual and annual "Bulletins," containing detailed reports of its activity, statistics, tables, etc. They generally appeared in French, but now and then were published in English, German, Dutch, Italian, Judæo-German, and Hebrew. In 1885, on the occasion of its 25th anniversary, the Alliance published an extensive review of its work and of the results achieved for that period—in French, English, German, and Judæo-Spanish. Another pamphlet in French and English appeared in 1896, giving a general statement and a short review for the whole time of its existence (1860–95); this publication was especially designed for those who are not acquainted with the work and object of the organization.

J. Bi.

ALLIANCE, New Jersey: An agricultural colony situated in the southeastern part of Salem county, New Jersey, four miles from Vineland, ten from Bridgeton, ten from Millville, and about forty-three miles from Philadelphia. It was named in honor of the Alliance Israélite Universelle of Paris, and was founded May 10, 1882, by the Hebrew Emigrant Aid Society of New York and Philadelphia. The settlement of this pioneer colony followed the cruel persecutions in Russia that broke out in 1881, and it was colonized by a contingent of expatriated Russian Jews. There were about twenty-five families in this contingent, and the number was soon increased to forty-three and afterward to sixty-seven. Most of the settlers had been small traders or storekeepers at home.

The site chosen for colonization was covered with dense forest, but, working together over a tract of about thirty acres, the colonists cleared the land, and by the end of the first month (May) had planted corn. As quickly as more land was cleared, potatoes and other vegetables were planted.

Pioneering.

Soon after the settlement, the Hebrew Emigrant Aid Society of New York erected several large buildings, and in each of these a number of families were housed. They were all fed from a common kitchen, the provisions being furnished by the society. This condition of things continued for about six months, during which time the colonists cleared or tilled more land. Many of the colonists worked part of the time for neighboring Christian farmers.

In the meantime the Hebrew Emigrant Aid Society (which at a later stage developed into the Alliance Land Trust), with Henry S. Henry, Isaac Eppinger, Leonard Lewisohn, Leopold Gershel, and Dr. F. de Sola Mendes at its head, purchased about 800 acres of land, including the tract upon which the colonists worked, and divided it into small farms of fifteen acres each. On these farms the society erected small houses and dug wells. It supplied household furniture and utensils, as well as stoves, to each family, and during the following winter and spring (1882–83) paid the colonists from eight to twelve dollars per month for living expenses, according to the size of the family. In addition to this help, tools, seeds, plants, and farming implements were furnished during the spring. Most of the settlers planted fruit-trees, grapevines, small fruit, and garden-truck for the use of their families.

Manufacturing Industries Introduced.

During the summer and early fall of 1883 the colonists supported themselves by working out for the Christian farmers. In the fall the manufacture of cigars and shirts was undertaken in a part of one of the large buildings formerly occupied by the colonists, and these industries afforded employment for the settlers during the winter of 1883–84; about forty families occupied themselves with sewing, while twenty-six engaged in the manufacture of cigars. The idea of employing the colonists in the manufacture of cigars originated with Moses W. Mendel, of New York, who at a later period erected for this purpose the large brick building now used as a tailoring establishment.

In the spring of 1884 the factory building was burned down, and this mishap abruptly terminated these industries. At this juncture the more prosperous of the farmers purchased horses and such farming implements as were necessary for the more systematic working of their own holdings, finding time also to assist their fellow farmers in this direction. Further funds were forwarded to the colony ony at this time by the Emigrant Aid Society, which were expended in planting additional vines and berries.

When the winter of 1884–85 set in, some of the settlers went to Philadelphia and New York, and secured tailoring work for their own and other families, which they took out to their homes.

External Assistance.

Notwithstanding the help thus afforded, there was still great distress among a number of the settlers. On their behalf an appeal was made to the Association of Jewish Emigrants of the City of Philadelphia, which sent its president, Alfred T. Jones, and treasurer, Simon Muhr, to investigate. These officers made frequent visits to the colony and brought substantial aid to the distressed, furnishing food, clothing, household goods, tools, and agricultural implements. Through the generosity of Mrs. Joseph Reckendorfer, of New York city, who donated $1,000 for the purpose, the cigar factory was reestablished and run for some time by S. Jacobson, who, however, left Alliance. About this time Sir Samuel Montagu, Dr. Asher, and Mr. Benjamin L. Cohen, of London, visited the colony, and on behalf of the Mansion House Fund of London contributed $7,000 to pay off pressing mortgages, thus constituting the Fund mortgagee, with the Alliance Land Trust (formed for the purpose) to represent it. H. S. Henry was president of the Trust until his death in 1890, and was succeeded by Isaac Eppinger.

In the spring of 1885 the farmers, who had reaped some measure of profit from the labor of previous years, were stimulated by this incentive to apply themselves with energy to the working of their lands. The conditions that prevailed during the fall and winter were identical with those of previous years, but a fresh impetus was given to farming in the spring and summer of 1886 by the fact that some of the farmers had raised on their lands products to the value of $200 to $400. A natural pride in this achievement led them to improve their farms further. They erected new dwelling-houses (those that they occupied were not adapted for a family of average size), barns, and other outbuildings. When fall and winter set in the farmers followed their former practise of hiring their labor to the neighboring Christian farmers, or engaged in tailoring and such work as was needed on their own farms.

From 1887 the affairs of the Alliance colony flourished. The success of the old settlers attracted other Jews who had settled in the cities and immigrants who had recently arrived. These were employed as tailors during the winter, and as farm-laborers in the summer. In this way many of the immigrants, who subsequently settled as farmers at Rosenhayn and Carmel, gained their experience while working on the farms of the Alliance colony. Prosperity again rewarded the efforts of the farmers in the summer of 1888.

According to a contemporary record ("Philadelphia Mercury," Oct. 20, 27, 1889), as soon as possible the settlers applied for naturalization papers and took active interest in local politics, in which their views were as varied as on religious topics. They determined to keep a record-book in which they gave a concise history of the reasons which caused them to leave their native land, and the course of events which had led to their settlement in the colony. A list of the benefactors who had assisted them was given, and of the main streets of the village that were named after them.

They also recorded in the book their determination to build a synagogue to be called Tiphereth Israel. This was erected in 1890; and the religious instruction of the young was cared for, by private teachers hired by the colonists as well as by public classes maintained by the Land Trust.

Financial Troubles.

In 1890 and the years that followed, most of the farmers were compelled to borrow money or mortgage their farms to various loan associations. With this money they paid the debts previously contracted and also made such improvements as were necessary on their farmsteads. As long as they were able, the farmers paid the interest on the loans they had negotiated, but a period of depression set in, and the prices obtained for farm products fell so low during the nineties that the farmers were unable to meet their obligations. Threats of foreclosure and ejectment were made by the second mortgagees (the Land Trust holds the first mortgages), but through the timely intervention of the officers of the BARON DE HIRSCH FUND these were averted.

The Baron de Hirsch Fund raised the mortgages on the farms and made arrangements with their tenants to repay the amounts expended for this purpose on a graduated payment basis. Under the auspices of the Fund, tailoring is again being encouraged in the colony, and improved conditions now prevail. On Oct. 30, 1900, the Land Trust resolved, with the approval of the Russo-Jewish Committee, to transfer all interest in the colony and its future management to the Baron de Hirsch Fund of New York.

The following Jewish organizations existed in Alliance in 1900: Eben ha-'Ezer and Tiphereth Israel synagogues; Norma Brotherhood, Alliance Israélite Library, Young People's Benevolent Society, Alliance Lodge No. 484, I. O. B. B.; Agudat Zion.

In addition to farmers and tailors, there are a few carpenters, blacksmiths, and masons. Out of a total population of 700 there are 512 Jews. See also AGRICULTURAL COLONIES IN THE UNITED STATES.

BIBLIOGRAPHY: Cyrus Adler, in *Philadelphia Ledger*, July 31, 1882; Moses Klein, *Migdal Zophim* (*The Jewish Problem*), 1889; *Reports of the Jewish Immigration Society of Philadelphia*; a series of articles by J. C. Reis in the *Jewish Exponent*, 1899-1900, especially Jan. 26, 1900.

J. C. R.

ALLITERATION AND KINDRED FIGURES: Successive use or frequent recurrence of the same initial letter or sound at the beginning of two or more words; specifically, the regular recurrence of an initial letter or sound in the accented parts of words in poetry; initial rime. Figures kindred to Alliteration are the following:

Definitions.

I. Rime, a correspondence of sounds in two or more words, especially in poetry; specifically, the occurrence of the same vowel, and succeeding consonant sounds (if there be any), in accented syllables at the end of two lines, or more rarely at the beginning of two or more words. Under the head of rime may be mentioned assonance—correspondence of the vowels, but not of the consonants, in riming syllables, such as "nice" and "night," "feel" and "need"—used in the Romance languages. In a wider sense assonance signifies correspondence of sound in general.

II. Play upon Words (pun, paronomasia, quibble), a combination of words of similar sound producing a witticism or jest. Pun is more specifically the witty use of a word in two senses, usually antithetic and more or less incongruous, in which the play of thought turns chiefly on the sense; or less strictly, a play on words of the same sound but of different meanings. But the most frequent and comprehensive term for these figures in ancient rhetoric is paronomasia, which, however, in the modern application of the term, signifies any use for effect of words similar in sound, but differing in meaning; a play on words in which the similarity of sound is the prominent characteristic. In Hebrew there is found in Ḳimḥi's commentary on Micah, i. 10 the expression לשון נופל על לשון דרך צחות, "*vox coincidens (sono) cum alia, elegantiæ causa.*"

Alliteration in the Old Testament.

Alliteration being the simplest and probably the oldest of the figures produced by similarity of sound, is also the most frequent of these figures in the Old Testament. Here its proper sphere is in syntactically coordinated words, as a rule synonyms, or related to one another in meaning, where, in not a few cases, it forms set phrases. The force of Alliteration in these combinations is, as in other literatures, that of emphasis and impressiveness: עפר ואפר "dust and ashes," Gen. xviii. 27; Job, xxx. 19; xlii. 6; עמל ואון "misery and wretchedness," or "sin and iniquity," Num. xxiii. 21; Isa. lix. 4, etc.; סופה וסערה "storm and tempest," Isa. xxix. 6, etc.; שם ושאר נין ונכד "name and remnant, progeny and offspring," Isa. xiv. 22; דבר ודם "pestilence and bloodshed," Ezek. v. 17; חנית וחצים "spear and arrows," Ps. lvii. 5; בשמחה תצאו ובשלום תובלן "for ye shall go out with joy and be led forth with peace," Isa. lv. 12. In conjunction with onomatopœia: בוקה ומבוקה ומבלקה "empty, and void, and waste," Nahum, ii. 11; יום מהומה ומבוסה ומבוכה "a day of trouble, and of treading down, and of perplexity," Isa. xxii. 5. As seen from the few examples given above, Alliteration in Hebrew is not restricted, as in Latin, Anglo-Saxon, and Old German, to precisely the same letters; nor is it necessary that the combined words should follow in immediate succession.

Rime and Assonance.

Excluding the congruence of sound in the flexional endings, and confining it to the cases in which the similarity is in a stem-syllable, the number of instances of rime in the Old Testament is comparatively small, and it is always combined with the assonance of the whole word: אבלה נבלה הארץ "the earth mourneth and fadeth away," Isa. xxiv. 4; ותגעש ותרעש הארץ "the earth shook and trembled," Ps. xviii. 8; שריד ופליט "an escaped one and survivor," Jer. xlii. 17, etc.; תהו ובהו "waste and void," Gen. i. 2, etc.

Of assonance there is in Hebrew—in which the consonantal element predominates—hardly any instance, except perhaps בן סורר ומורה "a stubborn and rebellious son," Deut. xxi. 18, etc.

Paronomasia.

While in Alliteration and rime the stress lies on the form, in the play upon words both form and meaning come into consideration. Alliteration and rime combine, preferably, synonyms and coordinated ideas, while playing upon words or punning implies some surprising contrast.

The principal classes of play upon words in the Old Testament may be summed up as follows:

1. Where the words are the same or similar in form (homonyms) and the difference of meaning is contrasted: לא שמעתם אלי לקרא דרור איש לאחיו . . . הנני קרא לכם דרור . . . אל החרב "Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, . . . behold, I proclaim a liberty for you, . . . to the sword," Jer. xxxiv. 17; התרפית ביום צרה צר כחכה "If thou faint in the day of adversity, thy strength is small," Prov. xxiv. 10; בלחי החמור חמור חמרתים . . . הכיתי "With the jawbone of an ass, heaps upon heaps, . . . have I slain," Judges, xv. 16; כקול הסירים תחת הסיר "For as the crackling of thorns under a pot, so is the laughter of fools," Eccl. vii. 6; compare Isa. xxx. 16; Jer. iv. 17, 18; xi. 17; Hosea, viii. 11; Joel, i. 10-12; Dan. xi. 22, etc.

2. Where the same verb is used in different voices: אם תאבו ושמעתם טוב הארץ תאכלו: ואם תמאנו ומריתם חרב תאכלו "If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword." Isa. i. 19, 20; compare Gen. xlii. 7; Lev. xxvi. 32; I Sam. i. 27, 28; I Kings, viii. 20; Jer. xxiii. 19; Prov. xxvi. 17, etc.

3. Where the words differ in form: בחלקי נחל חלקך "Among the smooth stones of the stream is thy portion," Isa. lvii. 6; ויקו למשפט והנה משפח לצדקה והנה צעקה "And he looked for judgment, but behold oppression; for righteousness, but behold a cry," Isa. v. 7; פאר תחת אפר "beauty for ashes," Isa. lxi. 3; ישם . . . מוצאי מים לצמאון "He turneth . . . watersprings into dry ground," Ps. cvii. 33; compare Deut. xxxii. 14; Jer. l. 35-38; Ezek. xxviii. 26; Joel, i. 15; Job, v. 21; xxxvi. 15; Eccl. xii. 11, etc.

Play upon Proper Names.

A name, as representing something individual, is especially a tempting mark for a witticism or pun. In Hebrew, moreover (as also in the other Semitic languages), the proper names are still in living contact with the language; their meaning and form are still clear and transparent. Not only are thoughts and sentiments attached to proper names (compare the blessing of Noah, Gen. ix. 27, and that of Jacob, Gen. xlix.), but even most of the historical lore is grouped around them. The names of persons, tribes, and places are made to suggest the character attributed to them, or the important events connected with them. The plays upon proper names in the Old Testament may therefore be divided into two classes:

(1) Etymological explanations of names; in many of which it is apparent that merely a folk-etymology is aimed at, which is satisfied with the agreement of sound between the name and the appellative that is to explain it. This is the case, for instance, when Gen. v. 29 נח is explained by ינחמנו (compare Gen. R. and Rashi on the passage); or שמואל by שאל I Sam. i. 20 (compare Driver, "Notes on the Hebrew Text of the Books of Samuel," p. 13). Many other instances could be cited.

(2) Plays either upon the sense or upon the sound of proper names: בחשבון חשבו עליה רעה . . . גם מדמן תדמי . . . "In Heshbon [Counting Town] they have devised evil against it. . . Also thou shalt be cut down, O Madmen [Dunghill]; the sword shall pursue thee," Jer. xlviii. 2; כי עזה עזובה תהיה . . . ועקרון תעקר . . . "For Gaza shall be forsaken . . . and Ekron shall be rooted up," Zephaniah, ii. 4; והכרתי את כרתים "And I will cut off the Cherethim," Ezek. xxv. 16; רתם המרכבה לרכש יושבת לכיש "O thou inhabitants of Lachish, bind the chariot to the swift beast," Micah, i. 13, etc.

Euphonic Figures and Diction.

Like all other embellishments of speech, the figures based on the congruence of sound are an element of higher style. They are therefore most frequent in the Prophets and in the poetical books of the Old Testament. Plays upon words are most frequently to be found in the prophetic speech, which aims at reaching the conscience of the hearer and bringing home to him some truth in a striking manner. They are also of frequent occurrence in the Proverbs, which generally depend largely for their effect upon a happy form and pointedness of expression. But everywhere these figures are merely a casual, not an organic, element of diction.

Word-Plays in the Talmud.

The Talmud sometimes plays upon words in adages and maxims: בשלשה דברים אדם ניכר בכיסו בכוסו ובכעסו "The character of a man reveals itself in three things: in his behavior concerning his purse, his cup, and in his anger," 'Er. 65*b*. Compare Derek Ereẓ Zuṭṭa v.: אוי לי מיוצרי אוי לי מיצרי "Wo is me from my Creator [who punishes sin], wo is me from my sinful inclination," Ber. 61*a*; תהא לוטא ואל תהא לאטא "Rather be [innocently] cursed than be cursing," Sanh. 49*a*; אכול בָּצָל ושב בְּצֵל "Eat onions and live in the shadow of thy house" [*i.e.*, rather live poorly than make debts and be compelled to give up thy house], Pes. 114*a*. The Talmudic literature is especially rich in efforts to supply with etymologies those proper names that the Old Testament has left unexplained. For example: ירבעם שריבע עם "because he made the people crouch" [*i.e.*, made it degenerate]; or שעשה מריבה בעם "because he caused strife [*i.e.*, division] among the people"; and שעשה מריבה בין ישראל לאביהם שבשמים "because he caused strife between Israel and their Father in heaven," Jeroboam is called בן נבט "because" שנבט ולא ראה "he looked and did not see [his true position and destiny in history]," Sanh. 101*b*; מנשה "son of Hezekiah" שהנשיא את ישראל לאביהם שבשמים "because he caused Israel to forget their Father in heaven," Sanh. 102*b*; (compare Nimrod and Amraphel, who are identified, 'Er. 53*a* and Yalḳ. Gen. 72; Shinar, Shab. 113*b*; Samson and Delilah, Soṭah 10*a* and 9*b*, etc.).

In Post-Talmudic Literature.

Since the seventh century rime has become a regular feature in Hebrew poetry. The composers of *piyyuṭim, yoẓerot, seliḥot, and ḳinot* indulged even to excess in rimes and alliterations. A further opportunity for this jingling was given in the introductions to books. Sometimes all the words were made to begin with the same letter (compare, for instance, the אלף אלפין in the Iggeret of Moses Zacuto, ed. Leghorn, 1780; or the בקשת הַמֵּמִין appended to many editions of Jedaiah Penini's "Beḥinat 'Olam"). The Hispano-Jewish writers sometimes formed plays upon words with great skill. So, for instance, Judah Alḥarizi in his "Maḳamat" (ed. Lagarde, 1883): החכמה תעז לחכם באורח חיים תַּנְחֵהוּ ומעמלו תְּנִיחֵהוּ בשכבו תשמר עליו ולא תַּנִּיחֵהוּ "Wisdom gives power to the wise; she leads him in the path of life and affords him rest from his toil; when he lies down she watches over him and does not leave him alone," p. 2, § 2, v. 1, ושב היופי דופי "and beauty is turned to disgrace," 17, 14, 28; בלשונם תְּפִלָּה ובקרבם תִּפְלָה "On their tongue is prayer, and in their heart perverseness," 17, 4, 34. In the Azharot (hymns dealing with the 613 precepts), in the liturgy of the Feast of Weeks, ascribed to Solomon ibn Gabirol, we find: ולא תהיה קדישה בסוד עדה קדושה "And there shall not be a hierodule in the assembly of the holy congregation"; ונשך לא תְסַכֵּן להשים על מִסְכֵּן "And thou shalt not practise usury upon the poor."

As an example of play upon words in modern Hebrew, the ingenious epigram of M. B. G. Abudiente may find place here ("Bikkure ha-'Ittim," iii. 22), in which many words are repeated in opposite senses:

אתמול לבושך בוץ ומעיל סרוח
שוכב בתוך ערשך עלי תולעת
היום לבושך בוץ ומעיל סרוח
שוכב בתוך ארצך עלי תולעת

which may be rendered as follows: "Yestreen thy garment was fine linen and robe a-trailing, lying in thy bed upon scarlet; To-day thy garment is mud and a rotten robe [Amos, vi. 4, after Sanh. 97*a*], lying in the grave upon worms."

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I. M. C.

ALLON ("Strong"?): **1.** Son of Jedaiah, in the genealogy of Simon (I Chron. iv. 37). **2.** One of those who returned with Zerubbabel (I Esd. v. 34), perhaps the same as Amon of Neh. vii. 59, Ami of Ezra, ii. 57. (While R. V. has "Allon," the Greek and A. V. have "Allom.") G. B. L.

ALLON BACHUTH ("Oak of Weeping").—**Biblical Data:** An oak near Bethel, at the foot of which Deborah, the nurse of Rebekah, was buried (Gen. xxxv. 8). In Judges, iv. 5 a tree is referred to as the "palm-tree of Deborah," which has been identified by some with the "oak of weeping." G. B. L.

——**In Rabbinical Literature:** According to the Haggadah, the word "allon" is the Greek *ἄλλον* (another); and it explains the designation of the burial-place of Deborah as "another weeping," by stating that before Jacob had completed his mourning for Deborah, he received the news of the death of his mother. Scripture does not mention the place of Rebekah's interment, because her burial took place privately. Isaac was blind; Jacob was away from home; and Esau would have been the only one to mourn; and his public appearance as sole mourner would not have been to Rebekah's honor (Pesiḳ. Zakor, pp. 23*b et seq.*; Gen. R. lxxxi., end; Tan. Wayishlaḥ, xxvi.). L. G.

ALLORQUI, JOSHUA BEN JOSEPH IBN VIVES. See IBN VIVES ALLORQUI, JOSHUA BEN JOSEPH.

ALLUF (or **RESH KALLAH**): In the Babylonian colleges, title of the chief judge, third in rank below the gaon. As a special distinction it was granted to prominent non-Babylonian scholars, particularly to those of Palestine. There were, however, others who bore this distinctive title, for there is record of a certain "Eliezer Alluf," or "Resh Kallah," of Spain in the ninth century. This title bears no direct relation to the Hebrew אלוף (duke), but is closely connected with אלופינו (our herds) (Ps. cxliv. 14), which, according to the Talmud (Ber. 17*a*), is a figurative appellation for pious and learned men in Israel. See ACADEMIES IN BABYLONIA.

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L. G.

ALLUFE HA-ḲEHILLAH: A general name for prominent members of any congregation, and typically used in regard to the leaders of the community in the old *kahals* (governing boards) of the Jews of Poland and Lithuania. The number of these leaders varied from five to ten according to the size of the community. Candidates were chosen from among them to replace absent members of the four elders (ראשים), or any of the three to five honorary members of the board (טובים). They were the so-called "reserve" of the kahal. H. R.

ALMAGEST: The Arabic title of the astronomical work of Claudius Ptolemy (flourished 150), entitled by him *μαθηματικὴ σύνταξις*, in order to distinguish it from another *σύνταξις* of Ptolemy's, devoted to astrology. The Almagest contains a full account of the Ptolemaic theory of astronomy, by which the retrograde movement of the inner planets was explained by a system of cycles and epicycles. It also gives, in the eighth and ninth books, a list of the fixed stars, with their positions, still of use to the astronomer. It continued to be the classical text-book of astronomy up to the time of Copernicus, and even of Newton, and was the foundation of the astronomical knowledge of the Jews (who became acquainted with it through Arabic translations) in the Middle Ages. One of the earliest Arabic translations is said to have been by an Oriental Jew, Sahl Al-Tabari (about 800), but no trace of it can be found. From Ptolemy, too, were derived the conceptions of the spheres and the *primum mobile*, which had so much influence upon the Cabala. The Almagest was translated into Hebrew from the Arabic, with both Averroes' and Al-Fergani's compendiums of it, by Jacob Anatoli about 1230, the latter from the Latin version of Johannes Hispalensis. Commentaries on parts of it were written by David ibn Naḥmias of Toledo, Elijah Mizraḥi, and Samuel ben Judah of Marseilles (1331); only the latter's commentary is extant. From the Almagest the Jews received their conception of the number of the fixed stars as 1,022; the comparison of the universe to an onion with its successive skins, corresponding to the spheres; and their idea of the size of the earth—24.000 miles in circumference—which indirectly led to the search for the New World, by inducing Columbus to think that the way westward to India was not so far as to be beyond his reach.

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J.

ALMALIA, JOSEPH: Italian rabbi, of the beginning of the nineteenth century, whose responsa "Toḳfo shel Yosef" (The Strength of Joseph) were published in two parts at Livorno, in 1823 and 1855. His name is wrongly given as Almagia, by Mortara ("Indice Alfabetico," *s.v.*).

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W. M.

ALMALIḤ, JOSEPH B. AARON: One of the patrons mentioned by Abraham Ankawa in the preface to his responsa, "Kerem Ḥemed" (Leghorn, 1869–71). Kaufmann regards him as the grandson of Jacob b. Joseph Almaliḥ, whose date may be fixed by an elegy composed by him on the persecution of the Jewish community at Morocco (1790). The persecution in question was, no doubt, due to the disturbed state of the country that ensued upon the death of Sultan Mulei Sidi Mohammed.

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H. G. E.

ALMANAC: An annual table, book, or the like, comprising a calendar of days, weeks, and months. Among the Jews it was the holy prerogative of the patriarch or president of the Great Sanhedrin to fix the calendar and according to it proclaim the new moon. Witnesses who reported their having perceived the new moon were heard, their statements carefully examined, and perhaps compared with the result of some esoteric calculation. Hence the phrase "*sod ha 'ibbur*" (the mystery of the calculation), though it may perhaps apply altogether to the intercalation. These observations and researches gradually crystallized into a science, the oral traditions having been reduced to a literature on the CALENDAR (see CHRONOLOGY).

Luaḥ, the Hebrew equivalent for Almanac, means literally a table or tablet. Most of the works on chronology naturally contained such a calendar. It included the proper designation of every day as part of the week as well as part of the month; the designation of the *parashah* (the weekly Sabbath portion of the Pentateuch); the dates of feasts and general and local fasts; furthermore, the exact date of the *molad* (new moon) and the *teḳufot* (the quarter-days of the year), as well as the beginning and end of the *shealah* (the time when a short prayer for rain is added to the eighteen benedictions).

Quite another appearance is borne by calendars which are calculated for more than one year, for a hundred years, or when they are meant to be perpetual. These must be classified as chronological literature. The Hebrew calendar contained originally no literary supplements, its only aim being to give a list in order of time of the days of the year. This changed, however, with the composition of the Jewish calendar in a European language. The nineteenth century introduced the literary annual which has become an almost indispensable part of the Almanac.

The Almanac first appeared as a tablet, then as a booklet, sometimes appended to the prayer-book or Pentateuch. In the synagogue the tablet was used exclusively. Written Hebrew calendars were easily lost; and, therefore, few have come down to us. But among the discoveries made in the Genizah of Cairo there are also some calendars, the margins of which are illuminated with arabesques. Only through the spread of the art of printing did this kind of literature grow up.

The first printed Almanac known came from the printing-office of di Gara at Venice, 1597. It is printed on a folio sheet. In towns where Hebrew printing-offices existed there appeared every year an Almanac on a single sheet or in a booklet. Thus almanacs have been annually published in the city of Prague since 1655, at Venice since 1670, and at Frankfort since about 1670. Owing to the great fire in the last-named city, 1711, the Almanac was published at Homburg; and from it was evolved the well-known Rödelheim Almanac, which is still being published there. Gradually these calendars were enlarged by the insertion of the memorable days in Jewish history, the civil dates, the Christian festivals, and the days of various fairs. Similar in composition and size are the bibliographically well-known calendars printed at Amsterdam since 1707, at Dyhernfurth since 1712, at Wilmersdorf since 1715, at Mantua since 1727, at Altona since 1738, at Berlin since 1739, and at Fürth since 1745. The Sulzbach Almanac contains not only all memorable days, among which it counts the fires at Prague (1689), Frankfort-on-the-Main (1715), Posen (1718), Nikolsburg (1721), but also the birthdays of the rulers and princes of Europe. Since 1758 a list of the most important highways has been added. The calendar printed at Cassel in 1790 gives a list of the Hesse-Cassel princely family and "information when all the mails at Cassel leave and arrive." The calendar of Metz gives also a list of the festivals and names of the months which were instituted by the French Revolution. The first Almanac which contained a literary supplement was published by J. Heinemann in Berlin, 1818–20, under the title "Almanach für die Israelitische Jugend," as the Oxford publication, "The Jewish Kalendar in the Year 5452" (1692), does not belong to this category.

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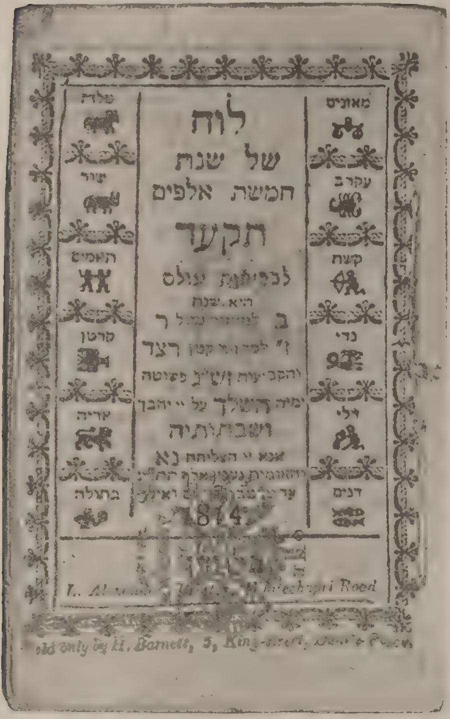
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Luaḥ, 5641 (1880–81) . . . ed. by J. A. Goldenblum. St. Petersburg, 1880.
Luaḥ Yeshurun (Hebrew and Russian), 5644 . . . ed. by I. Gurland. St. Petersburg, 1883.
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Der Warschauer Jüdischer Kalender (Judæo-German). Warsaw, 5650–51 (1889–91).
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Ha-Mazkir oder Taschen-Luaḥ (Judæo-German). Wilna, 5655 (1894–95).
'Ivri-Teutsch Luaḥ (Judæo-German). Wilna, 5658 (1897–98).
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Ha-Asif, ed. by Sokolow. 6 vols.

A. F.

ALMANZA, ARON DE (or **SELOMOH DE**): A Marano born at Salamanca, Spain, of Jewish parents. His first wife was Leonore de los Rios Sotte, whom he married in 1696 and with whom he obtained a dowry of "70,000 florins [$21,000, or £4,200] in money, 19,000 florins [$5,700, or £1,140] worth of jewels, and other presents." After her death he married a Christian woman. He migrated to England, and in 1703 he published, in English and Spanish, an account of his conversion, dedicated to Henry, Lord Bishop of London, entitled: "A declaration of the conversion of Mr. Aron de Almanza, a Spanish merchant, with his two children and nephew, from Judaism to the Protestant religion, according to the Doctrines of the Church of England, with his abjuration of the Jewish Rights (*sic*) and ceremonies," etc. In this work the author treats his former coreligionists very severely and, in a postscript, says that "Jewish rabbis, with the directors of the Jewish Synagogue and some other Jews in London," had spread a report to the effect that in Spain he had been a Catholic. He declares that he would be neither a

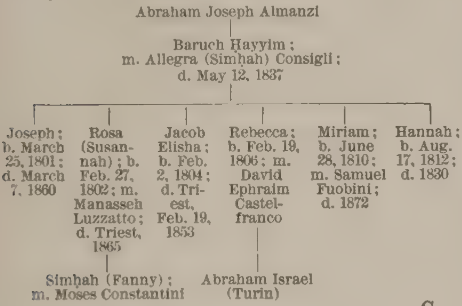
Catholic nor a Lutheran, believing in transubstantiation as little as in consubstantiation; and as for being a Calvinist, he would as lief have remained a Jew.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* No. 4412; Kayserling, *Bibl. Esp.-Port.-Jud.* 1890, p. 114.

S. A. H.

ALMANZI: A family that, according to Luzzatto, derives its name from the city of Almansa in Murcia, Spain. The earliest member of the family of whom there is any knowledge is **Abraham Joseph Almanzi,** grandfather of JOSEPH ALMANZI. Abraham's son, **Baruch Ḥayyim Almanzi,** born in Scandiano, near Modena, Italy, was brought to Padua when quite young by Jacob of Triest. Baruch entered Jacob's business, living with him and his son Moses. He married Allegra (Simḥah) Consigli of Rovigo; and six children were the issue of the union. Baruch died May 12, 1837, and his wife, Feb. 2, 1857.

The following is a sketch pedigree of the Almanzi family:


Abraham Joseph Almanzi
Baruch Ḥayyim; m. Allegra (Simḥah) Consigli; d. May 12, 1837
Joseph; b. March 25, 1801; d. March 7, 1860
Rosa (Susannah); b. Feb. 27, 1802; m. Manasseh Luzzatto; d. Triest, 1865
Jacob Elisha; b. Feb. 2, 1804; d. Triest, Feb. 19, 1853
Rebecca; b. Feb. 19, 1806; m. David Ephraim Castelfranco
Miriam; b. June 28, 1810; m. Samuel Fuobini; d. 1872
Hannah; b. Aug. 17, 1812; d. 1830
Simḥah (Fanny); m. Moses Constantini
Abraham Israel (Turin)

G.

ALMANZI, JOSEPH: Bibliophile and poet; born at Padua, March 25, 1801; died at Triest, March 7, 1860. The eldest son of Baruch Ḥayyim Almanzi, a wealthy merchant; he received a good education by private tutors, one of whom was Israel Conian. According to the Italian custom, he began at an early age to write Hebrew poems on special occasions. At the age of twenty he was a devoted student of Jewish literature and an ardent collector of Hebrew books. Rare books and manuscripts that he could not purchase he copied. He had a good command over the Hebrew, Italian, Latin, German, and French languages, and is said also to have known Syriac. His tastes as a bibliophile were fed by the large and well-selected library formerly belonging to Ḥayyim Joseph David Azulai, which his father had bought from Azulai's son, Raphael Isaiah, at Ancona. This library was largely increased by Joseph Almanzi, its rare editions and manuscripts making it one of the most important in private possession. Its treasures were freely used by Luzzatto, Steinschneider, Zunz, etc. During the last few years of his life Almanzi lived at Triest, where he took a lively interest in all communal affairs. Here he died unmarried.

Few of Almanzi's poems have been published. He was a graceful writer, and, above all, a clever translator into pure Biblical Hebrew of the poems of the great Italian authors. After his death S. D. Luzzatto published a number of his Hebrew letters and of his poems, in a collection entitled "Yad Yosef" (The Hand of Joseph), Cracow and Triest, 1889.

Almanzi was the author of: (1) "Me'il Ḳinah" (The Robe of Mourning—a play on Isa. lix. 17), an elegy on Israel Conian (Reggio, 1824); (2) a biography of Moses Ḥayyim Luzzatto in "Kerem Ḥemed," vol. iii., reprinted by M. Wolf, Lemberg, 1879, together with Luzzatto's "La-Yesharim Tehillah"; (3) "Higgayon be-Kinnor" (A Reverie upon the Harp), a collection of poems on Judah di Modena and Isaac Abravanel and of translations from Savioli, Tasso, Phædrus, Petrarch, Vitorelli, etc. (Vienna, 1839); (4) an elegy on the death of Jacob Vita Pardo, printed together with S. D. Luzzatto's "Abne Zikkaron" (Prague, 1841; the copy of the inscriptions published by Luzzatto was made by Almanzi); and (5) "Nezem Zahab" (A Golden Ring), Hebrew poetry (Padua, 1858). He left a number of Hebrew poems in manuscript, among them translations from Horace (see "Bikkure ha-'Ittim," Vienna, 1845). Almanzi's family published in his honor a catalogue of his Hebrew library, which was compiled by his lifelong friend Luzzatto, who also wrote a preface. Luzzatto had already described the manuscripts of the collection in the "Hebräische Bibliographie" of Steinschneider (iv. 52, 121, 145; v. 20, 43, 101, 128, 144; vi. 49, 85, 141). The greater part of the manuscripts were bought by the British Museum; the collection of rare books found its way to the bookseller Frederik Müller in Amsterdam, and was bought in 1868 by the trustees of Temple Emanu-El in New York, who in 1893 presented it to the library of Columbia University.

Joseph Almanzi.

(Sketched from a photograph.)

BIBLIOGRAPHY: The notices in regard to the Almanzi family are taken from a Maḥzor in the Almanzi collection, on the fly-leaf of which the dates are inscribed in handwriting of both Baruch and Joseph Almanzi. R. Gottheil, *The Family Almanzi*, in *Jew. Quart. Rev.* iv. 500 *et seq.*; Steinschneider, *Hebr. Bibl.* iii. 30; S. D. Luzzatto, in *Yad Yosef*; *Cat. de la Bibliothèque . . . de feu Joseph Almanzi*, Padua, 1864, reprinted in *Yad Yosef*, *Monumenta Josephi* . . . with an Italian translation by Vittorio Castiglioni, 1889. On the collection of books Zunz, *Z. G.* p. 243; *Hebr. Bibl.* viii. 19; Geiger's *Jüd. Zeit.* iii. 218, 295; *Monatsschrift*, xiv. 146; Roest, *Catalog der Bücher, Handschriften . . . nachgelassen von Giuseppe Almanzi*, Amsterdam, 1868; M. Schwab, *Les Incunables Orientaux*, Paris, 1883. A number of letters to Almanzi will be found in S. D. Luzzatto's *Hebräische Briefe* . . . herausgegeben von E. Gräber, Przemysl, 1882.

D.—G.

ALMAZAN (ALMAÇAN), MIGUEL DE: A Marano of Saragossa, and private secretary to King Ferdinand of Aragon. He was burned at the stake on the accusation of being an adherent of Judaism. One month later, March 18, 1486, Manuel de Almaçan of Saragossa suffered the same fate.

M. K.

ALMAZAN, PEDRO DE: One of the conspirators against the inquisitor Pedro d'Arbuez. He escaped death by flight, but his wife Isabella, together with his brothers, Pedro junior and Manuel, were burned at the stake at Saragossa, January 25, 1487, while he himself was burned in effigy.

BIBLIOGRAPHY: *Libro Verde*, in J. Amador de los Rios, *Historia de los Judios*, iii. 628.

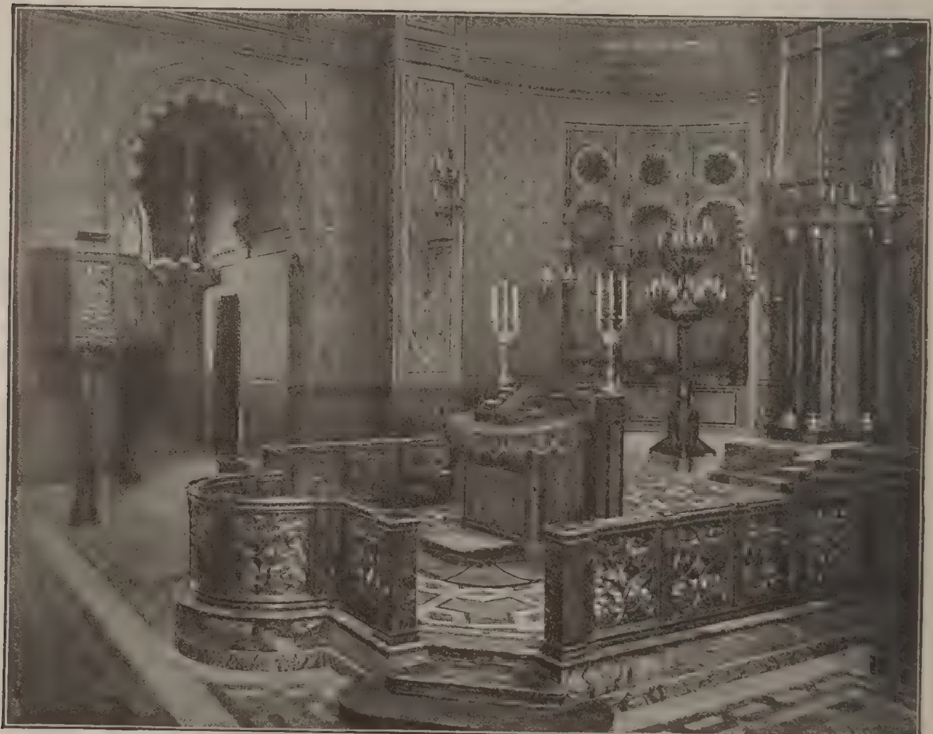
M. K.

ALMEIDA, ISAAC: Turkish rabbi and author; born in the latter half of the seventeenth century; died between 1723 and 1739. He was associate rabbi in Constantinople. His printed work, "Ḥiddushim we-Sheëlot u-Teshubot" (novellæ and responsa), appeared as an appendix to "Shene ha-Meorot ha-Gedolim," a rare work by Elijah ben Judah Covo (Constantinople, 1739). After his death it was republished, edited partly by Joshua ben Joseph Chendali, publisher of the larger work mentioned, and partly by Almeida's son, Solomon. Almeida was living in 1723, as is attested by the fact that on page 18*a* of "Shene ha-Meorot" the work "Neeman Shemuel" is mentioned as having been recently printed; and this book appeared in Salonica in 1723. On page 15*a* it is mentioned that Almeida was associate rabbi (dayyan) in Constantinople.

Schiller-Szinessy, in the catalogue of the Cambridge manuscripts, p. 23, mentions an Isaac ben Solomon Almeida, who in a Bible manuscript of the fourteenth or fifteenth century was named as its owner. While he can not be positively identified as being of the family of Isaac Almeida, it is not impossible that such is the case.

BIBLIOGRAPHY: Steinschneider, *Jew. Quart. Rev.* xi. 137; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 44.

J. Vr.



THE ALMEMAR OR READING-DESK OF THE SYNAGOGUE AT FLORENCE, ITALY.

ALMEIDA, LOPEZ D': Head of the embassy sent by Alfonso V. of Portugal to Pope Sixtus IV., in the year 1472. His mission was twofold: to congratulate the pope upon his accession, and to inform him of the king's victory over the Moors of Arzilla, in Africa. Don Isaac Abravanel, who was prominent at the court, endeavored to induce the embassy at the same time to plead with the pope in favor of the Jews. He wrote to his Italian friend, Yeḥiel of Pisa, to perform all possible kindly offices toward Lopez d'Almeida and to win his good-will by impressing upon him the gratification of the Italian Jews at the generous attitude of Alfonso toward their coreligionists. The success of Abravanel's effort is doubtful (see SIXTUS IV.).

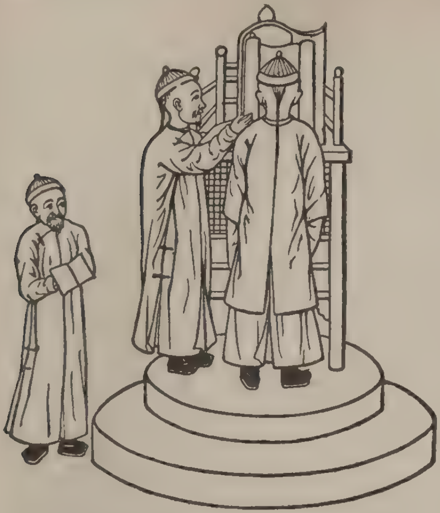
BIBLIOGRAPHY: De Pina, *Cronica de Affonso V.*, ch. 168; Carmoly, *Biographie der Jachjiden*, p. 68; Grätz, *Gesch. d. Juden*, 3d ed., viii. 328.

H. G. E.

ALMEMAR or **ALMEMOR:** Corrupted from the Arabic *al-minbar*, "the chair," "the pulpit," is an elevated platform in the synagogue, on which the desk stands for reading the lessons from the Pentateuch and Prophets. In the synagogues following the Spanish ritual the prayers are also read from it. In Russia it still goes by its Talmudic name בימה, which is simply the Greek βῆμα, a speaker's tribune. Being the counterpart of the wooden pulpit from which Ezra read the Law to the assembled people who stood all around him (see Neh. viii. 4), its proper place seems to be in the middle of the synagogue (see the literature in "Ben Chananja," viii. No. 39, pp. 681–688; "Die Almemarfrage" by Leopold Löw, reprinted in "Gesammelte Schriften," iv. 93–107), but it has in modern times often been moved forward close up to the Ark.

L. N. D.

The Septuagint reading in the passage in Neh. is βῆμα for מגדל. In the *'Azarah*, or Temple hall, a *bema*, or wooden pulpit, was erected for the king when, every seventh year, he read the prescribed section in Deut. xxxi. 10, 11 (Soṭah, Mish. vii. 8). The Alexandrian synagogues, also, had a wooden bema in the center (Suk. 51*b*). In both passages cited Rashi explains the word "bema" as "our almembra." In J. Weil's "Responsa," p. 147, it is called "altar" (see Berliner, "Aus dem Leben d. Deutschen Juden," 2d ed., p. 116, in which attention is called to "Or Zarua'," ii. 21, which latter, in turn, designates it also by the name "Katheder"). This term, however, goes further back. In "Rev. Ét. Juives," xxxiv. 299, Bacher calls attention to the קתדרא דמשה ("chair of Moses") mentioned by Aḥa, the Palestinian amora of the fourth century, in Pesiḳ. ed. Buber, 7*b* (see Esther R. to i. 2 and Ex. R. xliii.). Bacher compares it with "the seat of Moses" in Matt. xxiii. 2. Under the same name, "the seat of Moses," an Almemar has been found by Father Gozani among the Jews of China, at Kai-Fung-Fu. It was described by him as "a large elevated seat in the middle of the synagogue, from which the Torah is read each Sabbath day" (see Mayer Sulzberger, "Rev. Ét. Juives," xxxv. 110).



So-called "Chair of Moses" in Synagogue at Kai-Fung-Fu, China.

(From "Jew. Quart. Rev.")

Regarding the question whether the Almemar must be in the center of the synagogue or not rabbinical authorities differ. Maimonides, "Yad ha-Ḥazaḳah" (Tefillah, xi. 3), Jacob Asheri, and Moses Isserles ("Oraḥ Ḥayyim," § 150, 5) hold the affirmative view, following Suk. 52*b*; while Joseph Karo in "Kesef Mishneh" to Maimonides, and all modern rabbis, with a few exceptions, hold the negative.

BIBLIOGRAPHY: Leopold Löw, *Rabbinische Gutachten über Zulässigkeit und Dringlichkeit der Synagogen-Reformen*, in *Ben Chananja*, 1865, viii. 681-688; idem, *Gesammelte Schriften*, iv. 93-107. Opinions of Aub, Fassel, Frankel, Geiger, Hess, Herxheimer, Sam. Hirsch, Holdheim, Hamburger, Kahn, A. Kohn, Mannheimer, Maier, Neuda, Philippson, Schwab, L. Stein, Salomon, Shreinka, and Zipser, all in favor of placing the Almemar near the Ark.

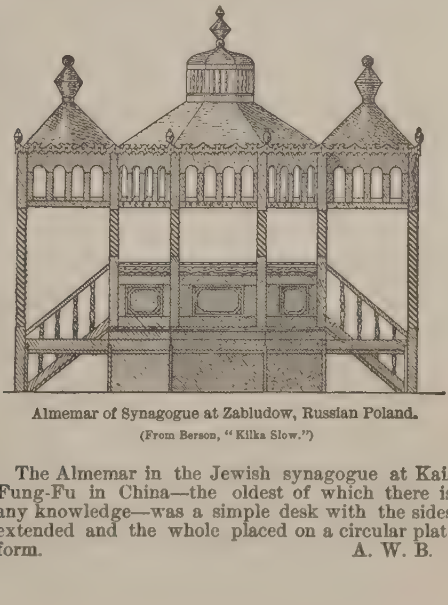
K.

——**Architecturally Considered**: The Almemar is generally rectangular in form, but sometimes the front or back is curved. The sides are open and are approached by steps, never less than three in number and sometimes more; and there are to be found various arrangements of railings or balustrades with lamps on the corner-posts. As a rule, wood is the material employed; but there are instances where marble and bronze are used. The desk is covered with rich drapery.

In the older synagogues, and in most orthodox ones, the position of the Almemar is invariably either in the center of the building or further back nearer the entrance. The space between it and the Ark is left open and entirely free of seats. Recently, however, the custom of combining the Almemar with the Ark has become general. The advantage of this is obvious: first, the service is not interrupted; secondly, a much larger area is secured for seats. So while tradition demands that the Almemar should stand by itself in the center of the floor, the practical necessity of a larger seating capacity has occasioned the adoption of the newer arrangement in the great majority of modern synagogues. At first the combination was made by simply moving the Almemar in its regulation form to a position immediately in front of the Ark. In this position, however, the reader could not face the congregation. Consequently the logical development of this scheme has resulted in enlarging the platform upon which the Ark rests, giving it capacity enough for the reading-desk and the pulpit, which latter is a separate structure often placed in front of the reading-desk on a slightly lower level.

In many of the Paris synagogues, and in the larger ones in New York, a fine decorative composition is the result of the combination of the Ark and Almemar. The synagogue in Munich is another example of this; and by the use of different levels and the arrangement of steps and balustrades great impressiveness and architectural interest are attained.

In the Florence synagogue, where the Almemar is near the Ark, no innovations are made except as to its position. It is constructed of richly inlaid wood; and the railings, which are of bronze, rest on a base of marble similar to that used for the floor and for the steps of the Ark. The pulpit is an independent structure, entirely separate, and is placed against one of the piers at the side of the building.



Almemar of Synagogue at Zabludow, Russian Poland.

(From Berson, "Kilka Slow.")

The Almemar in the Jewish synagogue at Kai-Fung-Fu in China—the oldest of which there is any knowledge—was a simple desk with the sides extended and the whole placed on a circular platform.

A. W. B.

ALMEYDA, JOSE HENRIQUES DE: A writer in Amsterdam in the early part of the eighteenth century. He published in Portuguese: "Anagrama Achrostica do Sagrado Nome de Tora, com hum Breve Discurso por Introito," Amsterdam, 1706. This was dedicated to D. Abraham Israel Suasso in Amsterdam, and consists of odes upon many words made by combining the letters of תורה (Torah). It is very rare indeed. He also published in the same language "Panegyrico Encomastico ao excell. Senhor D. Joaõ Gomez da Silva, Embaxador extr. de Rey de Portugal, por Primeiro Plenipotenciario de paz â estas provincias de Holande," Utrecht, 1712; a volume of verse dedicated to Don J. G. de Silva, who had been sent as special peace plenipotentiary from the king of Portugal to the united provinces of Holland. The work is also extremely rare, not being found even in the Montezinos collection, so rich in Spanish and Portuguese works.

ALMEMAR OF ASHKENAZIC SYNAGOGUE, JERUSALEM.
(From a photograph by the American Colony, Jerusalem.)

BIBLIOGRAPHY: Kayserling, *Biblioteca Española-Portug. Judaica*, p. 10.

J. VR.

ALMILIBY, ADAM: A Portuguese Jew who, together with Isaac Belamy, was appointed a farmer of the royal taxes in 1353 by King Alfonso IV. By virtue of this office both were exempted from wearing the Jew-badge, and were endowed with power to enforce the collection of the royal customs. During their term of office the Jews of Portugal were relieved of all imposts except the poll-tax.

BIBLIOGRAPHY: Mendes dos Remedios, *Os Judeus em Portugal*, p. 367.

M. K.

ALMODAD (Septuagint and Vulgate, read **Elmodad**): The eldest son of Joktan (Gen. x. 26, I Chron. i. 20). The meaning of the name is uncertain. The first element, "Al," may be the Arabic article, and the second perhaps a corruption of "Maudad" (see JOKTAN).

ALMOHADES: A Moorish dynasty in northwestern Africa and in Spain during the twelfth and thirteenth centuries. With the rise of the Almohades (Almuwahhidin) dynasty, a radical change was suddenly apparent in the territories which it succeeded in bringing under its scepter. Religious laxity had penetrated the western parts of the Moslem world to such an extent that the most important tenets of the faith were utterly neglected. Being consummate theologians and imbued with the spirit of uncompromising orthodoxy as taught by Al-Ghazzali, the Almohade rulers initiated a reaction of the most thoroughgoing kind. The new state of things was felt by the Jews as soon as 'Abd al-Mu'min, the second Almohade prince, took Morocco in 1149, and not long afterward those of Mohammedan Spain were also made to feel the difference. It was only one of the consequences of the renewed rigidity of the law that non-Moslems should not be tolerated in the Almohade states. The Jews and Christians had to choose between conversion to Islam and emigration. Synagogues and churches were either destroyed or changed into mosques. Many people left their homes, others agreed to pronounce the formula of the Moslem

Forced Conversion to Islam.

creed, while secretly continuing the observance of their own religion. In accordance with the established practise the merely formal adoption of Islam was deemed sufficient by the early Almohade rulers; and, as Moslem doctrine emphasized the unity of God in its most stringent fashion, many Jews thought it only a small transgression to so acknowledge in addition Mohammed as a prophet. In order to prevent the harm which it was felt must ultimately result from such a notion, Maimun b. Joseph, the father of Maimonides, who at that time had settled at Fez with his family, wrote his "Epistle of Consolation" in which he advised his brethren not to lose heart and faith. In the same cause his son Moses wrote his "Letter concerning Conversion," to encourage those who felt the gravity of even this outward desertion from the faith of their fathers.

But such proceedings did not remain unnoticed by the later Almohade princes, who were not satisfied with the mere utterance of a religious formula. Abu Yusuf Ya'ḳub Almansur, the fourth Almohade prince, suspecting the sincerity of the converted Jews, forced them to don a distinguishing garb, consisting of a black tunic with long sleeves, and a yellow scarf as head-covering. His successor Abu Abdallah changed the color of the gaberdine also to yellow. Before the middle of the thirteenth century the power of the Almohades was broken in Spain; but in northern Africa the lot of the Jews continues a hard one, even down to the present day, as a result of the Almohade reaction.

Bibliography: Grätz, *Gesch. d. Juden*, vii. 23, 98; for the Almohades in general, see Goldziher, *Materialien zur Kenntniss der Almohadenbewegung in Nord-Africa*, in *Z. D. M. G.* xli. 30-140; *Die Bekenntnissformeln der Almohaden*, ibid. 168-171, and the authorities there cited. On Maimun's letter, see Introduction to Simmonds' edition in *Jew. Quart. Rev.* ii. 62, 335 *et seq.*

H. Hir.

ALMOLI, ALMULI, or **ALMALI**: A Spanish-Jewish family name derived from the Arabic *al-mu'alli* ("the one who raises up"). In addition to those referred to in the following articles two other members of the family are known. A **Salomon Almuli** is mentioned in a Barcelona list for the year 1262 (Jacobs, "Sources," No. 212, p. 16). In a similar list occurs the name of **Gento Almuli of Calatyud** (Kayserling, "Jew. Quart. Rev." viii. 492).

G.

Jesse Almoli: Son-in-law of Rabbi Meir, of Boton, whose collection of responsa he arranged for publication in the year 1660. M. K.

Nathaniel b. Joseph ibn Almoli: A physician of Saragossa, Spain, at the end of the thirteenth century. He translated Maimonides' commentary on the fifth Order ("Ḳodashim" = sacred things) of the Mishnah from the original Arabic into Hebrew. In November, 1296, Rabbi Simḥah was sent by the Jewish community of Rome to Spain to obtain a Hebrew version of the commentary; and he was advised by Solomon ben Adret to procure a capable translator in Saragossa. A copy of the full commentary on the first five Orders was to be found only in that town; and as the first Order had already been translated by Alḥarizi, and the second and third by scholars in Huesca, there remained for the scholars of Saragossa only the fourth and fifth Orders. On Simḥah's arrival at Saragossa Almoli expressed his willingness to undertake the translation of one Order; and the fifth was assigned to him.

Unfortunately for the work, Almoli had not mastered the neo-Hebrew language; he had a defective manuscript to decipher, and, as he himself admits, he was not an experienced Talmudist. Furthermore, through want of care in copying, the translation has come down to modern times in a most deplorable condition. Almoli lacked utterly the faculty of adapting the correct Hebrew words to the Arabic originals, a faculty possessed in an eminent degree by Al-Ḥarizi and the Tibbonides. Frequently Almoli's style is clumsy, and his expressions are often vague; therefore, his plea for indulgence is not altogether without reason. With all these defects, the translation still has the merit of first rendering this celebrated commentary accessible to those unacquainted with Arabic.

Bibliography: Steinschneider, *Cat. Bodl.* col. 2051; idem, *Hebr. Uebers.* ii. 925; Vogelstein and Rieger, *Gesch. d. Juden in Rom*, i. 254, 420.

J. Vr.

Solomon b. Jacob Almoli (Almuli): Physician and Hebrew author of the sixteenth century; lived in Turkey, probably in Constantinople. As a physician he seems to have enjoyed quite a reputation, but he is better known as a Hebrew grammarian. In 1517 he wrote an introductory ode to Elisha b. Abraham b. Mattathia's "Magen David," which was a defense of Ḳimḥi's grammatical system against Profiat Duran's criticism. Shortly after, he published "Halikot Shewa," a grammatical essay upon the *sheva* (Constantinople, 1519). He also wrote "Meassef Lekol ha-Maḥanot" (The Collector from All Camps) (no date or place), which was, in a way, a prospectus for a Jewish encyclopedia. (The book is extremely rare; the Bodleian possesses only a manuscript copy of a part. Neubauer, "Cat. Bodl. Hebr. MSS." No. 1936, 4.) Best known and oftenest printed of all his works is his "Pitron Ḥalomot" or "Mefasher Ḥelmin" (Solution of Dreams), a dream-book, in which he explains all passages in the Talmud referring to dreams or their interpretation. It consists of three chapters upon the interpretation of dreams and upon the averting of evil dreams, and was first published in Salonica, about 1516. It was republished in 1518 in Constantinople, then later in Cracow; was printed in Amsterdam by Manasseh ben Israel, and in 1694 appeared in a Judæo-German translation. He also wrote a philosophical treatise upon the nature of the soul and its immortality, entitled "Sha'ar ha-Shem he-Ḥadash," Constantinople, 1533. He appears to have become a man of wealth in later years, for he published at his own expense numerous grammatical works. Thus in 1529 he published Ibn Ezra's "Yesod Mora," and in 1530 the work "Sefat Yeter" by the same author. To an edition of Ibn Yaḥyah's "Leshon Limmudim" in 1542 he supplied an introductory poem beginning with the words "Reu Sefer." Outside of the frequently reprinted "Pitron Ḥalomot," his other works are extremely rare.

Bibliography: Steinschneider, *Cat. Bodl.* col. 2281; Carmoly, *Hist. des Médecins Juifs*, p. 159; Dukes, *Zur Rabbinischen Spruchkunde*, p. 70; *Literaturblatt des Orients*, xi. 265; Landau, *Gesch. d. Jüdischen Aerzte*, p. 85; Conforte, *Ḳore ha-Dorot*, 34a; Wolf, *Bibl. Hebr.* i. 1041, No. 1960.

J. Vr.

ALMOLIK (ALMALIK), ABRAHAM BEN JUDAH ELIMELECH. See Abraham ben Judah Elimelech.

ALMON: A city in the territory of Benjamin given to the priests (Josh. xxi. 18); now called 'Almit. Found also in the corresponding list of I Chron. vi. 45 [A. V. 60], but there called Alemeth.

G. B. L.

ALMOND (שקד): A term applied to a tree (Jer. i. 11, Eccl. xii. 5), to a fruit (Gen. xliii. 11, Num. xvii. 23 [A. V. 8]), and to a bud or flower (Ex. xxv. 33

xxxvii. 19). Once (Gen. xxx. 37) the same tree is called *lûz*, its name in Aramaic, Arabic, and Ethiopic. The almond is the *Amygdalus communis* (L.), of the order *Rosaceæ*. Its Hebrew name (*sheḳed*) is derived from a stem meaning to "waken" or "watch," to which Jeremiah makes reference in his use of it (Jer. i. 11). The name is said to have been given because it was the first tree to awaken from the sleep of winter; but it more probably expresses its color or some other physical quality. About January the bare tree, still devoid of leaves, is suddenly covered with blossoms an inch or an inch and a half broad. The petals, pink at the bottom, become white at the top, producing the effect of a perfectly white tree. It is a native of western Asia. The fruit was considered a delicacy (compare Gen. xliii. 11). In Eccl. xii. 5 it is used metaphorically, according to most interpreters, of an old man's gray head.

G. A. B.

ALMON DIBLATAIM: A stopping-place in Moab in the Israelites' journey from Egypt (Num. xxxiii. 46, 47). Called Beth Diblataim in Jer. xlviii. 22.

G. B. L.

ALMORAVIDES (AL-MURABATIN): A Moorish dynasty in northwestern Africa and in Spain in the eleventh and twelfth centuries. The rise of this dynasty marked a new epoch; for the first time non-Arab rulers occupied a Moslem throne. Yusuf ibn Tashfin, the founder of this dynasty, did not even understand Arabic. He was, therefore, unacquainted with many traditions and customs of Moslem government, but was also free from Moslem prejudices. Religious observances were anything but rigid; the treatment of non-Moslem subjects was, therefore, dictated by liberal principles. Yusuf was of a kind disposition and a lover of justice, and the Jews under his sway had little to complain of. In Africa he indirectly provided new homes for them by founding Morocco and Tlemçen (1062), and no doubt also brought about a welcome change for many Jews living in Spain when he conquered the Ommiades. Only on one occasion is he said to have threatened the Jews of Lucena with compulsory change of faith; but they ultimately bought him off with large sums of money. Under the rule of his son Ali (1106–43), when the Almoravides were at the height of their power, Jews occupied important posts. The poet Solomon Al Mu'allim (Abu Ayyub), praised by Alḥarizi for his great talent, was his physician. Among other prominent Jews was the physician Abraham ben Meir ibn Kamnial (Abu al-Ḥasan), to whom Judah ha-Levi (who spent the years of his training in a place belonging to the rulers) dedicated seven poems, Isaac (Abraham) ibn Muhajir, and Solomon ben Farusal (Ferrisol). The Almoravide dominion soon declined, and was superseded in Spain by that of the ALMOHADES in 1149.

H. HIR.

ALMOSNINO: A distinguished Jewish family originally dwelling in Aragon. The name, according to Jellinek (see Steinschneider, "Cat. Bodl." No. 6430), is derived from the Arabic and denotes "an orator." The following members of the family are those best known to fame:

Abraham Almosnino: Father of Joseph, a physician, and Ḥayyim. He and **Abraham Canombrial** were grandfathers of the mother of Moses Almosnino, and were burned at the stake by the Inquisition (Steinschneider, "Cat. Bodl." col. 1771).

Ḥasdai Almosnino: Rabbi in Tetuan. He is the author of "Mishmeret ha-Ḳodesh" (The Holy Charge), a supercommentary on Rashi's commentary on the Pentateuch, published at Leghorn, 1825; and "Ḥesed El" (The Mercy of God), a series of annotations upon Biblical and Talmudical passages, published at Leghorn, 1826.

Isaac Almosnino: Rabbi at Gibraltar and later ḥaḳam of the London Spanish and Portuguese congregation (Bevis Marks); died in 1784.

Isaac Almosnino: Named as the author of a translation of Aristotle's "Ethics" into Hebrew (see Kayserling, "Bibl. Esp.-Port. Jud." p. 11); but in all probability he has been confused with Moses Almosnino.

Joseph Almosnino: Son of Isaac and grandson of Moses b. Baruch Almosnino; born 1642; died at Nikolsburg, Moravia, in 1689. He was rabbi at Belgrade, and author of numerous responsa, collected by his son Isaac under the title "'Edut bi-Yehosef" (Testimonies in Joseph) and published at Constantinople, 1711–33.

Moses b. Baruch Almosnino: Distinguished rabbi; born at Salonica, 1510; died in Constantinople about 1580; elected rabbi of Neveh Shalom community of Spanish Jews in that city in 1553, and of the Liwyat Ḥen congregation in 1560. He was eminent alike for knowledge of rabbinical matters and for scholarship in the science of his day, particularly natural physics and astronomy, furnishing commentaries upon many treatises translated from the Arabic and Latin. In 1565 he successfully represented his brethren at an audience with the sultan Selim II., petitioning for the confirmation of their civil rights. He wrote, in 1570, a rather prolix Hebrew commentary on the Biblical "Five Rolls," under the title "Yede Mosheh" (The Hands of Moses); also an exposition of the Talmudical treatise "Abot" (Ethics of the Fathers), published at Salonica in 1563; and a collection of sermons delivered upon various occasions, particularly funeral orations, entitled "Meammeẓ Koaḥ" (Reenforcing Strength). These were published in Hebrew by his son Simon, the expense being defrayed by two other sons, Abraham and Absalom. Another Hebrew work by Almosnino was "Tefillah le-Mosheh" (The Prayer of Moses), an apologetic work on the Pentateuch, published at Salonica in 1563, and republished at Cracow in 1598 and 1805. In Spanish he wrote a homiletic work, "Regimiento de la Vida," which treats among other things of the origin of good and evil, the influence of the stars, Providence, the moral life, education of children, and freedom of the will. To this was appended a chapter on "Dreams, Their Origin and True Nature," written, as it is stated, at the request of Don Joseph Nasi, duke of Naxos. Although written in Spanish, the work was printed in Hebrew characters at the press of Joseph Jaabez, Salonica, 1564, and was republished at Venice in 1604, and at Salonica in 1729. An appendix of five pages contains a list of difficult Spanish words, occurring therein, translated into Hebrew. An edition in Spanish letters was published by Samuel Mendes de Sola and associates in Amsterdam, 1729, dedicated to Aaron David Pinto. This work is considered by Sanchez to be one of the rarest in the Spanish language. A historical work by Almosnino, "Extremos y Grandezas de Constantinopla," also in Spanish with Hebrew characters, was transliterated and republished by Jacob Cansino, Madrid, 1638.

According to Steinschneider ("Hebr. Uebers." p. 215), Moses Almosnino was also author of a commentary upon Aristotle's "Ethics." Carmoly (p. 12) mentions it under the title of "Pene Mosheh" (The Face of Moses), stating that it was written by Moses at Palestria near Salonica, and that his son Simon, after his father's death, desired to publish it (1584).

Samuel Almosnino: Rabbi at Salonica in the sixteenth century. He was the author of a commentary on some of the minor prophets, published among the rare commentaries, in Moses Frankfurter's large Bible, Amsterdam, 1724–27; also of a commentary on the Pentateuch, with particular regard to Rashi's commentary.

Bibliography: Steinschneider, *Cat. Bodl.* cols. 841, 1445, 1770–1773, 2404; idem, *Hebr. Uebers.* p. 124; Fürst, *Bibl. Jud.* i. 40; Kayserling, *Bibl. Esp.-Port. Jud.* pp. 10, 11; Carmoly, *La Famille Almosnino* (reprinted from *L'Univers Israélite*, 1850), in *Literaturblatt des Orients*, xii. 619; Sanchez, *Poesias Castellanas Anteriores al siglo*, xv. pp. 185 *et seq.*; *Jew. Quart. Rev.* xi. 136; Grätz, in *Monatsschrift*, xiii. 23 *et seq.*

F. de S. M.

Solomon Almosnino: Secretary to the Bevis Marks Synagogue (Sephardic), in London, England; born Sept. 5, 1792; died in London, 1878. He was descended from an ancient Spanish family, his grandfather, who was chief rabbi of Gibraltar, having migrated to England in the middle of the eighteenth century. In the year 1814 Almosnino was appointed clerk to the secretary of the Bevis Marks Synagogue, and on the death of the secretary, in 1821, was elected his successor. He practically managed the affairs of the congregation; and its entire funds passed through his hands. He was concerned in all the historical events of his community for half a century. Being entirely bound up in his work, all his hopes, fears, and aspirations were concentrated in the *mahamad*-room (vestry-room) at Bevis Marks. His modest and unassuming kindness won for him the respect and friendship of all sections of the community.

Solomon Almosnino.

Bibliography: *Jew. Chron.* and *Jew. World*, January, 1878.

G. L.

ALMS: A word derived from the Greek ἐλεημοσύνη (mercifulness), used by Greek-speaking Jews to denote almost exclusively the offering of charity to the needy, from a feeling of both compassion and righteousness (*ẓedaḳah*). (See LXX. on Prov. xxi. 21, and Dan. iv. 24.) The word "almsgiving," however, is far from expressing the full meaning of the Hebrew ẓedaḳah, which is, charity in the spirit of uprightness or justice. According to the Mosaic conception, wealth is a loan from God, and the poor have a certain claim on the possessions of the rich; while the rich are positively enjoined to share God's bounties with the poor. A systematic mode of relief of the needy was, therefore, provided by the law and by the institutions of the synagogue (see Charity). But all these provisions could not entirely remove want. "The poor shall never cease out of the land," says the lawgiver, and commands: "Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land" (Deut. xv. 11). In the course of time the giving of Alms out of mere pity and without regard to the permanent relief of the recipient, became a meritorious practise, possessing, like sacrifice, the power of atoning for man's sins, and redeeming him from calamity and death. The verse Prov. xi. 4 (compare xvi. 6, xxi. 3) was expounded in this sense: "Water will quench blazing fire; so doth almsgiving make atonement for sins." "Lay up alms in thy store-house; it shall deliver thee from all affliction" (Ecclus. iii. 30, xxix. 12).

Talmudic Conception.

Accordingly, King Nebuchadnezzar is told by Daniel: "Break off thy sins by righteousness [ẓedaḳah—almsgiving] and thine iniquities by showing mercy to the poor" (Dan. iv. 27), and both Daniel and the king become models of charity (Midr. Zuṭṭa, Cant., ed. Buber, p. 21). (See Altar.) The entire story of Tobit is a lesson on almsgiving and its redeeming powers (Tobit, i. 3, 16; ii. 14; iv. 7–11; xii. 8, 9). "Alms deliver from death and purge away all sin" (compare Prov. xi. 4); whence the custom of giving Alms at funerals (see Ẓedaḳah Box). "Every one who occupies himself with charity shall behold the face of God," as it is written (Ps. xvii. 15, *Heb.*): "I behold Thy face by almsgiving" (*ẓedeḳ*; see Midr. Teh. *l.c.*, B. B. 10*a*). Almsgiving, prayer, and fasting constituted the three cardinal disciplines which the synagogue transmitted to both the Christian church and the Mohammedan mosque (see Tobit, xii. 8; and compare Matt. vi. 1–18; and the Koran, where almsgiving, called *zakat* (Aramaic *zakuta*), or *sadaka* (ẓedaḳah), is always mentioned in connection with prayer (sura ii. 40, 104; ix. 54). The Mandæans, too, made almsgiving (*zidka*) and fasting the means of obtaining eternal life and bliss (see Brand, "Mandäische Schriften," pp. 28 *et seq.*). According to Rab Assi of the third century, "almsgiving is equal in value to all other commandments" (B. B. 9*a*; compare Luke, xv.): "It saves man from sudden, unnatural death and the soul from doom" (R. Johanan, B. B. 10*a*, after Prov. x. 2): "Almsgiving is more than any sacrifice, though personal charity is superior even to almsgiving" (R. Eleazar, Suk. 49*b*). R. Eleazar states also that it should precede prayer, taking Ps. xvii. 15 also to mean, "After almsgiving I shall behold Thy face," B. B. 10*a*. Likewise each fast-day was virtually an occasion for almsgiving, as the day's offerings were handed over to the poor (Ber. 6*b*). Compare Midr. Zuṭṭa, Cant., ed. Buber, p. 21: "The Israelites fast and give their food and that of their children to the poor"—quoted by Origen, "Homilies to Leviticus," x. (see also Aristides, xv. 9).

The Gift of King Monobazos.

"Almsgiving is a powerful paraclete (mediator) between the Israelites and their Father in heaven; it brings the time of redemption nigh" (B. B. 10*a*). In allusion to the various Biblical passages concerning ẓedeḳ and ẓedaḳah—righteousness in the sense of almsgiving—Tosef., Peah, iv. 20 (also B. B. 12*a*) narrates a story of King Monobazos, the husband of queen Helena of Adiabene, who lived about the year 18. He is in the legend probably confounded with his son Izates, who, after his father's death, became a convert to Judaism, and sent—in addition to the rich gifts of his mother—large sums to Jerusalem for the relief of the poor (Josephus, "Ant." xx. 2, § 5). "When the generous gifts he had bestowed upon the poor, in the time of great famine, provoked the protests of his brothers, who reproached him for having thus squandered what his royal ancestors had gathered together, he replied:

> "My ancestors laid up here on earth; I in heaven (Ps. lxxxv. 12);
> My ancestors laid up treasures where the human hand can reach them; I, where no human hand can reach them (Ps. lxxxix. 15);
> My ancestors laid up treasures that bear no fruit; I, such as bear fruit (Isa. iii. 10);
> My ancestors laid up treasures of Mammon; I, treasures of souls (Prov. xi. 30);

> My ancestors gathered and will not reap the benefit; I have gathered and shall reap the benefit (Deut. xxiv. 19-22);
> My ancestors laid up treasures for this world: I, for the world to come, as it is said (Isa. lviii. 8): 'Thy righteousness [almsgiving] shall go before thee and the glory of the Lord shall be thy rearward.'"

God and Mammon.

This contrast between the treasures of unrighteous Mammon (Prov. x. 2) and the treasures of righteousness laid up for the world to come (Isa. xxxiii. 6; see the translation in the Septuagint and Shab. 31*a*) is also alluded to in a similar utterance of Jesus, in Luke, xii. 33, 34; Matt. vi. 19–24: "Sell what ye have and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is [whether of unrighteousness or righteousness] there will your heart be also [your soul—in the world to come]." Here follows in Matthew the passage of the single (sincere) eye and the evil eye, misplaced in Luke, xi. 34–36, which recalls several similar rabbinical utterances: "He that gives a free offering should give with a well-meaning [unbegrudging] eye" (Yer. B. B. iv. 11); whereas the rich man who shows an evil (begrudging) eye to the collectors of Alms, will lose his riches (according to Eccl. v. 12, Ex. R. xxxi.). Compare Paul in II Cor. ix. 7–9: "God loveth the cheerful giver," with B. B. 10*b* in connection with Ps. cxii. 9, God lavishes his bounty in the same measure as men give. Thus also R. Eleazar referring to Hosea, x. 12: "The kindness displayed in the giving of alms decides the final reward" (Suk. 49*b*). "Therefore no disciple of the wise should live in a city where there is no alms-box" (Sanh. 17*b*). Almsgiving should, therefore, be done in secret (Eleazar, B. B. 9*a*; Derek Ereẓ Zuṭṭa, ix. 4, after Prov. xxi. 14), and not before men, for "he who gives before men is a sinner," as it is said, that God shall bring also "the good deed before his judgment" (Eccl. xii. 14, Ḥag. 5*a*, Shab. 104*a*, B. B. 10*a*). In view of the current exposition (see Sifre on the passage) of Deut. xv. 10, "Let not thine eye be evil against thy poor brother . . . thou shalt surely give him," as meaning "thou shalt surely give him—him directly—and no one shall stand between him and thee," the Essaioi or Essenes ("the secluded ones") had their treasury in a chamber of their own in the Temple, so that both the giving and the taking should remain unobserved (Mishnah Sheḳ. v. 6). Such a "chamber of the Essenes" (silent or modest ones) לשכת חשאים existed in every town in order that the poor of good families should be enabled to receive their support in seclusion (Tosef., Sheḳ. ii. 16).

In the same spirit Jesus, in the "Sermon on the Mount" (Matt. vi.) says: "Take heed that ye do not your alms [zedakah—righteousness] before men to be seen of them, otherwise ye have no reward of your Father which is in heaven." The Temple "treasury" in the story of the widow's mite (Luke, xxi. 2; Mark, xii. 41; compare Josephus, "Ant." xix. 61, "B. J." v. 2) into which rich and poor cast their gifts, consisted of thirteen trumpet-like receptacles of brass, so shaped to prevent dishonest people from taking out coins while pretending to cast them in (Sheḳ. v. 1 and Yer. 49, 3; 50*b*. For later times compare 'Er. 32*a* and Giṭ. 60*b*). The words of Jesus, "This widow hath cast in all the living that she had," refer to Lev. ii. 1, as interpreted by the rabbis (Lev. R. 3), "The poor widow bringeth her very life [*nefesh*] in her little 'meat-offering.'" and are an exact parallel to the story of the widow and the priest, or the poor and King Agrippa, given in the Midrash as illustrations. But while the gifts cast into the receivers were intended for Temple use and not for charity, the fact that the term *ḳorban* (sacrifice for the treasury) was retained for "charity" in Christian communities until the third century ("B. J." ii. 4; Mark, vii. 11, "Apost. Const." ii. 36; Cyprian, "De Oper." and "Eleemos." xiv.) shows that it was actually treated like the Temple gifts. Even the trumpet-shaped alms-holders seem to have been retained in the Church until the beginning of the fourth century, judging by the term *conchæ* (conch-shells) applied to the charity treasury (see Mehlhorn, "Aus den Quellen der Kirchen-Gesch." i. 27, note 10; against Ratzinger und Kraus quoted in Uhlhorn, "Christl. Liebesthätigkeit," p. 399). At any rate it is with an allusion to the trumpet-like form of the alms-box that Jesus said (Matt. vi. 2 *et seq.*): "Therefore when thou doest thine alms do not sound a trumpet before thee, as the hypocrites do in the synagogues and [at the public fasts] in the streets, that they may have glory of men. . . . Let not thy left hand know what thy right hand doeth: that thine alms may be in secret; and thy Father, which seeth in secret, himself shall reward thee openly." The latter sentence may refer to Prov. xi. 21 (*yad le-yad* = "hand to hand") interpreted by the rabbis (Soṭah, 4*b*, 5*a*) as alluding to the giving of charity in secret. Compare also the Mandæan teaching (Brand, "Mandäische Schriften," pp. 28, 64):

The Alms-Boxes.

> "If you give alms do not do it before witnesses. If you give with the right hand, do not tell it to your left; if you give with the left, do not tell it to your right. Any one who giveth and has witnesses, it shall not be accounted to him."

Almsgiving is regarded as an offering brought to God.

> "They that give alms to the poor, give it to Me," says God, for it is said: "My korban, My bread" (Num. xxviii. 2). Surely God needs no bread, nevertheless He says: "I count your gifts as though you were My children supporting their father" (Midr. Zuṭṭa, Cant., ed. Buber, p. 23; compare the exact parallel in Matt. xxv. 45, where Jesus speaks simply in the name of God, the Father of all).

On Giving Alms.

The abuse of almsgiving made itself felt occasionally in Talmudic times. "He who takes alms by deception, or without need of the same, will finally go to ruin," says an old Baraita (Ket. 68*a*). Compare Ecclus. xii. 1–6: "When thou wilt do good, know to whom thou doest it. Give unto the good and not unto the sinner" (compare "Didache," i. 5, 6). Still, says R. Eleazar (Ket. 68*a*): "Let us be thankful that there are deceivers among the needy, to excuse us somewhat for the guilt which the many uncared-for bring upon us."

To give Alms only to such as are worthy was therefore made an object of special solicitude. "When given to undeserving persons it is not a meritorious act, receiving reward" (B. B. 9*b*). "Happy he that considereth the poor," says the Psalmist (Ps. xli. 2); not "he that giveth." This is an admonition to us to take personal interest in him and not simply to give him Alms (Lev. R. xxxiv.).

"He hath dispersed, he hath given to the poor; his righteousness [almsgiving] endureth forever" (Ps. cxii. 9). Compare Talmud Kallah: "What shall men do in order to acquire wealth for their children? Let them do the work of heaven by dispensing alms among the poor," in accordance with Ps. cxii. 9, and Yalḳ. to Prov. xi. 24: "He that lavisheth bountifully shall increase his wealth, and he that giveth sparingly shall see his fortune decrease."

In the course of time, almsgiving gave way to organized charity. See CHARITY.

BIBLIOGRAPHY: D. Cassel, *Die Armenverwaltung des Alten Israel*, 1887.

K.

ALMUG. See Algum.

ALNAHARWANAI (אלנהרואנאי), JOSE: A Hebrew scholar of the gaonic period; probably of Nehardea. He is the author of a rimed alphabetical treatise in Hebrew on the Jewish calendar, printed in "Kerem Ḥemed," part ix. This poem is interesting for the light it throws on the history of the Jewish calendar as well as on the history of neo-Hebrew poetry.

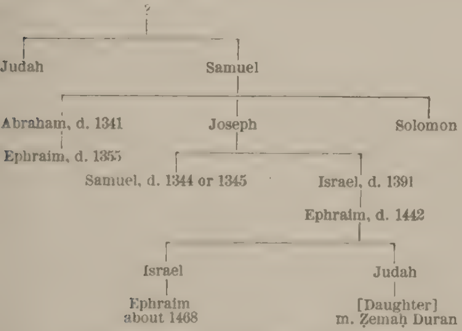
Bibliography: Steinschneider, in Ersch and Gruber, *Encyklopädie*, § 2, xxxi. 104; Harkavy, *Zikkaron la-Rishonim*, v. 115–118.

M. K.

ALNAKIF, ISAAC BEN JOSEPH: Liturgical poet of the thirteenth century (in Spain?), who composed a *zulat* (liturgical poem between the Shema' and 'Amidah) for the Passover service (see Zunz, "Literaturgesch." p. 504; "Jew. Quart. Rev." xi. 310).

W. M.

ALNAQUA: An important family of Spanish Jews, the first mention of whom occurs late in the twelfth century. In Hebrew the name is written אלנאקוה or נקוה. It is the same as אנקווה or אנקאווא, though Steinschneider seems to be of a different opinion. In modern works the name appears as Alnaqua, Alnequa (Zedner), Alnucawi (Kayserling), and Ankoa. Originally from the Iberian peninsula, members of the family spread to northern Africa and Turkey, where by marriage they became related to the Durans and Benvenistes. The first two of whom mention is made are Judah and Samuel, who fell victims to court slanders in Toledo about the year 1200. The three brothers, Abraham, Joseph, and Solomon, who lived in the fourteenth century, came each to an untimely end: the first was assassinated (1341); the other two were cut off by the plague a few years later. In the fifteenth century the Alnaquas settled in northern Africa, where they became the leaders of the communities. From Zunz's notes the following genealogical tree may be traced:



In the sixteenth and seventeenth centuries the Alnaquas are to be found in Turkey, prominent as scholars and philanthropists. In the nineteenth century Abraham ben Mordecai Ankawa was a Halakist of some renown in Morocco (Steinschneider, "Hebr. Bibl." i. 113).

Bibliography: Zunz, *Z. G.* pp. 435–436; Solomon ibn Verga, *Shebeṭ Yehudah*, ed. Wiener, p. 27; Kayserling, *Sephardim*, p. 114; Steinschneider, *Jew. Quart. Rev.* x. 132, xi. 310.

M. B.—G.

Ephraim ben Israel Alnaqua (Alnucawi, Ankava, Ankoa; called **Rab** in Africa): Physician, rabbi, and theological writer; founder of the Jewish community at Tlemçen, North Africa, in which place he died in 1442. According to a legend, Alnaqua escaped from the Spanish Inquisition, which had martyred his father and mother at the stake, and came to Africa mounted on a lion, using a serpent as a halter. Azulai refers to him as a miracle-worker. Alnaqua succeeded, after all other physicians had failed, in curing the only daughter of a king of the family Beni Zion. Refusing the reward of gold and silver offered him by the king, he begged only that the Jews living near Tlemçen might be united in it. In this way the community was formed. Alnaqua's first care was to establish a large synagogue: this is still in existence, and bears his name. Above the rabbi's chair, on which the verse Jer. xvii. 12 is engraved, a lamp burns perpetually. Alnaqua's grave, surrounded by those of his family, is in the old cemetery: it is sacred to North African Jews, and is frequently visited by pilgrims from all Algeria.

Alnaqua had two sons, Israel and Judah. The latter lived at Oran, Mostaganem, and, later, at Tlemçen, and became the father-in-law of Ẓemaḥ Duran. Alnaqua wrote for his elder son Israel "Sha'ar Kebod Adonai" (Entrance to the Glory of God), containing answers to the criticisms of Naḥmanides on the "Moreh" of Maimonides. Manuscripts of this work exist in the Bodleian Library, Oxford. He wrote, also, some religious hymns.

Bibliography: Azulai, *Shem ha-Gedolim*, s.v.; Benjacob, *Oẓar ha-Sefarim*, p. 599; Neubauer, *Cat. Bodl. Hebr. MSS.* Nos. 939, 2; 1258, 2; *Revue Africaine*, 1870, pp. 377–383; Zunz, *Z. G.* p. 435; idem, *Literaturgesch.* p. 524.

S.

Israel ben Joseph Alnaqua: Ethical writer and martyr; lived in Toledo, Spain; died at the stake, together with Judah ben Asher, in the summer of the year 1391. He is the author of an ethical work in twenty chapters, entitled "Menorat ha-Maor" (Candlestick). The work commences with a long poem, an acrostic on the author's name. Then follows a preface in rimed prose. The introduction to each chapter is headed by a poem, giving the acrostic of his name, Israel. It was printed in 1578. A manuscript of it is in the Bodleian. An abridgment of it was published at Cracow, 1593, under the title "Menorat Zahab Kullah" (Candlestick Wholly of Gold). It is divided into five sections, which contain observations (1) on laws in general; (2) on education; (3) on commerce; (4) on the behavior of litigants and judges in court; (5) on conduct toward one's fellow men. This is supplemented by a treatise, שפת אליהו רבה, consisting of Talmudic and midrashic sayings and maxims, which has been published in German (Hebrew characters) in Wagenseil's Belehrung der Jüd.-Deutschen Red- und Schreibart," Königsberg, 1699.

Bibliography: Zunz, *Z. G.* p. 435; Benjacob, *Oẓar ha-Sefarim*, p. 337, No. 1436; Steinschneider, *Cat. Bodl.* No. 5447; S. Schechter, *Monatsschrift*, xxxiv. 114, 234.

M. B.

Yom-Ṭob Alnaqua: Talmudist and author; lived at Salonica in the eighteenth century; author of שביתת יום טוב, containing, (1) Responsa on the four Ṭurim; (2) novellæ on various Talmudic treatises; (3) observations on the language of Maimonides and of the Ṭurim; and (4) homilies (Salonica, 1788).

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 565.

J. S. R.

ALNUCAWI, EPHRAIM. See Alnaqua, Ephraim.

ALOES: Translation of אהלים, occurring four times in the Old Testament (Num. xxiv. 6, Ps. xlv. 8, Prov. vii. 17, Cant. iv. 14), and of ἀλόη in the New

(John, xix. 39). In all these passages, with the exception of the first, it signifies a perfume used upon garments or a bed. It was the gum of the *Aloexylon* and *Aquilaria ovata* of Malacca and of *A. agallochum* of Bengal (Toy, "Proverbs," p. 153, in "International Critical Commentary"), and not the wood itself. It was distinct from the common bitter aloe used in medicine and from the American aloe ("Encyc. Bibl."). In Num. xxiv. 6 the word indicates a tree; but that a tree of southeastern Asia should be known to an eighth-century Israelitish poet sufficiently to be used in a simile is more than doubtful. In the Septuagint, in the passage in question, the word is rendered "tents"; but the occurrence of "gardens" before it and of "cedars" after it compels us to look for a tree of some kind. Dillmann (Com. to Num. xxiv. 6, 2d ed., p. 157) conjectures that the word was originally אילם (compare Ex. xv. 27, Gen. xiv. 6). איל signifies also terebinth (compare Septuagint to Gen. xiv. 6), and this would accord with the context quite as well. G. A. B.

The Aloe.
1. Plant showing method of growth. 2. Flower-stalk. 3. Leaf.

ALONZO DE LA CALLE. See America, Discovery of.

ALONZO DE CARTAGENA, or **DE SANTA MARIA:** Marano; born in Burgos, Spain, in 1385. Alonzo, together with his father, Salomon ha-Levi, or Paul de Burgos, and his brothers and sisters, was baptized in 1391. Having devoted himself to the study of philosophy and the Law, while yet young he became deacon of Santiago and Segovia. Owing to his erudition and adroitness he exerted great influence at the Castilian court, whence he was sent to Lisbon to negotiate peace between the kings of Castile and Portugal. Alvaro de Luna sent him, with Gonzalo Garcia de S. Maria, his brother, to represent Spain at the Council of Basel. Alonzo, who upon the death of his father received the episcopal see of Burgos, inherited also his father's hatred for the Jews. To his influence may be ascribed the malevolent decrees of the Basel Council, especially the bull, so hostile to the Jews, which Pope Eugenius IV., till then a most mild ecclesiastic, issued on August 8, 1442, to the bishops of Castile and Leon, by virtue of which all Christians were prohibited from intercourse with the Jews, and the latter were stripped of all their civil rights, and debarred from holding any public office. Alvaro de Luna, a man very friendly to the Jews, did all in his power to prevent the publication of the bull, and succeeded in winning the king over to a humane treatment of the Jews. This caused Alonzo to become the most violent opponent of Alvaro de Luna. De Luna was ultimately discharged from office, and subsequently assassinated. Alonzo, called "the joy of the Spaniard and the delight of religion," published several philosophical and theological works, as well as some erotic poems.

Bibliography: J. Amador de los Rios, *Historia de los Judios de España*, iii. 11 *et seq.*; idem, *Estudios Historicos Politicos y Literarios Sobre los Judios de España*, pp. 584 *et seq.*
M. K.

ALONZO DE HERRERA: Cabalist, philosopher. See Herrera, Alonzo de.

ALPALAS (ALFALAS), MOSES: A Jewish preacher at Salonica about the middle of the sixteenth century. Of his many homiletic and theological writings, there have appeared in print, "Wayaḳhel Mosheh" (And Moses Collected), a collection of sermons (Venice, 1597), and "Hoyl Mosheh" (Moses Was Content), apologetic essays on Judaism and the excellence of the Mosaic law (Venice, 1597). The name Alpalas is probably the same as the Arabic "al-Fallas" (The Money-Dealer; "Jew. Quart. Rev." xi. 591).

Bibliography: Steinschneider, *Cat. Bodl.* col. 1768.
M. K.

ALPHA: The Greek name for Aleph was, according to the older tradition of R. Ishmael (Sheḳalim, iii. 2; compare Aleph), used as a mark for the first of the shekel boxes in the Temple. According to Men. ix. 1–6, Alpha designated the first quality of the flour used in the Temple (see Alphabet).
K.

ALPHA AND OMEGA: An expression found in several places in the Revelation of John (xxi. 6, xxii. 13, i. 8), a book which is to-day almost universally recognized by New Testament scholars of the critical school as derived from an originally Jewish work. It is found in passages like "I am the Alpha and the Omega, the beginning and the end" (xxi. 6); "I am the Alpha and the Omega, the beginning and the end, the first and the last" (xxii. 13); and also, "I am the Alpha and the Omega, the beginning and the end, saith the Lord, who is, who was, and who will come, the Almighty Ruler" (i. 8.). This is not simply a paraphrase of Isa. xliv. 6: "I am the first and the last," but the Hellenized form of a well-known rabbinical dictum: "The seal of God is Emet," which means Truth and is derived from the letters א מ ת, the first, the middle, and the last letters of the Hebrew alphabet, the beginning, the middle, and the end of all things. Thus Josephus defines God as "the beginning, middle, and end of all things." See Zipser's edition of Josephus "Contra Ap." edited by Jellinek, 1871, pp. 159, 160.

In Yoma, 69*b* and Sanh. 64*a*, the following is related: "The men of the Great Synagogue prayed to God to remove from the earth the Evil Spirit, as the cause of all the trouble. Immediately a scroll fell from heaven with the word אמת (Truth) written thereon, and thereupon a fiery lion came out of the sanctuary. It was the Spirit of Idolatry leaving the earth. "This legend shows," said R. Ḥanina, "that the seal of God is אמת—Truth." More light is thrown on the passage (Yer. Yeb. xii. 13*a*, Gen. R. lxxxi.), where the verse (Dan. x. 21), "I shall show thee what is marked upon the writing of truth" (*biketab emet*) is explained in the following manner: Whatever decree bears the signum of God, אמת, is immutable; for, says Simon ben Laḳish: "א is the first, מ the middle, and ת the last letter of the alphabet—this being the name of God according to Isa. xliv. 6 explained Yer. Sanh. i. 18*a*: 'I am the first [having had none from whom to receive the kingdom]; I am the middle, there being none who shares the kingdom with me; [and I am the last], there being none to whom I shall hand the kingdom of the world.'" Evidently the original utterance in the Apocalypse referred to God (and not to Jesus). A careful investigation of the passage, however, makes it quite probable that the whole was originally written in Hebrew with reference to the verse in Daniel, and owing to its being translated into Greek, the connection between vers. 5 and 6, viz., the reference to אמת, was lost. Compare Justin's "Address to the Greeks," xxv., which says: "Plato, when mystically expressing the attributes of God's eternity, said, 'God is, as the old tradition runs, the end and the middle of all things'; plainly alluding to the law of Moses." Compare also Irenæus, "Adversus Hæreses," xiv. 3.

Antique Finger-Ring Bearing the Alpha and Omega, Found at Rome.
(From Vigouroux, "Dict. de la Bible.")

Bibliography: Gfrörer, *Geschichte des Urchristenthums*, ii. 285.

K.

ALPHABET, THE HEBREW: The characters of the Hebrew Alphabet are derived from the so-called Phenician or Old Semitic letters, to which almost all systems of letters now in use, even the Roman, can be traced. But this latter is in mediate relation only to the original source, while the Hebrew Alphabet has kept closer to the primitive signs. In spite of the great progress made in Semitic paleography during the last decades, which enables the student to follow, step by step, the several styles of characters used by the various Semitic peoples from the ninth century B.C. down to the present day, no opinion can as yet be expressed with any certainty as to the origin of these characters. Attempts have repeatedly been made to derive them from the Egyptians (see Bibliography 1, at end), or from the Babylonian (Bibliography 2), but with indifferent success. The reason for this uncertainty lies perhaps in the fact that the oldest known forms of these letters come from a time that had been preceded by a long period of development, during which time the characters themselves may have undergone important modifications. It may also be said with a certain amount of probability that the alphabet did not possess from the beginning all the characters that it now contains. Thus 𐤇 (ח) is manifestly an expansion of 𐤄 (ה); ⊕ (ט) is merely X (ת), enclosed in a circle; again by the addition of a horizontal line between the top and bottom strokes 𐤎 (ס) is formed from ⌶ (ז), and a perpendicular stroke served perhaps to develop 𐤑 (צ) from W (ש). Though it may be impossible to determine with certainty of what race the inventor of these letters was, the alphabet undoubtedly received these expansions from a Semite. If it be conceded that the names of the letters of the alphabet originated with the same man, then, since their form is Aramaic, one could say that he was an Aramean; but they may also have arisen somewhat later. The names for the characters were chosen with reference to near-by things, such as parts of the body and other objects of the daily life peculiar to the Bedouins, the name of each of which began with the very sound the letter indicated. In a few cases the names seem to have been derived from the form which the sign represented. These names, as well as the order of the letters, certainly existed at least one thousand years B.C., for they were known when the Greeks adopted their alphabet from the Semites. At this period the alphabet must already have undergone local variations among the different ethnical groups of the northern Semites.

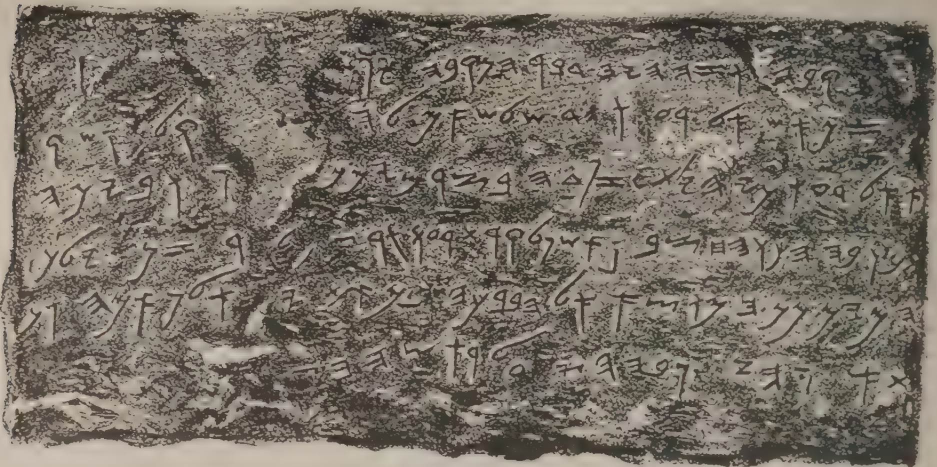
Origin of Alphabet.

The most important monument written in alphabetical characters of this epoch comes from a territory closely bordering on Palestine. Not only does the language of this section greatly resemble the Hebrew, but the writing already exhibits a coloring which approaches the epigraphic monuments of Palestine. This is the famous Moabite stone, which was discovered in 1868 by the Alsatian missionary Klein near Dibon in the land of Moab. Various governments attempted to obtain possession of this valuable stone; and when Turkey began to participate in the strife, the Bedouins, from intense hatred of the Turks, broke it into bits. The greater part of the fragments were, however, recovered and placed in the Museum of the Louvre in Paris. This monument dates from Mesha, king of Moab, mentioned in II Kings, iii. 4, who describes upon it his victorious wars against Israel and his doings in the interior of his land. The language, with slight deviations, is Hebrew, and reads almost like a chapter from the Book of Kings. The form of the letters is already essentially cursive. One peculiarity which the inscriptions on this monument have in common with Hebrew, and which the latter idiom has developed still further, is of special interest; namely, the tendency to bend the stems of the letters which slant to the left, so as to bring them nearer to the letter that follows, and also to extend the letters more in the width than in their length or perpendicular dimension. These are the eight lines of the inscription transliterated into the later Hebrew characters, according to Lidzbarski's "Handbuch," Plate I. See Moabite Stone, and Bibliography 3.

Moabite Stone.

1 אנך . משע . כן . כמש . מלך . מלך . מאב . הד
2 יבני | אבי . מלך . על . מאב . שלשן . שת . ואנך . מלכ
3 תי . אחר . אבי | ואעש . הבמת . זאת . לכמש . בקרחה | במשע . מ
4 שע . כי . השעני . מכל . המלכן . וכי . הראני . בכל . שנאי | עמר
5 י . מלך . ישראל . ויענו . את . מאב . ימן . רבן . כי . יאנף . כמש . באר
6 צה | ויחלפה . בנה.ויאמר.גם.הא . אענו . את . מאב | בימי . אמר . כדבר
7 וארא.בה.ובבתה | וישראל.אבד.אבד.עלם.וירש . עמרי . את . כל . אר
8 ץ . מהדבא | . וישב . בה . ימה וחצי . ימי . בנה . ארבען . שת . ויש

Palestinian monuments of the earliest antiquity are very rare. From the preexilic time there exists but one inscription of any length, found in the Siloam tunnel in 1881. It relates an episode from the construction of the conduit, and dates perhaps from the time of Hezekiah. The six lines below transliterated are taken from a photograph in the "Zeitschrift der Morgenländischen Gesellschaft," vol. xxxvi. See SILOAM INSCRIPTION, and Bibliography 4.



INSCRIPTION FOUND IN THE SILOAM AQUEDUCT.

(From Vigoroux.)

1 - - - הנקבה . וזה . היה . דבר . הנקבה . בעוד - - - -

2 הגרזן . איש . אל . רעו . ובעוד . שלש . אמת . להנ[ק]ב . [נשמ]ע . קל . איש . ק

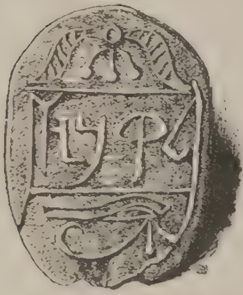
3 רא . אל . רעו . בי . הית . זדה . בצר . מימן . ו----אל . ובים . ה

4 נקבה . הכו . החצבם . איש . לקרת . רעו . גרזן . על[ג]רזן . וילכו

5 המים . מן . המוצא . אל . הברכה . במאתים . ואלף . אמה . ומא

ת . אמה . היה . גבה . הצר . על ראש . החצבם

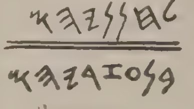
As may easily be seen from the text the language is pure Hebrew, and differs externally only in the sparing use of the *matres lectionum*. The script, which was probably previously traced upon the polished stone by a ספר מהיר (a ready writer) with a reed, resembles the writing used in the preparation of a legal manuscript rather than that seen on monuments. It shows a conspicuous preference for curved lines, which not infrequently end in little strokes or flourishes. Besides this monument there exist from preexilic times only some very short inscriptions. They are mostly on seals, some of which may be even older than the Siloam inscription. They are characterized by the frequent occurrence of names composed with יהו; as well as by the utter absence of any representation of living things. There is, however, a series of seals that certainly bear Hebrew legends, and yet have pictures of animals or of Egyptian symbols. A peculiarity of these seals is the separation of the lines by two parallel strokes. See SEALS, and Bibliography 5. For seal No. 1 compare Lidzbarski, "Handbuch," p. 487, and Clermont-Ganneau, "Recueil d'Archéologie Orientale," iii. 189; for No. 3 compare Clermont-Ganneau, *ib.* 154 *et seq.*; for No. 2 Clermont-Ganneau, "Journal Asiatique," 1883, i. 129.



Seal No. 1.

ירניו

(From Clermont-Ganneau, in "Archéologie Orientale.")



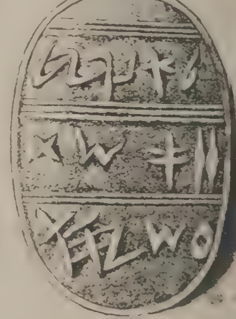
Seal No. 2.

לחנניהו בן עזריהו

(From Clermont-Ganneau, in "Journal Asiatique.")

Other smaller inscriptions with Old Hebrew characters occur as "factory-marks" upon clay vessels, which were found in Jerusalem, in Tell-es-Safi, and in Tell-Zakariya (southwest of Hebron). These are probably the product of the royal potteries which existed in the different cities, and in addition to the word למלך, "to the king," the seals mention also the name of the town in which the pottery was situated (compare Lidzbarski, "Ephemeris," i. 54; Palestine Exploration Fund, Quarterly Statement, July, 1900, pp. 207 *et seq.* The following town-names have been found: Socho, Zif, Ezer, Ḥori, Hebron. This explanation of the legends is due to Clermont-Ganneau and Canon Dalton. It is more acceptable than the other which would see here the name of the king or some other person. The illustration accompanying this text shows למלך and חברן. These smaller monuments of epigraphy

Seals.

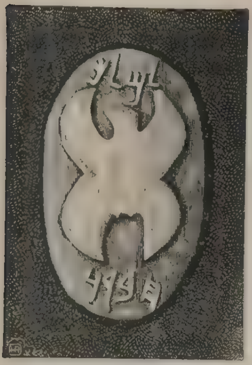


Seal No. 3.

לאבגיל אשת עשיהו

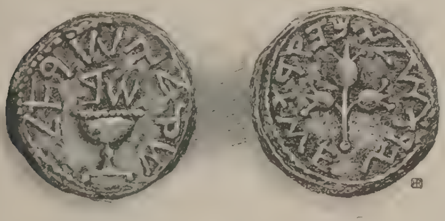
(From Clermont-Ganneau, in "Archéologie Orientale.")

and most of the seals date from preexilic times. Like the Hebrew language, the Hebrew Alphabet at this time was almost exclusively used in Palestine. Only the upper classes, who were in relations with foreign lands, spoke and wrote Aramaic (II Kings, xviii. 26; compare G. Hoffmann, in Stade's "Zeitschrift," i. 337, note 1 to Isa. viii. 1). But a marked change took place after the Babylonian exile. The Aramaic language, which had then already spread over the whole of Asia Minor, though used by the side of the local dialects, was gradually accepted by the Jews, together with its script. But inasmuch as the Hebrew was still used as the literary, the "holy," language, the writers did not altogether give up the use of the ancient Hebrew characters.


Trade-Mark on Pottery Found at Lachish.

Coins.

During the first centuries after the Exile, the Jews certainly used Hebrew in their writings. From this period up to the time of the Maccabees there are extant no monuments bearing inscriptions; for the following one there exist many remains, though in small dimensions, being mainly confined to coins. One would think that the characters used on a coin would be those most widely known; and, indeed, in Syria, Aramaic script and language are principally used upon coins. But the right to coin money was in olden times as to-day looked upon as a sign of political independence. Therefore, when the Jews, after their successful revolt against the Seleucids, felt themselves masters in their own land, they not only wanted to have their own coins, but, to give more forceful expression to their newly won independence, they inscribed legends in their own language and their own script. The letters on these coins resemble very closely those of the Siloam inscriptions and the smaller monuments. But what is there evidently the flourish of the reed as it hurried over the surface, or an imitation of it, appears here in fixed form. The curved stems of the old script have been broken at right angles, upon the lower leg of which the letter appears to rest. The appended stroke and flourishes, which before appeared accidental, became essential parts of the letter, while other original parts have been considerably reduced. Another peculiarity of this writing is the freedom observed in placing the character (see Plate I., cols. 4–6). For about a hundred years these characters were used upon the coins; they were then supplanted by the Greek.


A. B.

Shekel of Simon Maccabeus, Second Year of Independence (140–139 B.C.).

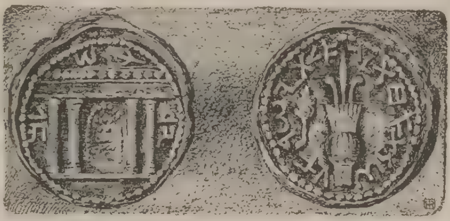
A, שקל ישראל ש[נ־]ב B, ירושלים הקדושה

(After Madden, "Coins of the Jews.")

Not until the revolts against Nero and against Hadrian did the Jews return to the use of the old Hebrew script on their coins, which they did from similar motives to those which had governed them two or three centuries previously; both times, it is true, only for a brief period (see Coins, and Bibliography 6). In addition to the above, there exists only one other small monument bearing the same sort of letters. It is the capital of a column, discovered in 1881 by M. Clermont-Ganneau near Amwâs, with the inscriptions ברוך שמו לעולם and Εἷς Θεός* ("God is One"). This may, however, possibly be of Samaritan rather than of Hebrew origin.

Samaritan Alphabet.

While the Jews adopted the Aramaic alphabet, gradually abandoning their own, the Samaritans held fast to the original forms, in order to show themselves the veritable heirs of ancient Hebraism. They then not only used the Hebrew text for sacred books, but employed it in secular writings as well, and later on even used it for both Aramaic and Arabic. The letters already adorned with angles and corners were still further overloaded under their hands and developed into a sort of Gothic (see Plate I., cols. 8–10). It is the same character used in all the Samaritan books of to-day, and remains the only offshoot of the old Hebrew script extant, while the modern Hebrew Alphabet is of Aramaic origin.

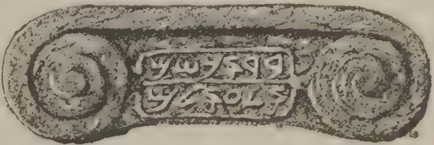

A. B.

Copper Coin of the Revolt Against Nero (66-67).

A, ירושלם B, שנת אחת לגאלת ישראל

(After Madden, "Coins of the Jews.")

The Aramaic characters had undergone many changes in development before the Jews became acquainted with them. The oldest monuments with this alphabet are those discovered, about ten years ago, in or near the ruined mound of Zingirli, north of Nicopolis (Islahie), and dating from the eighth


Inscription on Column Discovered Near Amwâs by Clermont-Ganneau.

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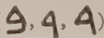
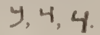
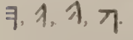
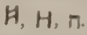
* Compare "Archives des Missions Scientifiques et Littéraires," iii. series, ix. 292, xi. 211.

Aramaic Origin of Modern Hebrew Letters.

century B.C. The texts are partly in Aramaic and partly in the local dialect, which was a compromise between Aramaic and Hebrew (see Bibliography 7). Several hundred monuments of smaller dimensions represent the succeeding centuries, among which those worthy of special mention are the two tombstones found in the mound of Nerab, near Aleppo, which date from the seventh century B.C. (see note 8). A larger number of inscriptions came from the archives of Nineveh and Babylon. As a rule, these are cuneiform inscriptions relating to commerce, and giving short Aramaic legends somewhat in the fashion of a label. It is obvious from this that the official scribes of Nineveh and Babylon were not perfectly familiar with the complicated cuneiform alphabet, and therefore, in order to facilitate future reference to these archives, inscribed upon the tablets a brief explanatory synopsis of their contents in Aramaic (compare "Corpus Inscriptionum Semiticarum," ii. No. 15 *et seq.*).

These dockets, written entirely in cursive characters, are of special scientific value, because they allow us to follow up, step by step, the transition of the Aramaic alphabet from the original form to that in which it became known to the Jews in Babylonia, and even through some later developments (see plate II., col. 3). During that period the alphabet had undergone material changes, and at its close scarcely a symbol retained the form of three centuries before. The letters ב, ד, ר exemplify this evolution in a characteristic manner. Originally they were written with closed heads () though, in writing rapidly, less and less attention was paid to the juncture of the lines. But what was at first only negligence became later a fixed custom. The heads were opened more and more, and the former convergent strokes developed into parallel lines, so that these three letters took on the following forms: . In *'Ayin* (O) the circle opened more and more until the curve ∪ became an angle open at the top: V. In *Aleph* ( ) the sides of the angle separated, the upper one moving more and more to the right and becoming unrecognizably small. So also in *Kaph* : the upper side of the angle is moved to the left and placed perpendicularly at the end of the other leg; thus ב became , and therewith came to resemble closely ד and ר. In *He* the lower horizontal lines were detached from the perpendicular, one of them was gradually omitted, and the other attached to the horizontal cross-bar, as . The metamorphosis of = ו took place by the reduction of the head until it became entirely flat and ד is curved to a ר. Again in *Zayin* and *Yod* the double curved line is gradually straightened, the former becoming |, while *Yod* develops into , which sign is gradually made smaller until it is reduced to scarcely more than a mere dot. In *Ḥet*, the central horizontal stroke only was retained, and was moved more and more to the top: . In *Ṭet*, too, one line of the cross was omitted and the other fastened to the now open circle so that the letter could be made with one stroke: ט. In the case of *Mem* and *Shin* the broken line first becomes and for the latter of these two letters the middle stroke is then made parallel with the right one, so that a new sign results, , while in the case of *Mem* becomes or . In this latter form the straight stroke | extends above the curved line and soon becomes greatly lengthened. Similarly the head of (ס) is transformed into a zigzag , and gradually becomes which is simplified to . The circular head in *Ḳoph* was at first not closed; it becomes first , and then by the addition of a hook to the left is changed to ק. In *Tav*, the cross-line forms an angle, the right side of which is lengthened until it reaches the base , ת.

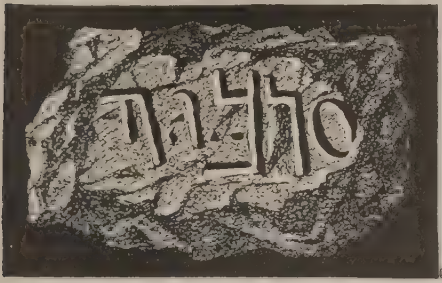
The particular form given to these Aramaic letters with ink upon papyrus, at the close of this evolutionary period—that is, about the fifth or fourth century B.C.—is shown by a series of Aramaic papyri from Egypt collected in the "Corpus Inscriptionum Semiticarum," ii., table xv. Imitations of these cursive forms were also executed upon stone. A glance at the text in the "Corpus Inscriptionum Semiticarum," ii., table xvi., reveals the astonishing fact that not only the general features of the script are much like the cursive Hebrew of the Middle Ages, but that many of the signs taken by themselves are almost identical. It is scarcely probable that any material differences in the mode of writing existed in western Asia at the time when the use of the Aramaic alphabet became general among the Jews. The Jews in exile were certainly very quick to abandon their mother tongue for the Aramaic in word and script. When release came, the exiles returned in numbers to their native land, and it was among them that the art of writing as a profession was most prevalent. Meanwhile, masses of other nationalities had settled in Palestine, either from choice or from compulsion, and these people for the most part also spoke Aramaic; but the most important factor was the circumstance that the government functionaries both spoke and wrote Aramaic.

Changes in Letters.

Causes of Adoption of Aramaic.

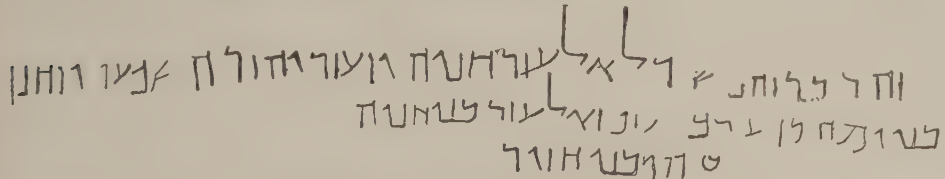
An extended private epistolary correspondence among the Jews of Palestine at that time could hardly have existed; nearly all writing was limited probably to literary productions, or to commercial and official documents. For the former, the indigenous script could very well be retained, and since literature was mostly confined to the priests, it is also tolerably certain that they at least remained faithful to the ancient mode of writing. On the contrary, all official or semi-official documents had to be written in Aramaic. It became, therefore, necessary for business people to learn two alphabets, one for their social needs and the other to enable them to read the Holy Scriptures. Naturally Jews who lived in foreign lands, and whose numbers continually grew, were especially compelled to do this, which circumstance no doubt furnished a reason for writing even the holy books in the Aramaic character; and these established themselves so firmly, that they were regarded at the time of the Mishnah as the only sacred ones (compare Mishnah Yadayim, iv. 5).

The opinion, therefore, has been expressed that the Hebrew Alphabet slowly developed into the Aramaic (compare Bleek-Wellhausen, "Einleitung in das Alte Test." 5th ed., p. 551), but this view can hardly be upheld. Among the Jews the two alphabets co-existed side by side, though this by no means precludes the possibility that a writer, either from ignorance or inadvertence, may have occasionally inserted Aramaic letters into his Hebrew text, or vice versa. Such errors would occur especially when the parallel letters differed very slightly. That this mixing of the letters occurred in the inscription below, which is regarded by authorities as the oldest one with square characters, may be due to chance. The inscription consists of only five letters, and not all even of these can be identified with certainty.



Inscription in a Cavern at 'Araḳ-el-Emir.

According to both Jewish and Christian tradition, the introduction of the Aramaic script and its use for the Holy Scriptures are directly attributed to Ezra the scribe (see Sanh. 21*b*, 22*a*; Yer. Meg. 71*a*; Origen, ed. Migne, ii., col. 1104: Jerome, "Prologus Galeatus"). The former statement is certainly not correct; nor can the latter be established satisfactorily. Supposing the introduction of the Aramaic script to have taken place in the fifth century or even later, the older manuscripts would hardly have been destroyed on that account. At all events, this much is assured, that, irrespective of the Samaritans, the knowledge of the older script still existed among the Jews for several centuries (Meg. *ib.*; Origen, "Hexapla" on Ezek. ix. 4, quotes the testimony of a converted Jew).



Inscription on Family Vault of the Bene Ḥezir.

זה קבר ומשכב (ג) לאלעזר חניה יועזר יהודה שמעו[ן] יוחנן
בני ים-----ב--ף ואלעזר בני חניה
---מבני חזיר

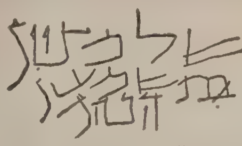
("This is the tomb and resting-place of Eleazar, Ḥoniah, Joezer, Judah, Simeon, Johanan, sons of . . . . . . , and Eleazar, sons of Ḥoniah, of the children of Ḥezir.")

The 'Araḳ-el-Emir Inscription.

Ancient monuments with square letters are very rare. That at 'Araḳ-el-Emir, referred to above, southeast of Es-Salt on the Wadi es-Sir, may be considered the oldest (see Chwolson, "Corpus Inscriptionum Hebraicarum," 1; Lidzbarski, "Handbuch," pp. 117, 190, 484). It consists of one single word, the correct reading of which is probably **ערביה**. The cavern in which it is found is generally identified as the one which, according to Josephus ("Ant." xii. 4, § 11), was built by Hyrcanus, nephew of the high priest Onias II., in the land of the Ammonites when he fled thither. Since this flight took place in the year 183 B.C., the inscription could not have been cut earlier; unless it be that Hyrcanus did not, at that time, construct the grotto, but altered the work of others to suit his own purposes. In this word the letter **ע** has the old Semitic form and the letters **ב**, **ה**, and **י** are similar to the Aramaic characters of the Persian period, while the ר has taken the form of a much later date (see Plate III., col. 1). The inscription of the Bene Ḥezir to be found on a family vault in the valley of Jehoshaphat probably dates from the first century B.C., and was afterward regarded as the resting-place of St. James (see "Corpus Inscriptionum Hebraicarum," Plate I., No. 6; Driver, "Notes on the Hebrew Text of the Book of Samuel," pp. xxiii.; and Berger, "Histoire de l'Écriture," 2d ed., pp. 257 *et seq.*). From about the same period are to be dated the ossuaries, or stone sarcophagi wherein the bones of those deceased were preserved; these are found in great numbers in Palestine (see Plate III., col. 2; "Corpus Inscrip. Hebra." col. 76; and Clermont-Ganneau, in "Revue Archéologique," série iii., i. 257).

Stone-Chest Inscriptions.

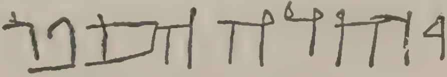
Notwithstanding the lack of care in the execution of the inscriptions and in spite of their uninteresting details, these stone chests possess an appreciable value, because by their aid may be traced the development of the square letters into characters which do not greatly differ from the present ones.



Ossuary Inscription of "Shalam-Zion, Daughter of Simeon the Priest."

שלמציון
בת שמעון
הכהן

Even before the formation of the square characters, most of the letters could already be made with one stroke. But the attempt was presently made to give them such forms that a whole word might be written with as few breaks as possible, and each letter be gradually made to approach as near as possible the one following; thus in some of the letters which were originally closed by a perpendicular (ךםןףץ) line, this line was bent toward the left. But this bending of the perpendicular line took place naturally only when ligature with the next letter was desirable or permissible; when the letter stood at the end of the word, the change in the sign was unnecessary, and the final letters ץ, ף, ן, ך still retained their original downward stroke; though they are considerably lengthened in the forms of our present



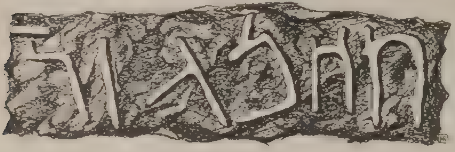
Ossuary Inscription of "Judah the Scribe."

יהודה הספר

Final Letters.

Changes in Letters.

letters. In the letter מ the original bent stem was curved upward still more until it reached the upper horizontal stroke, so that the final *Mem* to-day has the form ם. The Palmyrene script possesses a final *Nun* with a lengthened stem; the Nabatean contains similarly final *Kaph*, *Nun*, *Ẓade*, and *Shin*, and further a closed final *Mem* and final *He*. In the same manner as exhibited in final *Mem* the zigzag on the head of *Samek* developed into a straight line, and—as was the case in the Palmyrene and Syriac script—the stem was again bent upward, so as to reach the upper horizontal line; but it remained open for a longer period than *Mem* (compare, for the two letters, also Shab. 104*a*). As a result of the effort to approach the letter following it, the hook on *Lamed* has been lengthened and advanced more and more toward the front until it finally became ל. So also in the case of V the right side was prolonged beyond the point of intersection and finally produced ע. In such letters as ר, ד, and ו the stem could not be bent to the left without conflicting, the first two with the letters ב, כ, and the third with נ. But since the head of ו gradually disappeared or became nothing but a short stroke, the whole letter approached very closely to ז, which even in the Persian times had been reduced to a mere |. But, in order to distinguish the one from the other, it was found necessary to add a small stroke on the left side of *Vaw*, thus ו. The treatment of *Yod* varied: it often occurs with a stroke on the left side, a remnant of the lower horizontal line; but this line was very insignificant and often was not written at all. The stem, as a rule, was made very small (Matt. v. 18, *ἰῶτα ἓν ἢ μία κεραία*); though, in order to make its form harmonize more nearly with that of the other letters, it was occasionally lengthened and then resembled the ו. In the earliest editions of the Septuagint, it is said that the Tetragram was written in Hebrew characters which looked like the Greek ΠΙΠΙ (Jerome, ed. Migne, i. 429; see also Gesenius, "Gesch. d. Hebräischen Sprache und Schrift," p. 176). Of the upper transverse line in *Aleph* only the left side remains, and in order to reach the base-line, it was gradually lengthened. The same is the case with ג, though there as well as in *Aleph*, the whole left member of the letter is pushed to the bottom. In the letter *He* the former lower horizontal line is gradually made parallel to the vertical stem and fastened to the upper cross line, from which, by a process of shortening, it has been separated only since the Middle Ages. Some of the older forms of this letter show an extension of the right-hand stem above the cross-bar. In the case of *Ḥet* H = ח, a system of curtailment affected the upper horns of this letter, gradually reducing it to its present form. An extension of the upper part of *Tav* is also noticeable in the older forms of this letter, which causes the *Tav* to approach in appearance the corresponding Syrian sign. As early as the middle-Aramaic period the letters מ, ק, ש appear in forms almost identical with those now in use, though in the older *Ḳoph* the stem is not longer than in the other letters, and it hangs from the horizontal line; the stems of the *Shin* are drawn together to a point, and often the left-hand stem passes beyond this point. Compare Plate III., cols. 2, 3, and Talmud Shab. 104*a*.



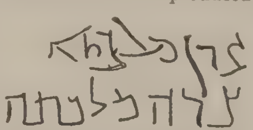
Boundary Inscription of the City of Gezer.
תחם גזר (Limit of Gezer).

Inscriptions in Square Characters.

The only inscriptions in square characters dating from the time of the destruction of Jerusalem are: (1) the monuments marking the boundaries of Gezer (see "C. I. H." ii.; compare also Lidzbarski, "Handbuch," p. 484, and "Ephemeris," i. 56), and (2) the bilingual legends upon the sarcophagus of Queen Ẓadda (see illustration below). Up to now (1901), five of these boundary-stones have been discovered, thanks to Clermont-Ganneau: they served to indicate the town limits of Gezer, beyond which it was forbidden to pass on the Sabbath. The sarcophagus bears the short legend צדה מלכתה, which is repeated in Syriac. The queen or princess צדה here referred to has been identified as the princess Helena of Adiabene, who is said to have settled in Jerusalem about the year 40 of the common era. From the fact that it preserves the oldest Syriac inscription known this bilingual stone possesses additional value. Several fragmentary inscriptions found in Jerusalem and vicinity may be assigned to the first centuries of the common era (Chwolson, Plate I., Nos. 3, 4, 7, 9). To the third and fourth centuries belong the inscriptions found in the synagogues of Kefr-Bir‘im in Galilee, northwest of Safed; see illustration on following page.

Older even than these are the inscriptions over the Synagogue in Palmyra, which contain the Shema‘. (See Plate II., col. 7; compare S. Landauer in "Sitzungsberichte der Berliner Academie," 1884, p. 933, and Ph. Berger, "Histoire de l'Écriture," 2d ed., p. 259.) The characters on the walls of the catacombs of Venosa are also very old, and belong probably to the period between the second and the fifth centuries; most of them are painted in red lead. Till now the oldest gravestones have been found in Italy (compare Ascoli, "Iscrizioni Inedite o Mal Note Grecche, Latine, Hebraiche di Antichi Sepolcri Giudaici," in the "Transactions" of the fourth Oriental Congress in Florence, published at Turin and Rome, 1880, and also "C. I. H." No. 24 *et seq.*). See Plate III., cols. 7 and 8.

The number of inscriptions relating to this period is very small, and their contents are of little importance. Owing to the many upheavals which took place, notably in Palestine, during this interval, much epigraphic material was undoubtedly destroyed, though it is certain that if very many monuments had been produced the existing remains would have been much greater. From the mode of execution it would appear that then there was not much activity in epigraphic work, for the script seems to come from inexperienced, clumsy hands. Compared with it, the degree of perfection to which the Palmyrene script had arrived is striking, though this in essence is the same as the Hebrew square script (compare Plate II., col. 7). The Nabatean alphabet also in a comparatively short period developed into a smooth and pleasing cursive, due entirely to the repeated effort to connect the letters with each other. The connection of single characters in words occurred even in the inscriptions of the Bene Ḥezir, but the general acceptance of ligature was systematically opposed. Such

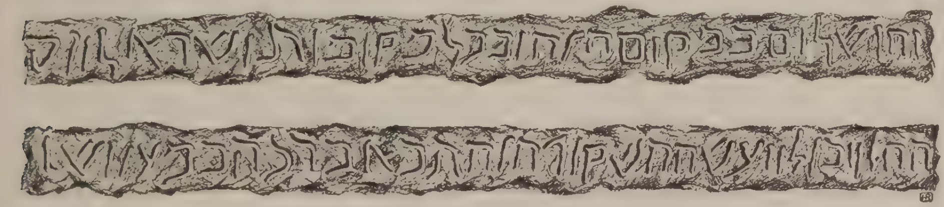


Inscription on Queen Zadda's Sarcophagus. (From "C. I. S." ii. 156.)

at least was the case with the text of the Holy Scripture, as is proven by testimony of Men. 29*a* ("Any letter not entirely surrounded by clear parchment on all four sides is unlawful"). This injunction has not been barren of effect; for, despite the various modifications through which the Hebrew Alphabet has passed, of all the Semitic systems of letters it has departed least from its fundamental form. Nothing alters the individuality of the letters so much as the use of ligature, because the little stroke which serves to unite the letters is often made too important a factor, so that the letter sometimes is merged entirely in it. This is most clearly exemplified in modern Arabic.

Ornamentation of Letters.

As has already been remarked, specimens of writing from the oldest periods are afforded only by inscriptions; there are no manuscripts. And yet it may be safely asserted that toward the end of the ancient period the holy books were written substantially as now. A passage in the Talmud even declares that those small "ornaments," as they are called, the three זיונין or זיינין placed over the seven letters שעט"נז ג"ץ, were at the time not only customary but obligatory (Men. 29*b*). Whether written with ז or י, these signs were originally nothing more than ornaments which accidentally took the form of *Zayin*, and the letters which received them were simply all those which ended in a perpendicular stroke; for the heads that they now possess are of a later origin. At first they may have been nothing but thicker points, such as were made to terminate the strokes of the Samaritan ornamental writing (compare Plate I., col. 10), and since the great majority of the letters begin with a horizontal stroke, habit may have led the writer to add a small horizontal stroke to the others. ו and י are not included in the letters שעט"נז ג"ץ, because the stroke at the top is a part of their original form (see Plate III., col. 2); hence these two letters did not receive any of the זיונין. (For further information concerning the תגין and the קוצין of the letters compare J. Derenbourg's work cited in Bibliography, § 9, end of this article.) There is this further possibility, that these marks are diacritical. It may readily be supposed that ז received such a mark in order to distinguish it from ו and י; ג, to avoid confusion with כ; still this hypothesis is not tenable for all the letters. It would be just as difficult to determine why ק, ה, ד, ב, and in many manuscripts the letters י and ח, should receive a *zayin*. (For the form of the letters with these *zayinin* in modern German manuscripts, see Plate IV., col. 7.) It is certain that *Ḥet* received its "roof" (Men. 29*a*; compare also col. 24) solely in order to differentiate it from ה.



Synagogue Inscription at Kefr Biri'm. (From "C. I. H." p. 17.)

יהי שלום במקום הזה ובכל מקומות ישראל יוסה הלוי בן לוי עשה השקוף הזה תבא ברכה במעשיו—

("May peace abide within this [holy] place and in all [holy] places of Israel! Jose ha-Levi, son of Levi, erected this lintel; blessing attend his works (?)!")

As regards the names given to the Hebrew alphabets at the time of the Mishnah and the Gemara, the name *ketab 'Ibri* (Hebrew writing) needs no further explanation. Perhaps Rabbi Jose may be correct in his explanation of the term *ketab Ashuri* as the name for the modern script; according to him אשור is equivalent to *Ασσυρία*, *Συρία*, and אשורית therefore meant Syriac, Aramaic. Of interest also is an expression of Rabbi Judah which shows that the contrast between the straight lines and stiffness of the Aramaic, as compared with the angular irregularity of the Samaritan, was considered quite striking.

Names for Hebrew Script.

Much more difficult to understand are the other names for the Hebrew script: רעץ and ליבונאה; for רעץ the reading רעץ most often occurs, denoting the "broken" script. Again, in Stade's "Zeitschrift," i. 336, G. Hoffmann, referring to this appellation, says that in Epiphanius ("De Gemmis," xii. 63) this same script is called "deession," "deessenon," consequently רעץ would be the correct reading; and according to Hoffmann also, *ketab Da'aẓ* meant first styliform script, and afterward script (used on coins). Both Hoffmann and Halévy ("Mélanges de Critique et d'Histoire," p. 435, Paris, 1883) recognize in לבונאה an adjective from the name of some locality. The former, with R. Hananeel in the Tosafot, adopts the reading לבונה for the place (north of Neapolis), while the latter reads ניבולאה (Neapolis). Since R. Ḥisda was a Babylonian it is quite conceivable that he was unacquainted with the Samaritan alphabet, and that he regarded the ancient forms as identical with those found upon the clay tablets—כתב לבינאה. This opinion of R. Ḥisda may have been strengthened by the existence of the name כותאי. According to R. Nathan, who was likewise a Babylonian, the theory might be held that ketab Da'aẓ stood for styliform, incisive, or cuneiform text. Though this form of writing may not have been practised at this time, yet, both then and later, the rubbish of the old ruins supplied in numbers clay tablets covered with these characters, sufficient to perpetuate the knowledge that this was the form of the ancient script. A mention of the clay tablet inscriptions may be found even in the Fihrist of the An-Nadîm, composed in the year 987 (compare M. Jastrow, Jr., in "Zeit. f. Assyr." x. 99).

Influence of Ligature.

Owing to the inflexible rules governing the writing of the Torah rolls there could not be any material variation in the form of their letters. The great importance, however, which was attached to these manuscripts led to great care in the execution of the characters; the scribes strove to produce the most beautiful effect so far as could be done within the prescribed limitations. In the case of alphabets having a highly developed system of ligature, like the Arabic, the writer might obtain good results by artistic grouping of letters, but in a block text, such as the Hebrew, in which every letter must be strictly separated, efforts in the direction of ornamentation were confined to the individual letter. Hence the Hebrew script followed the same development undergone previously by the Palmyrene. Even at the early period when the Aramaic alphabet branched out into the Hebraic, Palmyrene, and Arabic, the symbols had an almost rectangular form (compare Lidzbarski, "Handbuch," Table XXVI., col. 4), and developed until the characters became almost perfect squares, and thus formed the *ketab merubba'* ("square writing").

From the earliest days, throughout West Asia writing was done with the calamus, imported in most cases from Egypt. Since this reed was easily

Influence of Writing Material.

broken it was not found practical to make too sharp a point, and this circumstance resulted in producing an instrument analogous to the modern stub pen, which gave the characters in all texts of West Asia the form of a "round hand." The heavy and light strokes in the letters alternate in such a manner that gradually the horizontal strokes become heavy, while the perpendicular ones naturally diminish in thickness. Such a modification took place in the Hebrew, and all the horizontal strokes were made thick. As has been remarked above, the scribes, probably from force of habit, added even to the letters beginning with upright stems a short thin stroke quite similar to the little ornaments on the letters שעט״נז ג״ץ. The reed pen ("habilis calamus") glided easily over the surface. Consequently, wherever it was used as an instrument for writing—that is, in Saracen lands—the characters, in spite of being in the square form, show a tendency to roundness, the vertical strokes at the same time becoming more or less inclined at an angle. In the Occident, however, the quill was used, which offered a similar obstacle to sharp pointing, and as a consequence it assumed in its results much the character of the calamus. On the other hand, the walls of the quill are much thinner than those of the reed; and this gave rise to an appreciable difference between the pen-stroke and one made by the calamus. The ability of the quill to retain a sharper nib adapted it especially to the finer strokes of the letters, but its comparative flexibility led more easily to the breaking of the lines. Again, since the nibs of the quill pen parted very easily, in fact spread so far asunder that the ink failed to fill out the space between them, distinct scratches would sometimes make their appearance at the beginning, or sometimes at the end, of a thick stroke. In the Saracenic, or, as they were called, Sephardic (Spanish) lands the Hebrew Alphabet is distinguished for its roundness, for the small difference between the thickness of the horizontal and upright strokes as well as for the inclined position of the letters. The script of the Christian Occident—called Ashkenazic from the Hebrew name for Germany, where the Jews were the most populous—shows sharper corners, thinner upright stems, broken and pointed lines. Several minor peculiarities arose also in the letters ג, צ, ק.

Local Variations of Script.

Within the range of these distinct features, in different countries various gradations and transitions occur; thus the characters used by the Jews of Southern France and Italy, owing to their proximity to the Jews of Spain, and those used by the Greek Jews, owing to their relations with their Oriental coreligionists, assumed a rounder form than the strictly Ashkenazic. The Ashkenazic alphabets may be divided, therefore, into a German, a northern and a southern French (כתב פרובינצאל); an Italian (כתב וועלש), and a Greek branch. Among the Sephardim there are fewer variations noticeable, yet it is possible to distinguish in the Sephardic alphabet variations due to North African, Palestinian, and Babylonian-Persian Jews. The same script used for the Torah rolls is employed for the rest of the Biblical books or other important works, only in this case the תגין, זיונין and the roof of the *Ḥet* are omitted. In other works, however, embellishments and flourishes occur which were strictly prohibited in the preparation of the Torah. These ornamentations were influenced by the miniature illuminations used by Christians, and sometimes even artists of that faith were employed. Two works, freely used among the people, were thus especially illuminated, the Megillah (Book of Esther) and the Haggadah for Passover.

The "Ketibah Tammah."

In the St. Petersburg Imperial Public Library may be found the oldest Hebrew Bible manuscript extant. It dates from 916–917, and the letters are in general the same as those made now, though several slight modifications appear. Thus in ד and ה the horizontal line projects to the right over the upright, besides in ח and in ק the left stem hangs from the cross beam. י is comparatively long, but ו not longer than the other letters (see Plate IV., col. 1). One or two centuries earlier is the manuscript of Ecclesiasticus discovered in Egypt, in which all these characteristics are wanting, but the very peculiar width of the lower part in ש may be noted (*ib.* col. 2). Columns 3, 4, and 5 in Plate IV. exhibit other Oriental alphabets; those of the Ashkenazim may be illustrated by specimens from illuminated German manuscripts. For the former, compare cols. 1–5; col. 6, in which the cusped letters predominate, is taken from a German Seliḥot manuscript of the thirteenth or fourteenth century (Steinschneider, "Verzeichniss der Hebr. Handschriften," Berlin, i. 4, 9; Tab. ii. 3). The more secular the work, the less importance was attached to it, and the less care was taken that the execution of its letters should conform to the rules set down for the writing of the Holy Scriptures, and be, as it was called, a כתיבה תמה (see Sifre on Deut. xxxvi. כתב שלם). In the Talmud (Shab. 103*b*) *ketibah tammah* means simply "correct" script, but later it was applied to the square as opposed to the cursive alphabet; thus Maimonides' statement (compare Steinschneider, "Vorlesungen über Hebräische Handschriften," p. 29), that the ketab tam designates the German square script as compared with the Oriental, seems to rest on an error.

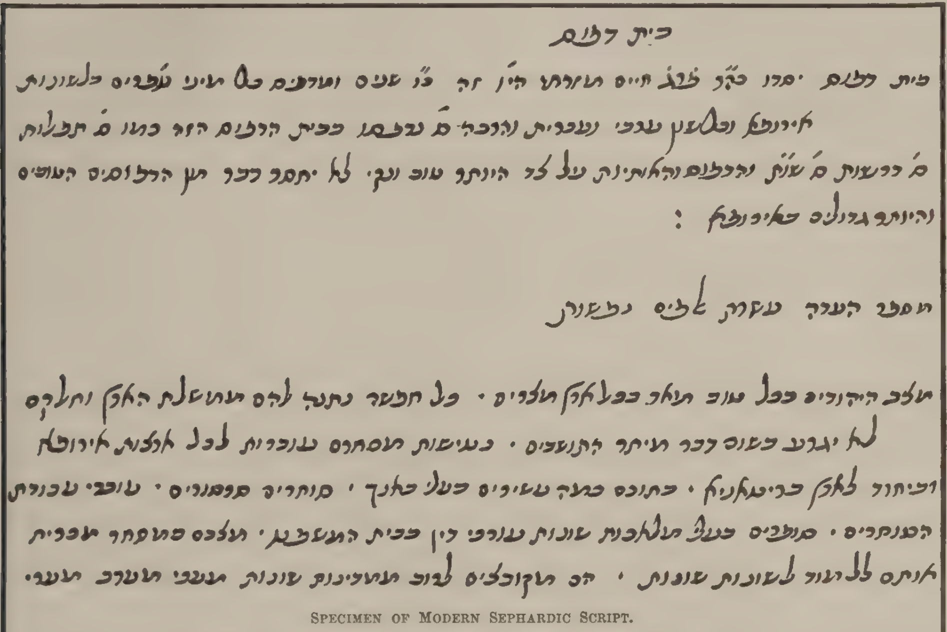
Transliteration of Foreign Languages.

Still less care was taken in the execution of the letters in cases where the text transcribed was not even Hebrew. For though it is true that within their own country the Jews, in exchanging their language for that of another nation, adopted also the alphabet of that nation, yet, throughout the Diaspora, the vernacular of the country, which was invariably adopted by the Jews, was written by them with Hebrew characters. So that, whether the vernacular be German, French, Spanish, Italian, Arabic, Persian, or even Tatar, as is the case with the Karaites of Southern Russia, the Hebrew was the alphabet used. Accordingly there grew up in coexistence with the square a cursive script, the tendency of which was to give the letters such forms as would permit their being more easily and rapidly made. But the mandate against the use of the ligature in connection with the writing of the sacred texts was powerful enough to influence the development of this system of writing also; for the ligature occurs comparatively seldom even in the cursive script. Thus a most potent factor in the transformation of the alphabet was held in restraint.

The primal difference between the two alphabets, square and cursive, was size. In unimportant works the lettering, for economy's sake, was small; such was also the case with marginal or explanatory notes. The former was called *ketibah gassah*, or "large script"; the smaller characters were known as *ketibah daḳḳah* or *ḳeṭannah*, "small script" (compare Steinschneider, *l.c.*, note 1, and Löw, "Graphische Requisiten," p. 73, where still other names for the various styles of script may be found). Through greater carelessness and haste in writing, the corners of the square letters became somewhat rounded, and the heads were made smaller or disappeared altogether; later on, distinct modifications took place in some of the letters.

Cursive Script.

The brief inscriptions daubed in red ink upon the walls of the catacombs of Venosa are probably the oldest examples of cursive script. Still longer texts in a cursive alphabet are furnished by the clay bowls found in Babylonia and bearing exorcisms against magical influences and evil spirits (see Bibliography 10). These no doubt date from the seventh or eighth century, and some of the letters are written in a form that is very antiquated (Plate V., col. 1). Somewhat less of a cursive nature is the manuscript, which dates from the eighth century (see Bibliography 11). Cols. 2–14 exhibit cursive scripts of various countries and centuries. The differences visible in the square alphabets are much more apparent. For instance, the Sephardic rounds off still more, and, as in Arabic, there is a tendency to run the lower lines to the left, whereas the Ashkenazic script appears cramped and disjointed. Instead of the little ornaments at the upper ends of the stems, in the letters שעט״נז ג״ץ a more or less weak flourish of the line appears. For the rest the cursive of the Codices remains fairly true to the square text. Documents of a private nature were certainly written in a much more running hand, as the sample from one of the oldest Arabic epistles written with Hebrew letters (tenth century?) clearly shows in the papyrus, in "Führer durch die Ausstellung," Table XIX., Vienna, 1894, (compare Plate V., col. 4). But since the preservation of such epistles was not held to be of importance, material of this nature from the earlier times is very scarce, and as a consequence the development of the script is very hard to follow. The last two columns of Plate V. exhibit the German cursive script of a later date. The next to the last is taken from a manuscript of Elias Levita. The accompanying specimen presents Sephardic script. In this flowing cursive alphabet the ligatures appear more often. They occur especially in letters which have a sharp turn to the left (ג, ז, כ, נ, צ, ת), and above all in נ, whose great open bow offers ample space for another letter.



SPECIMEN OF MODERN SEPHARDIC SCRIPT.

(Portion of the original article on "Modern Alexandria," written for "The Jewish Encyclopedia.")

The following are the successive stages in the development of each letter: *Aleph* is separated into two parts, the first being written thus <, and the perpendicular stroke placed at the left א. In the modern German cursive these two elements are separated, thus lc, and the acute angle was rounded. It received also an abbreviated form connected with the favorite old ligature ﭏ, and it is to this ligature of *Aleph* and *Lamed* that the contracted Oriental *Aleph* owes its origin (Plate V., col. 7). In writing *Bet*, the lower part necessitated an interruption, and to overcome this obstacle it was made ɔ, and, with the total omission of the whole lower line, ʔ. In *Gimel*, the left-hand stroke is lengthened more and more. *Dalet* had its stroke put on obliquely to distinguish it from *Resh*; however, since in rapid writing it easily assumed a form similar in appearance to ר, ד in analogy with ב was later changed to ɋ. A transformation very similar to this took place in the cases of final *Kaph* and of *Ḳoph* (see cols. 2, 5, 11, 14), except that *Ḳoph* opened out a trifle more than *Kaph*. The lower part of *Zayin* was bent sharply to the right and received a little hook at the bottom. The left-hand stroke of *Tet* was lengthened. *Lamed* gradually lost its semicircle until (as in both the Nabatæan-Arabic and Syriac systems) it became a simple stroke, which was bent sharply toward the right in the most modern cursive script. Final *Mem* branches out at the bottom, and in its latest stage is drawn out either to the left or straight down. In *Samek* the same development also took place, but it afterward became again a simple circle. In order to write *'Ayin* without removing the pen from the surface, its two strokes were joined with a curl. The two *Pe*'s spread out in a marked flourish. As to *Ẓade* the right-hand head is made longer, at first only to a small degree, but later on to a considerable extent. In the beginning *Shin* develops similarly to the same letter in the Nabatæan, but afterward the central stroke is lengthened upward, like the right arm of *Ẓade*, and finally it is joined with the left stroke, and the first stroke is left off altogether. The letters ה, ד, ח, ן, נ, ר, ת, have undergone little modification: they have been rounded out and simplified by the omission of the heads.

"Rashi" Script.

When printing was introduced, the selection of a style of type depended upon the same conditions as in the case of the execution of manuscripts. Square or block letters were cast for biblical and other important works; in the various countries different models for letters were often followed; one form was preferred at one time, another at another; however, the style selected by the Ashkenazim prevailed and maintained its preeminence over all the others. Books of a secondary character, works which accompanied another text, such as commentaries and the like, were printed in the cursive; and here a style of type became popular which very closely resembled the Hispano-African cursive (compare Plate IV., col. 9). Since the script occurs oftenest in commentaries on the Bible and the Talmud by Rashi, it has become known as the Rashi script. For the printing of Judæo-German texts, a further development of the Ashkenazi alphabet, called "Weiber-Deutsch," has been created (compare Plate V., col. 13; see Bibliography 12).

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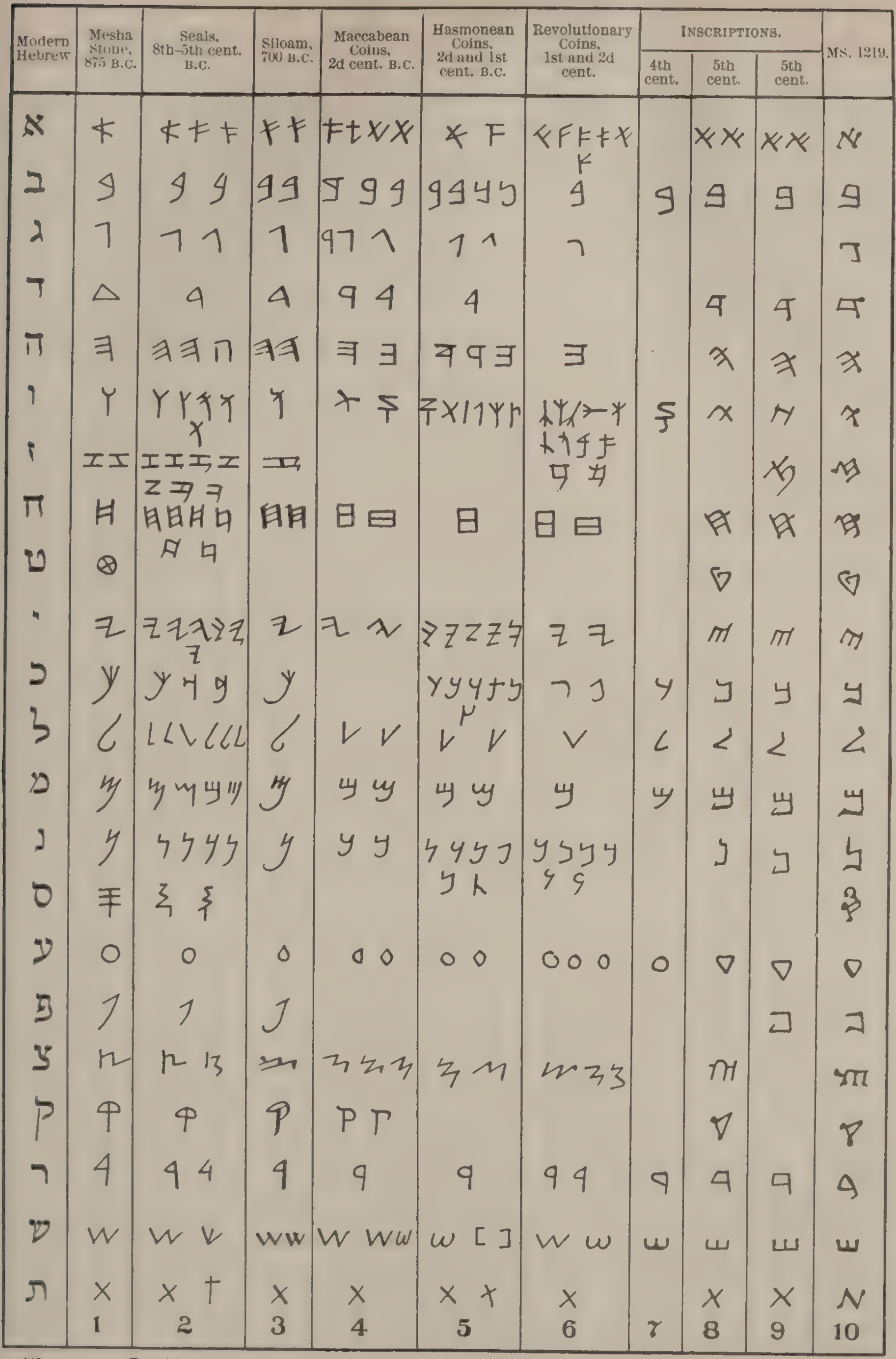
PLATE I.

OLD HEBREW AND SAMARITAN ALPHABETS.


Modern Hebrew
Mesha Stone, 875 B.C.
Seals, 8th–5th cent. B.C.
Siloam, 700 B.C.
Maccabean Coins, 2d cent. B.C.
Hasmonean Coins, 2d and 1st cent. B.C.
Revolutionary Coins, 1st and 2d cent.
INSCRIPTIONS.
4th cent.
5th cent.
5th cent.
MS. 1219.
א
ב
ג
ד
ה
ו
ז
ח
ט
י
כ
ל
מ
נ
ס
ע
פ
צ
ק
ר
ש
ת
1
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3
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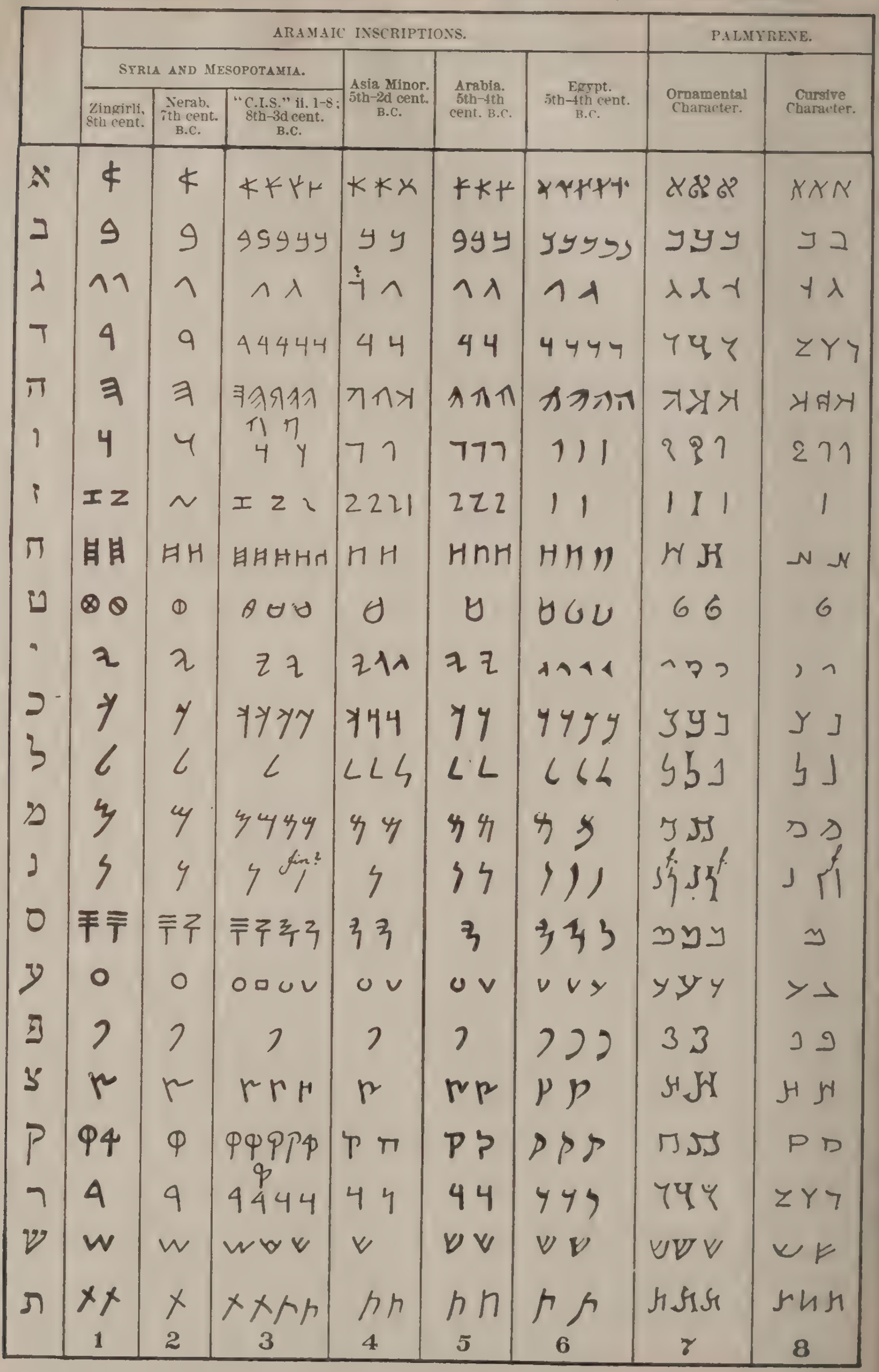
8
9
10

PLATE II.

ORIGIN AND DEVELOPMENT OF THE HEBREW SQUARE ALPHABET.



ARAMAIC INSCRIPTIONS.

SYRIA AND MESOPOTAMIA.

Zingirli, 8th cent.

Nerab, 7th cent. B.C.

"C.I.S." ii. 1-8; 8th-3d cent. B.C.

Asia Minor, 5th-2d cent. B.C.

Arabia, 5th-4th cent. B.C.

Egypt, 5th-4th cent. B.C.

PALMYRENE.

Ornamental Character.

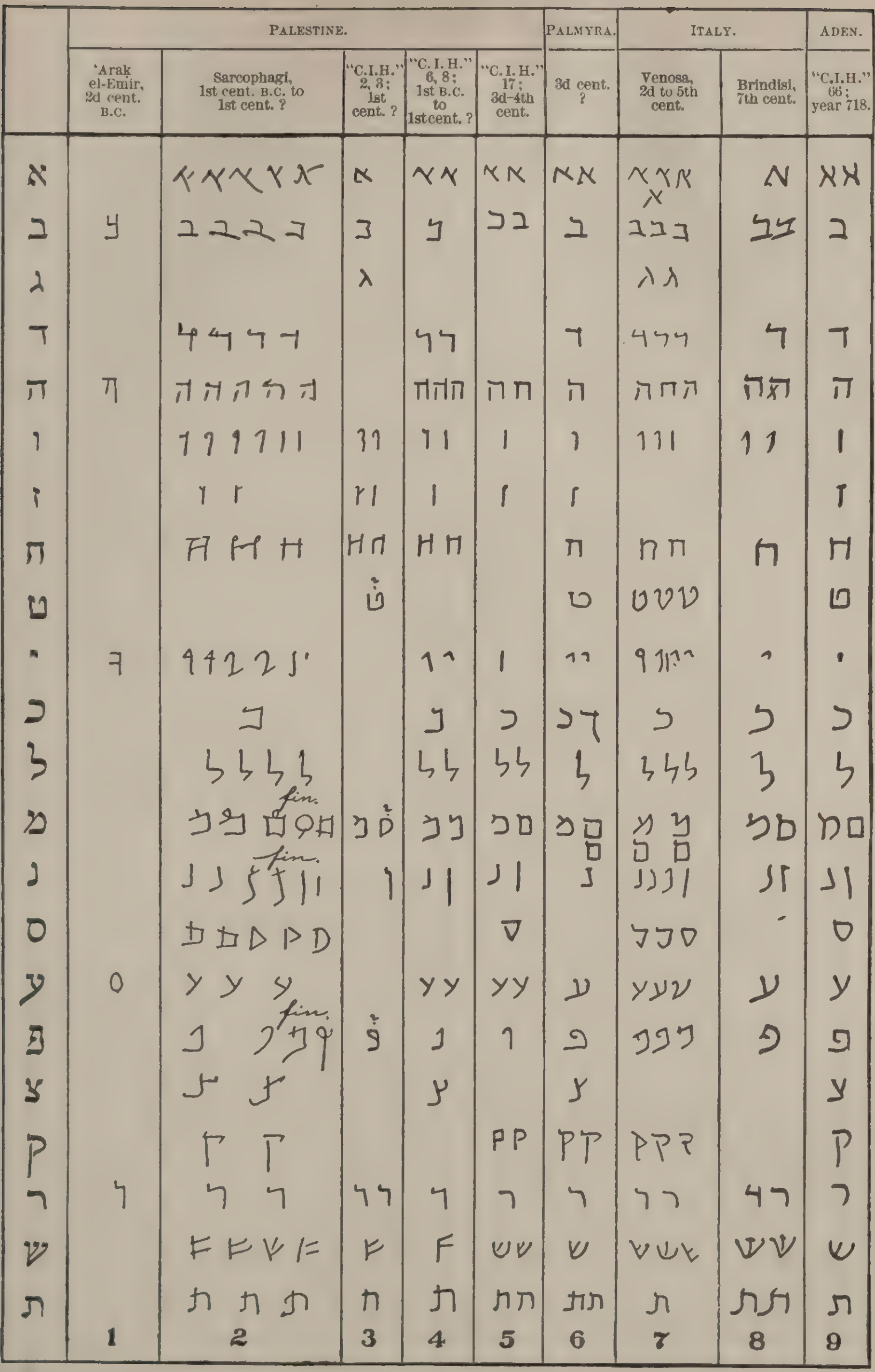
Cursive Character.

א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת

1 2 3 4 5 6 7 8

PLATE III.

ANCIENT HEBREW INSCRIPTIONS.


PALESTINE.
PALMYRA.
ITALY.
ADEN.
'Arak el-Emir, 2d cent. B.C.
Sarcophagi, 1st cent. B.C. to 1st cent. ?
"C.I.H." 2, 3; 1st cent. ?
"C.I.H." 6, 8; 1st B.C. to 1st cent. ?
"C.I.H." 17; 3d-4th cent.
3d cent. ?
Venosa, 2d to 5th cent.
Brindisi, 7th cent.
"C.I.H." 66; year 718.
א
ב
ג
ד
ה
ו
ז
ח
ט
י
כ
ל
מ
נ
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ע
פ
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ק
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fin.
1
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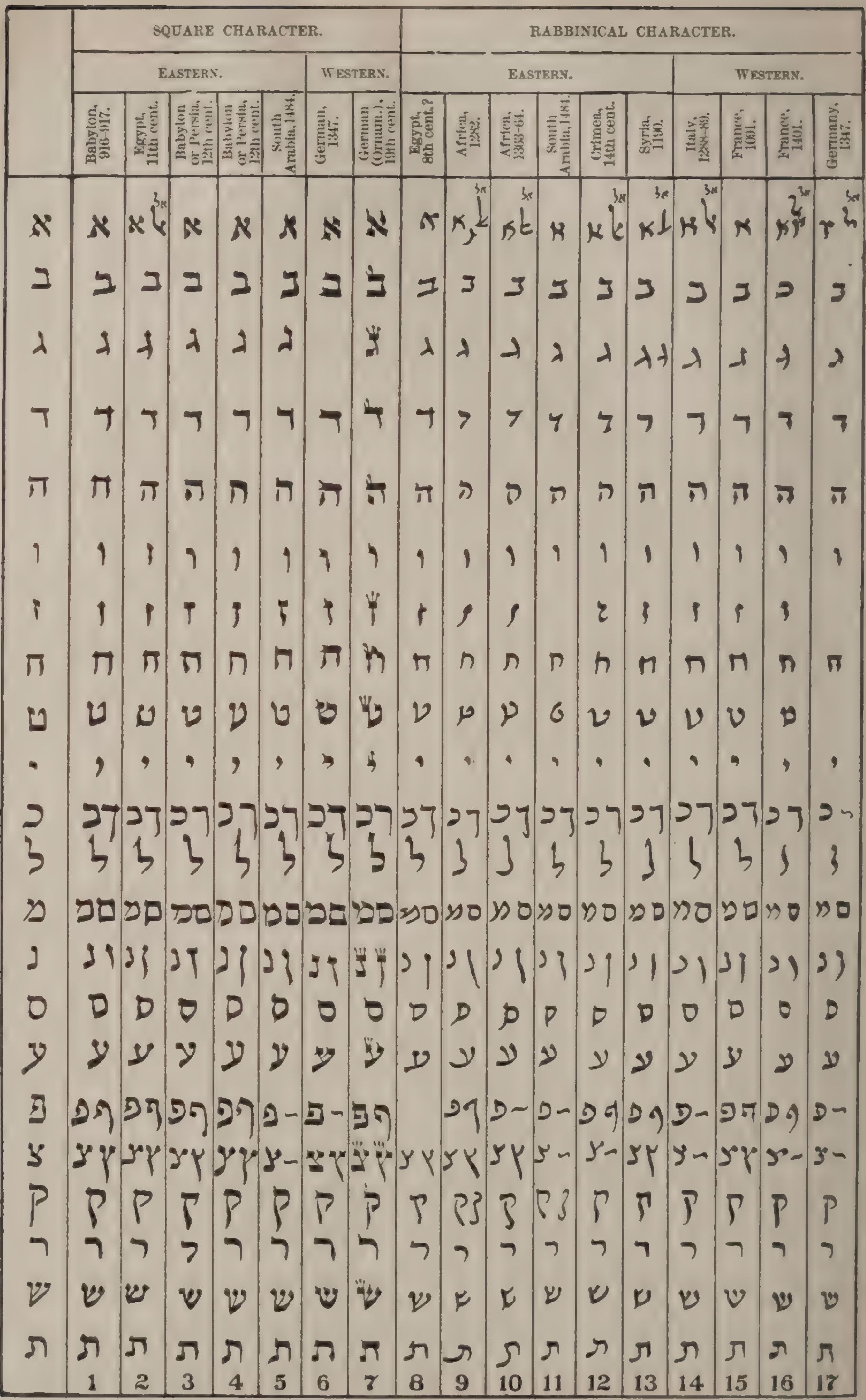
6
7
8
9

PLATE IV.

MANUSCRIPT WRITING.


SQUARE CHARACTER.
EASTERN.
WESTERN.
RABBINICAL CHARACTER.
EASTERN.
WESTERN.
Babylon, 916-917.
Egypt, 11th cent.
Babylon or Persia, 12th cent.
Babylon or Persia, 12th cent.
South Arabia, 1484.
German, 1347.
German (Ornam.), 19th cent.
Egypt, 8th cent.?
Africa, 1282.
Africa, 1383-84.
South Arabia, 1484.
Crimea, 14th cent.
Syria, 1190.
Italy, 1288-89.
France, 1091.
France, 1401.
Germany, 1347.
א
ב
ג
ד
ה
ו
ז
ח
ט
י
כ
ל
מ
נ
ס
ע
פ
צ
ק
ר
ש
ת
1
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3
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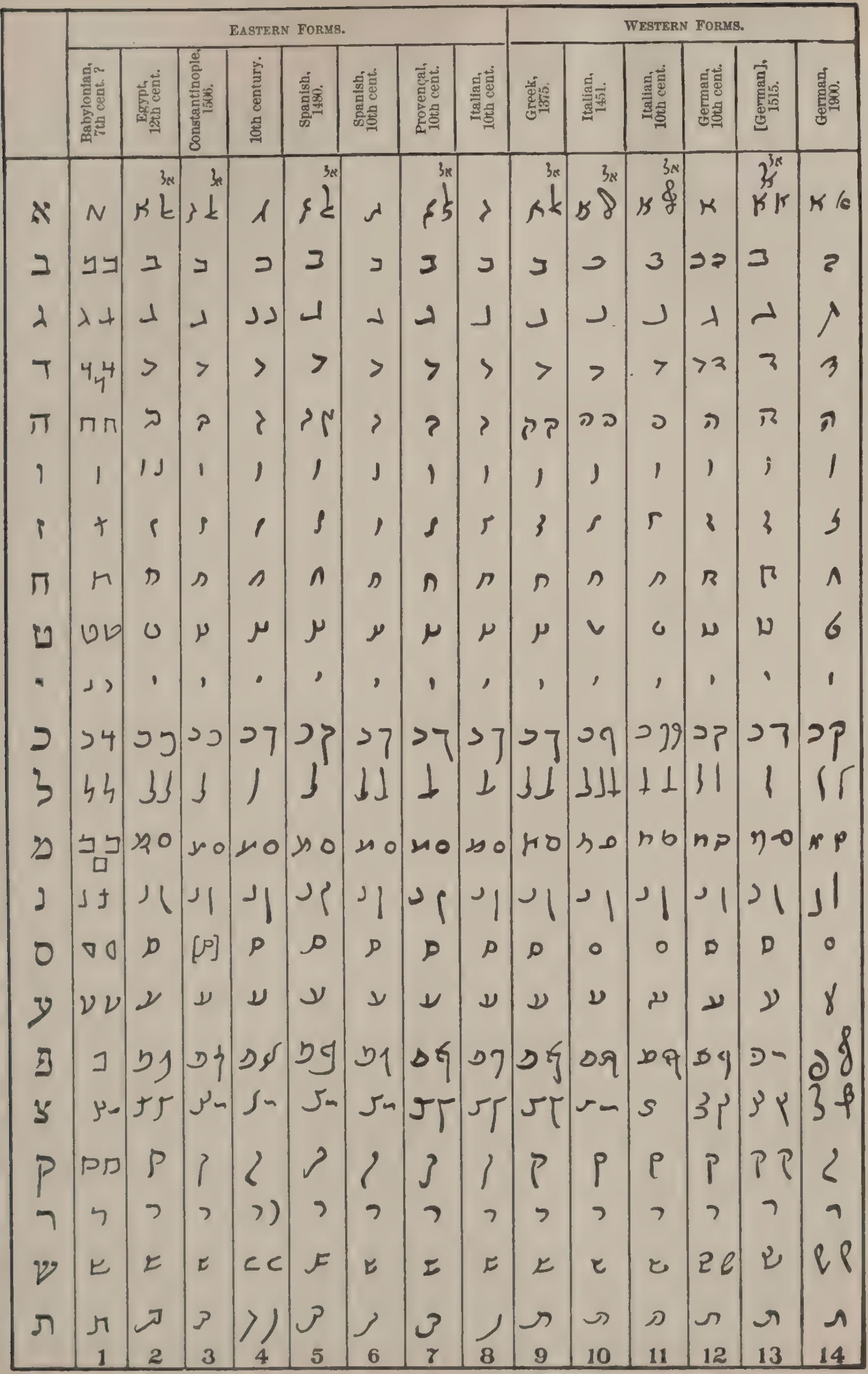
11
12
13
14
15
16
17

PLATE V.

CURSIVE WRITING.


EASTERN FORMS.
WESTERN FORMS.
Babylonian, 7th cent. ?
Egypt, 12th cent.
Constantinople, 1506.
10th century.
Spanish, 1480.
Spanish, 10th cent.
Provençal, 10th cent.
Italian, 10th cent.
Greek, 1375.
Italian, 1451.
Italian, 10th cent.
German, 10th cent.
[German], 1515.
German, 1900.
א
ב
ג
ד
ה
ו
ז
ח
ט
י
כ
ל
מ
נ
ס
ע
פ
צ
ק
ר
ש
ת
1
2
3
4
5
6
7
8
9
10
11
12
13
14

seq., Leipsic, 1897; De Wette-Schrader, *Lehrbuch der Historisch-Kritischen Einleitung in das Alte Testament*, 8th ed., pp. 185 *et seq.*, Leipsic, 1869; B. Stade, *Lehrbuch der Hebräischen Grammatik*, i. 22 *et seq.*, Leipsic, 1879; Bleek and Wellhausen, *Einleitung in das Alte Testament*, 5th ed., pp. 580 *et seq.*, Berlin, 1886; C. Schlottmann, *Schrift und Schriftzeichen* in Riehm's *Handwörterbuch des Biblischen Altertums*, 2d ed., pp. 1416 *et seq.*; H. L. Strack, *Schreibkunst und Schrift bei den Hebräern* in *Real-Encyklopädie für Protestantische Theologie*, 2d ed., xiii. 690 *et seq.* Facsimiles of Hebrew manuscripts may be found in the following works: Chwolson, *C. I. H.* 1881 *et seq.*, in *Oriental Series* of the *Publications of the Paleographical Society*, London, 1875–83; Steinschneider, *Catalogues of the Hebrew Manuscripts of the Libraries of Leyden* (1858), *Munich* (1875), *and Berlin*, i. (1878); Neubauer, *Cat. Bodl. Hebr. MSS.* (facsimiles); B. Stade, *Gesch. des Volkes Israel*, i. Berlin, 1887. For a complete bibliography see M. Steinschneider in *Centralblatt für Bibliothekswesen*, iv. 155 *et seq.* For tables of alphabets see *Publications of the Paleographical Society*, lxxxvii. (Euting); Bickell and Curtiss, *Outlines of Hebrew Grammar*, Leipsic, 1877; Euting, in *Corpus Inscriptionum Hebraicarum*; Neubauer, *The Introduction of the Square Characters* (Brünnow).

PLATE I.

(Old Hebrew and Samaritan.)

1. Mesha Stone. 2. Seals and Gems; see Bibliography and Lidzbarski, *Handbuch*, Plates iii. 1, xlvi. 3. Siloam Inscription. 4–6. Coins, according to Madden. 7. Inscription from 'Amudas. 8–9. Inscriptions from the fifth century; compare Lidzbarski, *Handbuch*, i. 440; and Berger, *Histoire de l'Écriture*, 2d ed., pp. 200 *et seq.* 10. Samaritan-Pentateuch Manuscript of the year 1219, Hebrew and Arabic, according to the *Oriental series*, vol. xxviii. in the *Publications of the Paleographical Society*.

PLATE II.

(Origin and Development of the Hebrew Square Alphabet.)

1. Inscriptions of Zenjirli. 2. Inscriptions of Nerab. 3. Inscriptions on weights and clay tablets. 4. Inscriptions from Asia Minor; compare Lidzbarski, *Handbuch*, i. 446; and *Ephemeris*, i. 59 *et seq.* 5. Inscriptions from Arabia; see *C. I. S.* ii. 113–115. 6. Inscriptions and papyri from Egypt, *C. I. S.* ii. 122 *et seq.* 7–8. Palmyrene inscriptions; compare Lidzbarski, *Handbuch*, ii., plate xxvii. *et seq.*

PLATE III.

(Ancient Hebrew Inscriptions.)

1. Inscription from 'Araḳ-el-Emir. 2. Inscriptions on ossuaries, according to *C. I. H.* plate iv. 193. 3. *C. I. H.* 2 (Gezer) and 3. 4. *C. I. H.* 6 (Bene Ḥezir) and 8 (Gaza). 5. 17 (Kefr Biraim). 6. Inscriptions from Palmyra. 7. Inscriptions on the Catacombs of Venosa. 8. Tumulary inscriptions from Brindisi, seventh century. 9. Tumulary inscriptions from Aden, 66.

PLATE IV.

(Manuscript Writing.)

1. Babylonian Codex of the Prophets in St. Petersburg. 2. Manuscript of Sirach. 3. Pentateuch with Targum from Babylonia or Persia, twelfth century, British Museum, Oriental, 1467. (According to Paleographical Society, Oriental series liv.) 4. Manuscript of the Prophets, from Persia, Babylonia, or Southern Arabia, twelfth century, British Museum, Harl. MS. 5720 (Paleographical Society, Oriental series xl.). 5. Hafṭarot with the Targum Jonathan from Southern Arabia from the year 1484. 6. Hagiographa with Rashi. German (Ashkenazi), of the year 1347. Cambridge University Library, Ee 5, 9 (Paleographical Society, Oriental series xli.). 7. Modern German script of the nineteenth century with ornamental flourishes or strokes. 8. Papyri from Egypt. 9. MS. alphabet of the Taḥamonim (African Sephardic) of 1282. British Museum, Additional Manuscr. of 27113 (Paleographical Society, Oriental series lv.). 10. *Sefer ha-Mishḳol* written at Mustaghanem (Algeria), in 1363–64. Cambridge University Libr., Cod. 11. 22 (Paleographical Society, Oriental series xxx.). 11. See 5. 12. Epigraph from a Karaite Pentateuch roll from Theodosia (Crimea), about 1325 (*C. I. H.* 138). 13. Rashi on Baba Meẓi'a, written probably at Mosul (betraying the influence of a Greek-Ashkenazi hand) in 1190. British Museum, Oriental, 73. (According to Paleographical Society series xv.). 14. Talmud Yerushalmi, written at Rome in 1288–89 (Italian-Ashkenazi hand). Leyden University Library. Cod. Hebr. Scaliger 3. (Paleographical Society, Oriental series lvi.) 15. Menahem, *Mahberot*, probably written in France in 1091 (French-Ashkenazi type). British Museum, Additional Manuscr. of 27214. (According to the Paleographical Society. Oriental series xiii.) 16. *Semak*, copied by R. Moses of Zurich (French-Ashkenazi), in 1401. Cambridge University Library, Additional Manuscr. No. 560 (Paleographical Society, Oriental series lxviii.). 17. See 6.

PLATE V.

(Cursive Writing.)

1. Incantation upon Babylonian dish, in *C. I. H.* 18. 2. Egyptian of the twelfth century. 3. Constantinople, 1506. 4. Tenth century. 5. Spanish, date 1480. 6. Spanish, tenth century. 7. Provençal, tenth century. 8. Italian, tenth century. 9. Greek, dated 1375. 10. Italian, dated 1451. 11. Italian, tenth century. 12. German, tenth century. 13. Eleazer of Worms, סודי רזייא, copied at Rome in 1515 by Elias Levita, German-Ashkenazic, British Museum, Additional Manuscr. of 27199 (Paleographical Society, Oriental series lxxix.). 14. Ashkenazic from the nineteenth century.

M. Li.

ALPHABETUM SIRACIDIS. See Ben Sira, Alphabet of.

ALPRON, JACOB: Italian translator; died Dec. 22, 1622. He adapted and translated into Italian Benjamin ben Abraham of Solnik's "Miẓwot Nashim" (Precepts for Women) for the use of Jewish women in Italy. The translation became very popular and went through several editions at Padua and Venice (1625, 1652, and 1710). The name Alpron is corrupted from Heilprin=Heilbronn.

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J. S. R.

AL-RABI IBN ABU AL-ḤUḲAIḲ: Jewish poet of the Banu al-Nadhir in Medina, who flourished shortly before the Hegira (622). His family was in possession of the fort Al-Kammus, situated near Khaibar. Like most of the Medina Jews, he took part in the quarrels between the two Arab tribes of that town, and was present at the battle of Bu'ath, 617, which took place in the territory of the Banu Kuraiza. Al-Rabi was a poet of note. He had a contest at capping verses with the famous Arabic poet, Al Nabighah, the latter reciting one hemistich, while Al-Rabi had to supply the next, keeping to the same meter and finding a rime. He has been credited with the authorship of other poems, but upon dubious authority. One of these poems used to be recited by Abun, the son of the Calif Othman. From its contents, however (it criticizes the folly of his own people), it seems more likely to have been written by one of Abun's sons, who bore the same name as Al-Rabi. It might, then, have been composed after the submission of the Banu Kuraiza. Al-Rabi's brother Sallam and his three sons were among Mohammed's most bitter opponents. An account of Al-Rabi can be found in vol. xxi. of the "Kitab al-Aghani," ed. Brünnow, p. 91. He is cited among the Arabic Jewish poets by Moses ibn Ezra in his "Kitab al-Muḥadharah" ("Rev. Ét. Juives," xxi. 102). Steinschneider can hardly be right in saying that he was a Moslem ("Jew. Quart. Rev." xi. 609, note 1), as the Arabic authorities are quite certain about his Jewish origin.

Bibliography: Nöldeke, *Beiträge zur Kenntniss der Poesie der alten Araber*, pp. 72 *et seq.*; Hirschfeld, in *Rev. Ét. Juives*, vii. 152, 299.

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ALROY, or ALRUI, DAVID (called also **El David** and **Menahem ben Sulaiman ibn Alruḥi**): A pseudo-Messiah who lived about 1160; born at Amadia in Kurdistan. He became thoroughly proficient in Biblical and Talmudic knowledge, studying under Ḥisdai, the Prince of the Exile, and under Ali, the head of the Academy in Bagdad. He was versed in the literature of the Moslems and known as a worker of magic.

The condition of the califate in the days of Alroy afforded a ready opportunity for a venturesome character to stir up political tumult. The crusades had caused a general condition of unrest and a weakening of the authority of the sultans of Asia Minor and Persia. On all sides there arose spirited chieftains who set up small independent states in defiance of their paramount ruler. This state of affairs was in itself a source of disturbance among the Jews of the califate, and was aggravated by the existence of a vexatious poll-tax levied upon all males above the age of fifteen (see Lebrecht's essay on "The State of the Califate of Bagdad" in Asher's edition of "Benjamin of Tudela," ii. 318 *et seq.*).

The materials for a rebellion being thus at hand, David Alroy raised the banner of revolt against the Seljuk Sultan Muktafi, and called upon the oppressed people of Israel to regard him as their long-expected Messiah. He promised to lead his brethren to the recapture of Jerusalem, after which he would be their king, and they would forever be free. In the adjacent district of Adherbaijan there lived a number of warlike Jews who had their homes among the mountains of Chaftan, and these men Alroy sought to win over to his cause. To his brethren in Mosul, Bagdad, and other towns, he sent letters announcing his divine mission, and summoning them to aid him in waging war upon the Moslems and to shake off their yoke. His intimate knowledge of the magic arts is said to have convinced many Jews of the truth of his pretensions, and Alroy soon found himself with a considerable following, burning to free themselves from Moslem tyranny. He resolved to attack the citadel of his native town, Amadia, and directed his supporters to assemble in that city, with swords and other weapons concealed under their robes, and to give, as a pretext for their presence, their desire to study the Talmud with such a distinguished scholar as himself.

What followed is uncertain, for the sources of the life of Alroy tell each a different tale, and the subsequent events are closely interwoven with a mass of legends that have no historical basis. In all probability, the attack upon the fort at Amadia failed; Alroy and his deluded followers were defeated, and he himself was put to death.

The legends, however, are full of interest, and the version of Benjamin of Tudela, which is set forth as though made up of historical facts, is well worth reproducing.

Benjamin of Tudela's Version.

The news of Alroy's revolt reached the ears of the Sultan, who sent for the would-be Messiah. "Art thou the King of the Jews?" asked the Moslem sovereign, to which Alroy replied, "I am." The Sultan thereupon cast the Jewish pretender into prison in Tabaristan. Three days later, while the Sultan and his council were engaged in considering Alroy's rebellion, the pseudo-Messiah suddenly appeared in their midst, having miraculously made his escape from prison. The Sultan at once ordered Alroy's rearrest; but, by his magic, the rebel made himself invisible and left the palace. Guided by the voice of Alroy the Sultan and his nobles followed him to the banks of a river, where, having made himself visible, the marvelous wizard was seen to cross the water on a shawl, and make his escape with ease. On the same day he returned to Amadia, a journey which ordinarily took ten days, and, appearing to his followers, related to them his wondrous exploits.

The Sultan now threatened to put the Jews of his dominion to the sword if Alroy were not surrendered, and the Jewish authorities in Bagdad endeavored to induce Alroy to abandon his pretensions to the Messiahship for fear of the evil that might befall Israel. From Mosul also an appeal was made to him by Zakkai and Joseph Barihan Alfalaḥ, the leaders of the Jewish community; but all in vain. At length, the governor of Amadia, Saif al-Din, bribed the father-in-law of the daring rebel to slay him, which was done, and the revolt was brought to an end. The Jews of Persia had considerable difficulty in appeasing the wrath of the Sultan, and were obliged to pay a large indemnity.

The death of Alroy did not entirely destroy the belief in his heaven-sent mission for the redemption of his people. Two impostors came to Bagdad and succeeded in perpetrating a huge fraud upon the credulous followers of the pseudo-Messiah. They announced that upon a certain night they were all commanded to commence a flight through the air from Bagdad to Jerusalem, and, in the meantime, the followers of Alroy were to give their property into the charge of these two messengers from their dead leader. The dénouement of this cunning scheme may be imagined; and yet, for many years afterward, a sect of Menahemites, as they were termed, continued to revere the memory of the so-called Messiah of Amadia.

Literary Sources.

The principal source of the life of Alroy is the "Itinerary" of Benjamin of Tudela (ed. A. Asher, i. 122–127). This version is followed in its main outlines by Solomon ibn Verga, in his "Shebeṭ Yehudah" (ed. Wiener, Hebrew text, p. 50). Ibn Verga states, on the authority of Maimonides (which, however, can not be substantiated), that, when asked for a proof that he was truly the Messiah, Alroy (or David El-David, as Ibn Verga and David Gans in his "Ẓemaḥ David" call him) replied, "Cut off my head and I shall yet live." This was done, and thus the pretender escaped a crueler fate. David Gans, Gedaliah ibn Yaḥya (in his "Shalshelet ha-Ḳabbalah"), who calls him David Almusar, and R. Joseph ben Isaac Sambari (see A. Neubauer, "Mediæval Jew. Chron." i. 123) closely follow Benjamin of Tudela's version. The name Menahem ibn Alruḥi ("the inspired one"), and the concluding episode of the impostors of Bagdad, are derived from the contemporaneous chronicle of the apostate, Samuel ibn Abbas (see Wiener's "'Emeḳ ha-Baka," pp. 168 *et seq.*, xxv. *et seq.*). The name Menahem (*i.e.*, the comforter) was a common Messianic appellation. The name Alroy is probably identical with Alruḥi (see Wiener, *l.c.*; Grätz, "Gesch. d. Juden," pp. 269 *et seq.*, 426; Basnage, "Hist. des Juifs," vii. 9). Lord Beaconsfield's novel, "The Wondrous Tale of Alroy," is purely imaginary, and exalts a man who was probably a vulgar impostor into a high-souled "hero of a dramatic romance," and invests him with a halo of glory.

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ALSACE: A German territory which, together with Lorraine, forms a *Reichsland*, or imperial territory. It lies between the River Rhine and the Vosges Mountains. The precise date when Jews settled in this and the neighboring regions can not be definitely fixed. According to some historians there were Jews in Cologne in the fourth century: others date their presence in Mayence from the end of the eighth century. If these statements be true, it is not impossible that Jews resided also in the chief city of Alsace during the period of the Frankish and Carlovingian kings. This was Schoepflin's view in the last century ("Alsatia Illustrata," translated by Ravenez, v. 143); but he furnished no proofs. However, Benjamin of Tudela, in his account of his travels between the years 1160 and 1173, speaks of having met many rich and learned Jews in the towns of Treves, Worms, Speyer, and Strasburg; hence, Jewish communities must have existed there in the second half of the twelfth century. According to J. Euting ("Aeltere Hebräische Inschriften im Elsass," 1887), the oldest of the gravestones unearthed in 1868 in the Rue des Juifs at Strasburg dated from this time.

Traces of Early Settlements.

Another tombstone bore the date of 1223; but most of the remainder are of the fourteenth century.

The second code of laws, promulgated by the prince-bishop of Strasburg about the year 1200, prescribed that the Jews of that city should furnish the episcopal standards ("Urkundenbuch der Stadt Strassburg," i. 481). In 1233 a Jews' quarter existed in the city ("Urkundenb." i. 185), and the term "Jew" was applied to some of the Christian inhabitants either as a sobriquet, or because they were descended from baptized Israelites. Under the emperor Frederick II., there were Jews in Hagenau (Richer de Lenones, ad annum 1236; Boehmer, "Fontes," iii. 58); and, some time later (about 1260), those of Weissenburg were accused of ritual murder, and expelled from the town ("Annales de Colmar"; Boehmer, "Fontes," ii. 4). The author of the anonymous appendix to the "Annales de Colmar" (about 1300) says: "In Alsatia . . . chyrurgici pauci, physici pauciores; Judei pauci; hæretici in locis plurimis abundabant" (In Alsatia there were few surgeons and fewer physicians; Jews also were few, but in most places heretics abounded; "Annales de Colmar," ed. Gérard et Liblin, p. 230). When the bishop of Strasburg, Walter von Geroldseck, quarreled with the citizens, one of his grievances was the maltreatment of the Jews by his rebellious subjects; and in an agreement entered into with his successor the town council engaged not to exact the payment of imposts from the Jews for five years ("Urkundenb." i. 374).

Era of Persecution.

For nearly three quarters of a century the Jews of Alsace were simply tolerated; but in the last decade of the thirteenth century their persecution began. In 1290 the people of Mülhausen rose against the Jewish usurers. One of them, a certain Solman of Neuenburg, was beaten to death by the mob; and King Rudolph I. by proclamation annulled all debts to the Jews, amounting to 200 silver marks—about $20,000 or £4,000 of the present day (Mosmann, "Cartulaire de Mulhouse," i. 88). Two years later (1292) the Jews of Colmar were accused of ritual murder, and a riot ensued (Boehmer, "Fontes," ii. 30). During the following year the people of Rufach, aided perhaps by the avaricious clergy, began to show intolerance toward the Jews of that city, who fled precipitately to Colmar (*ib.* ii. 31). In the "Annales de Colmar" (p. 168) it is recorded that in 1296 a Jew of Sulzmatt, having been accused of theft, was hanged by his feet on a gibbet and remained in this position for eight days, when, according to the account, he succeeded in freeing himself. Another Jew was murdered at Ensisheim in 1299 (*ib.* p. 182).

Persecution, once begun, diminished somewhat at certain intervals, but never ceased entirely. When King Henry VII. of Germany in 1308 delivered the Jews of Rufach and Sulzmatt to John of Dirpheim, bishop of Strasburg, several of them were imprisoned, and others perished at the stake for unknown reasons. A second massacre of the Jews occurred in Rufach in the year 1338, on the anniversary of the conversion of St. Paul; and shortly afterward nearly all the Jews were expelled, at least temporarily, from the bishopric of Upper Alsace ("Alsatia Illustrata," iv. 262).

Massacres.

The period between 1337 and 1338 was particularly unfortunate for the Jews scattered over the neighboring country; and from the meager records of contemporary writers it appears that the movement against them ultimately developed into a general uprising of the peasantry. In May, 1337, Umbehoven, a knight of Dorlisheim, and Zimberlin, a noble of Andlau (according to another authority, a simple innkeeper), collectively taking the name of "König ARMLEDER" (King Leather-arm), placed themselves at the head of a mob of peasants and massacred the Jews of Ensisheim, Mühlhausen, Rufach, and other towns. They then marched on Colmar and summoned the magistrates of the city to surrender the Jews to them; but the citizens of Strasburg having decided to assist in the defense of the threatened city, the mob dispersed ("Chronique de Kœnigshoven," ed. Hegel, p. 759). At about the same time the Jews of Ribeauville, who in 1331 had been turned over by Louis of Bavaria to the Sieur de Ribeaupierre as surety for a loan of 400 marks in silver (corresponding to $80,000 of the present day), were accused of being poisoners and were massacred ("Alsatia Illustrata," iv. 262).

Strasburg a City of Refuge.

Isolated cases of murder also occurred at Strasburg. In 1337 a Jew accused of killing a little girl was burned; and the child was buried with great pomp, and honored by the crowd as a martyr (Grandidier, "Nouvelles Œuvres Inédites," v. 344). Still Strasburg practically remained the city of refuge for the Jews of Alsace up to about the middle of the fourteenth century; and as its commerce and industry developed, the imperial free city adjusted its relations with the Jews in a manner that, though onerous, was at least endurable. In accordance with an agreement made in 1325, the Jews occupied a quarter of their own in the city of Strasburg and had their own cemetery ("Urkundenb." ii. 394). If they could not acquire real estate, they were not compelled to submit their actions at law to any judges other than the mayor—a privilege that assured them a measure of protection, though it was doubtless costly. A certificate of protection (*Schutzbrief*) issued in 1338 to sixteen persons, and valid for five years, cost 1,072 marks, of which 1,000 were payable to the city, 60 to the king, and 12 to the bishop. As compensation for this, the Jews were permitted to engage in money-lending; the rate on loans being fixed for them at 5 or 6 per cent a week, or at 43 per cent per annum ("Chronique de Kœnigshoven," ed. Hegel, append. iv. 977).

The degree of culture among these Jews is shown, at least relatively, by the fragments of their gravestones which have recently been unearthed, and by the fact that Jews of other cities attended the lectures of the rabbis of Strasburg. There is still extant a letter of the mayor of Schlettstadt to the mayor of Strasburg praying the latter to allow some of the Jews of the former place to sojourn in Strasburg, in order that they might take advantage of the teaching of the rabbis there ("Urkundenb." v. 1029).

"Confessions" Under Torture.

Then came that horrible "year of terror," which descended upon all Alsace and swept away most of its Jewish communities. A letter of Rudolph of Oron, bailiff of Lausanne (Nov. 15, 1348), announced to the mayor of Strasburg that certain Jews of Lausanne had confessed, under torture, that by order of, and in collusion with, their coreligionists of Italy they had poisoned all the wells in the Rhine valley. It was, they said, to avenge the cruelties of King Leather-arm that the Jews spread around this poison, which would not kill them, but would kill the Christians ("Urkundenb." v. 164–210). In December, 1348, the city council of Obernai (Enheim) notified that of Strasburg that they had put to the torture five Jews, arrested at the last large fair at Speyer, and that these had admitted their participation in this crime

Strasburg the Scene of a Holocaust.

("Urkundenb." v. 177). On Dec. 29, the council of Colmar also announced that a certain Hegmann, one of the Jews under its protection, had, under torture, accused Jacob, the cantor of the synagogue of Strasburg, of having sent him the poison which he put in the wells of Colmar: one of his cousins, a woman named Bela, had similarly poisoned the wells of Ammerschweier. Notwithstanding these accusations, the chief magistrates, influenced no doubt as much by self-interest as by humanity, continued to protect the Jewish community of their city. But a general uprising, instigated by the civic magnates and the neighboring nobles—possibly also by the clergy itself—broke out at Strasburg in February, 1349. The councillor, Peter Swarber, and his two colleagues were deposed, mulcted in heavy fines, and expelled. Afterward the new communal authorities constituted by this revolutionary movement decreed the extermination of all the Strasburg Jews as well as of all Jewish refugees residing temporarily in the city. At this time there were barely 2,000 Jews having settled dwelling-places in the city, which contained, at most, 15,000 or 20,000 inhabitants all told. On St. Valentine's day (February 14), 1349, the Jews in the city were burnt *en masse* on the site of their own cemetery. A small number who had abjured their faith, together with some children, were saved, the latter being snatched from the flames. The number of the victims of this horrible holocaust has been greatly exaggerated by tradition ("Chronique de Kœnigshoven," pp. 761–764). Undoubtedly they owed their fate chiefly to their wealth, as is attested by the chronicler: "Ir gelte vas ouch die sache davon die Juden getoedet wurden" (Their money was the cause of the Jews' death). Other Jews were burnt at Schlettstadt together with a supposed Christian accomplice ("Urkundenb." v. 195). At Colmar and in other towns the Jews were sacrificed without being heard in their own defense; only at Landau, where they were numerous, was an attempt at defense made, and there without success. The imperial authorities did absolutely nothing to protect the *servi cameræ imperialis* (servants of the imperial chamber), as the Jews were then called in the Holy Roman Empire. In April, 1349, Charles IV. of Germany laid claim to the proceeds of all the loans made by the Jews of Strasburg to the Count of Würtemberg. On June 5, 1349, a defensive alliance was formed between the municipal authorities of Strasburg, the bishop of Strasburg, and the Abbot of Murbach, the Count of Würtemberg, and a number of other Alsatian grandees, to repel any attempt to inquire into the massacre. Some months later Charles IV. absolved the people of Speyer from all responsibility for the massacre of February (Letter of Sept. 12, 1349, "Urkundenb." v. 207). These attempts at extermination did not annihilate the Jews of Alsace nor prevent accessions to their number.

The proper names recorded in the authorities cited prove that the greater part of the Jews who dwelt in Alsace during the fourteenth century came from the right bank of the Rhine. In 1356 there were Jews again at Mühlhausen; for Petri ("Mühlhauser Geschichten," p. 45) gives an account of a Jew in that town who had been apprehended by the lord of Neuenstein, thrust into a sack, and carried to Franche-Comté in order that ransom might be extorted from him.

In granting new franchises to the town of Hagenau, Charles IV. accorded to it the right to receive or to reject at will protected Jews ("Alsatia Illustrata," v. 247); and in 1374 he extended the same privilege to the city of Kaisersberg (*ib.* v. 293). Jews were living at Colmar in 1385. In 1369 Jews were again admitted to Strasburg ("Urkundenb." v. 715). An ordinance (*Judenordnung*) concerning them, dated May 14, 1375, refers to the presence of a dozen families ("Urkundenb." v. 880); another, issued in 1383, directs that they be treated and protected as other citizens ("Urkundenb." vi. 89); and a short time afterward, on the recommendation of the Count of Öttinger, sixteen families were admitted from Ulm, Bretten, Breisach, Wesel, and Mosheim ("Urkundenb." vi. 95). In 1384 the mayor appointed a Jew, Maître Gutleben, as physician, with a salary of three hundred crowns (about $360 nominal) per annum. Although the community was not large, it must have been rich, as in 1385 the Count Palatine Robert alone owed the Jews of Strasburg the sum of 15,400 fl. ($7,700 nominal; see "Urkundenb." vi. 143). Undoubtedly their wealth was a constant source of menace to them; for King Wenceslaus of Germany (Feb. 6, 1386) ordered the municipality to enforce against the Jews sumptuary laws in matters of dress, and to require them to resume the yellow shoes and sugar-loaf hats formerly worn by them ("Urkundenb." vi. 162; see Badge). The same year the mayor fined them 20,000 fl. ($10,000). In 1387, delegates from the Rhenish cities assembled at Speyer (where in 1385 they had considered the Jewish question) and adopted resolutions inimical to the Jews. On the demand of the delegates from Strasburg it was resolved that neither male nor female Christians be allowed to act as domestic servants or wet-nurses in Jewish families, under penalty of being branded on the forehead ("Urkundenb." vi. 204). During this year King Wenceslaus placed under the ban all Jews of Colmar, Schlettstadt, and Hagenau who refused to pay the taxes he demanded for their protection, and even included three imperial cities that had retained for themselves such Jewish contributions ("Urkundenb." vi. 194). In the month of June a Jew of Italian or French origin (Mamelot der Morschele, der Walch) chanced to enter the cathedral of Strasburg; and though he had done nothing objectionable, he was beaten by the verger, expelled, and threatened with drowning if he should reenter the city ("Urkundenb." vi. 198).

The Jews were a source of considerable revenue to the city treasury. They numbered at that time about twenty families, who paid an annual tax of 727 fl. ($365.50 nominal); and the richest one among them, called in the records "der ryche Sigmund," paid 203 fl. ($101.59; see "Urkundenb." vi. 211).

In the autumn a new and much graver peril threatened the Alsatian Jews. A weaver of Bischheim, named Lauwelin, was accused of having offered his own child to the Jews of Strasburg for a ritual sacrifice, and—doubtless under torture—was convicted of the crime; and as a punishment his eyes were put out ("Urkundenb." vi. 207). By the beginning of the year 1388 the entire Jewish community was expelled and their real estate confiscated—a condition which was maintained until the French Revolution of 1793. In 1392 the scrolls and the tables of the Law belonging to the synagogue were still preserved in Strasburg ("Chronique de Kœnigshoven," pp. 975–986). Colmar was also the scene of acts of violence which did not end so brutally. Wenceslaus annulled all the claims of the Jews of that city against their Christian debtors in 1392 (Mossmann, "Juifs de Colmar," p. 8). In 1397 another story of poisoned wells was circulated in Upper Alsace through a certain Jew of Ribeauville, whose confessions implicated fresh victims (Schreiber, "Freiburger Urkundenb." ii. 108).

The fifteenth century was a period of comparative

The Fifteenth Century.

calm for the Jews of Alsace. During that period they were the victims of incessant chicanery rather than actual persecution, except in the later decades of the century when acts of violence were renewed (1476–77), at the commencement of the general agitation produced by the Burgundian wars between Louis XI. and Charles the Bold. In 1436 Emperor Sigismund prohibited the citizens of Hagenau from renting or selling houses to the Jews ("Alsatia Illustrata," v. 170). On Oct. 31, 1437, he prohibited the Jews of Colmar from acquiring any real estate in the town or its suburbs, without special permission from the mayor, who seems to have wearied of his protégés; for in 1478 only two families were tolerated within the city. By decree of Emperor Frederick III. the Jews of Schlettstadt were, in turn, expelled from that city Dec. 12, 1479 (J. Gény, "Die Reichsstadt Schlettstadt," p. 206); but he refused to sanction the expulsion of those at Colmar—no doubt because they found influential defenders at his court (Mossmann, *op. cit.* p. 18).

The Sixteenth Century.

The opening of the sixteenth century marked a revival of economic and religious antipathy toward the Jews of Alsace. To the city of Münster, where during the Middle Ages there had been no Jews, Maximilian I. gave permission to admit or reject members of that race; but the citizens decided to exclude from the rights of citizenship all persons who even borrowed money from the Jews ("Alsatia Illustrata," v. 281). At length (Jan. 22, 1510), this ruler granted to the city of Colmar the long-desired right to expel the Jews, so that whenever their business affairs called them to that city they were compelled to pay a toll and to wear the yellow badge on their garments. Maximilian also presented the Jewish synagogue and the cemetery to his secretary, Jean Spiegel of Schlettstadt.

Driven from the city, the Jews dwelt in the villages surrounding Colmar and continued to do business with its citizens: they were then prohibited from depositing their wares with Christians. In order to rid himself of his neighbors, the mayor obtained permission from Charles V. to forbid their entrance into the city (April 25, 1541). This did not hinder the imperial chancellery from renewing, on May 24, 1541, at the request of R. JOSEL OF ROSHEIM, all the privileges enjoyed by the Colmar Jews. R. Josel exercised, though unofficially, the functions of collector of the customs and protector of the Jews of Alsace. These latter were far from being as numerous then as they were one or two centuries later. A detailed census ordered by the regency of Ensisheim showed only 52 families in the whole of Austrian Alsace; and in 1574 they were expelled from the country. Then there began between the city of Colmar and its Jewish inhabitants a struggle for the favor of the imperial chancellery—a struggle marked for its corrupt influence, and which, after continuing for several years, ended in 1549 disadvantageously for the Jews. From that time until its union with France, Colmar became the most important and the most anti-Semitic city of Upper Alsace. So strong was this sentiment in 1622 that the mayor positively refused the bishop of Strasburg, and through him the archduke Leopold of Austria, permission for one of his subjects, a Jewish horse-dealer named Kossmann of Wettolsheim, to enter the city; and it was only in 1691 that Jews were again allowed to set foot in Colmar ("Kaufhauschronik," ed. Waltz, p. 58). In the other cities similar conditions prevailed. In 1517 the mayor of Landau consented to admit ten Jewish families to the city on the payment of 400 fl. ($200) annually; but in 1525 he decided to expel them, and finally did so, although opposed by the Elector Palatine. At Obernai the chief bailiff, Jacques de Morimont, forbade Jews to enter the city except on market-days ("Alsatia Illustrata," v. 270). At Weissenburg an imperial edict declared void the agreements which the city had entered into with the Jews (*ib.* v. 247); while at Schlettstadt, after having greatly restricted the business of the Jews, under an imperial edict issued Feb. 24, 1521, the mayor availed himself of a suit for the recovery of a debt, brought by the Jews against some of the citizens, as a pretext for their total expulsion in 1529 (Gény, *op. cit.* p. 207).

The Seventeenth Century.

In the seventeenth century a noteworthy immigration of Jews into Alsace began, caused mainly by the Thirty Years' War. They came from the right bank of the Rhine, where the authorities were powerless to control or impede them. At that time military rule superseded civil authority everywhere; and both the chiefs of the various factions and those of the army availed themselves of the keen commercial instinct of the Jews to equip their cavalry and to replenish their commissariats. To the soldiers they were indispensable as agents for the disposal of pillage. From the beginning of the Thirty Years' War Jews settled on the lands of the bishopric of Strasburg, in the county of Hanau-Lichtenberg, on the estate of the lords of Ribeaupierre, and in other cities, especially at Hagenau. Desiring to augment their revenues, the nobles of the vicinity of Lower Alsace sold to the Jews the right to settle in the villages; for there they preferred to dwell. Denizens of the cities in the Middle Ages, the Jews of Alsace, driven by irresistible force to the country districts in the seventeenth century, became a rural class with no taste for agricultural pursuits, and remained such even in the eighteenth century. By the Peace of Westphalia in 1648, Austria ceded her possessions in Alsace to France, and in 1681 Louis XIV. took possession of Strasburg.

In the first general census of the "Jewish nation" of Alsace, taken in 1689 by order of Intendant Jacques de la Grange, a total for the whole province of 525 Jewish families is given. These, allowing at least five persons to each family, would represent about 2,600 souls. Of this number, 391 families belonged to Lower Alsace, 134 to Upper Alsace and to the Sundgau. The urban Jewish population was insignificant (Landau had 3 families, Hagenau 19, Weissenburg 8, Buchsweiler 18, Saverne 6, Obernai 3); but in certain small villages the number of families was larger. There were 37 families at Westhofen, 20 at Marmontier, 17 at Bollweiler, and 14 at Hegenheim ("Revue d'Alsace," 1859, p. 564).

Statistics in the Eighteenth Century.

From 1697 the increase in population was considerable; in his "Mémoire sur l'Alsace" (p. 229), revised to that date, La Grange gives 3,655 Jews in Alsace, of whom 897 were in Upper and 2,766 in Lower Alsace; and they formed about one-seventieth of the total population of that time. In 1716 there were 1,269 families, numbering over 6,000 individuals, and from that time, owing to the prolonged peace which the province enjoyed in the eighteenth century—doubtless also to the uninterrupted immigration—the growth was astonishingly rapid. The statistics for 1750 show the number of families to have been 2,585; in 1760 it had increased to 3,045, and in 1785 to 3,942 families, aggregating 19,624 individuals. The Jewish population of the cities did not show any material increase. In Colmar, Schlettstadt, and Kaisersberg there was not a Jewish inhabitant; Strasburg, with a very bad grace, tolerated the presence of the family of the chief commissary of the army, Cerf-Beer, who had been appointed by Louis XV.; Hagenau had 325 Jews, Rosheim 268, Buchsweiler 297, Ribeauville 285, Landau 145, Weissenburg 165, and Obernai 196. But certain small cities of Upper Alsace had Jewish populations that outnumbered the Christian. At Darmenach there were 340 Jews, at Hegenheim 409, Niederhagenthal 356, Wintzenheim 381, Zillisheim near Mülhausen 332, Bischheim, a suburb of the city of Strasburg, 473 ("Dénombrement Général des Juifs d'Alsace," Colmar, 1785).

Attitude of Leopold of Austria.

This rapid increase in population naturally added to the difficulties of earning a livelihood. With the liberal professions and the larger channels of trade closed to them, what could the Jews do? In the cities they were not considered eligible to membership in the gilds of trades and handicrafts; besides, the greater number of them were scattered over the country. Their own legitimate avenues of trade were cattle-dealing and the selling of second-hand goods. These were insufficient for their support; and they resorted to the lending of money on notes or mortgages, at an unfixed rate of interest often amounting to usury. The most hostile authors agree in depicting the Alsatian Jews of the end of the eighteenth century as poorly fed, clothed in rags, and possessing only a limited capital, which they loaned, and on the interest of which they realized enough to support themselves. The antipathy of the masses to them never died out, though toward the middle of the seventeenth century the humiliating badge that they had been ordered to wear disappeared. A copy of this badge—a small yellow disk, which was attached to their clothes—is found in "Le Cornelius Redivivus" of King Louis XIII., engraved in 1617. If no longer massacred (albeit in 1657 a mob at Dachstein burned several Jews), they suffered none the less from extortions and exactions. They were beset by narrow and tyrannical regulations, even in cities where they were received with more than ordinary toleration. Thus a decree of the Archduke Leopold of Austria (May 22, 1613) regulated everything pertaining to their public and private life, and prohibited them from acquiring real estate. By this decree they could not recover notes of credit against Christians until after they had been recorded by the registrar or provost of the locality. They were prohibited from publicly celebrating their religious rites, from sheltering a strange Jew for more than forty-eight hours, and from employing Christian servants on holidays or Sundays. For the privilege of passing from one town to another they were compelled to pay a special tax (*Judenzoll*). When Alsace came under the dominion of France the condition of the Jews was not ameliorated. At first Louis XIV. or his ministers inclined toward their expulsion (1651); later, by virtue of letters patent issued Sept. 25, 1657, the king took them under his special protection. But that did not prevent the lord-lieutenant, Poncet de la Rivière, from levying upon them, in 1672, an additional tax for royal protection (in addition to that which they paid to the lord of the manor direct), which amounted to 10½ fl. ($5.25) per family. The Jews soon learned how to make themselves useful to the new government as agents and as farmers of the revenues of those who held monopolies of the sale of salt, iron, and other minerals; above all, it was not long before they were considered necessary to provide remounts for the royal cavalry that garrisoned Alsace. After the Peace of Ryswick (1697) the question arose how best to relieve the province of its Jewish population. But the War of the Spanish Succession afforded new opportunities to the Jews to render special services, and on Jan. 31, 1713, Pontchartrain notified the provincial and local authorities that the king did not deem it fit to expel them.

Effect of Peace of Ryswick.

Throughout the eighteenth century the condition of the Jews became more and more precarious. Though, at the close of the preceding century, La Grange had been able to say ("Mémoires," p. 239), "There were very few of them who were in easy circumstances, and none whom one might call rich," this was now even more the case. In the Sundgau the hatred of the farmers, who had been ruined by Jewish usurers, grew apace, and a series of decrees of the Sovereign Council, the parliament of Alsace, served to remind the Jews of the fact that they lived there only through the royal toleration. Thus, in 1726, the Council ordered the destruction of the three synagogues of Wintzenheim, Bischheim, and Hagenthal, which had been built without sovereign authority; in 1733 the king forbade the Jews to bake their bread on Sundays; in 1740 they were forbidden to dwell in the same houses with Christians, even though the Christians consented. All illicit intercourse between a Jew and a Christian woman was punishable by the gallows, or at the least the galleys for life, for the man; the woman being condemned to seclusion and a flogging.

Status of the Rabbis.

From the date of the French conquest of Alsace, the organization of the Jewish communities of that province became more centralized. Formerly each lord of the manor, where the Jews were sufficiently numerous to warrant it, appointed a chief over the community—a rabbi who was entrusted with the administration of all the religious functions of the community, and who acted also as common judge in all the civil suits between Jews, the latter having the privilege of appeal from the rabbinical tribunal to the superior courts. Over these rabbis the government of Louis XIV. appointed a superior; and on May 21, 1681, nominated Aaron Wormser chief rabbi of the Jews of Upper and Lower Alsace, setting his residence at St. Louis de Brisach, and later at Colmar. At the outset this innovation met with opposition from those most concerned. In 1704, Samuel Lévy, the successor of Wormser, had much to contend with from recalcitrant rabbis and delinquent laymen, and the Sovereign Council authorized him to pronounce excommunication upon them.

Forged Receipts.

Little is known of the internal life of the Jewish communities of Alsace during the eighteenth century; and only a very vague idea can be formed of their intellectual and moral condition. One Hirtzel Lévi of Wettolsheim, condemned for armed robbery on false evidence and sentenced to be broken on the wheel at Colmar, Dec. 31, 1754, was exonerated by a decree of the Parliament of Metz, Sept. 24, 1755. The dark side of the Jewish question of that time is shown in the long and significant suit over forged receipts that engaged public attention in Upper Alsace during 1778 and 1779. It appears that the peasants strove to avoid their debts by the aid of forged receipts, made wholesale and sold to them by a number of daring swindlers, most of whom were caught and punished with imprisonment, the pillory, or at the galleys, or with death on the gallows. The disappointment of the peasants, who had been duped and who had hoped for immediate relief from their debts, only increased their hatred toward their creditors, who were almost as poor as themselves.

The royal edict of January, 1784, which relieved the Jews from certain odious taxes such as the poll-tax, and permitted them to follow agricultural pursuits, came too late to effect a change in their habits, which had been confirmed through centuries of time; nor did it allay the antagonism of their adversaries. The Christian rural population, burdened as it was with debt, found consolation in its traditional contempt for the Jewish minority. Fear of an energetic and well-organized police led the peasants to exercise some self-restraint. But all at once the question of granting equality to all the inhabitants without respect to religion suddenly presented itself. The sovereign power, paralyzed, was in no condition to control popular passion; and from that time it was feared that what had been considered merely the spirit of discord would ultimately develop into a display of physical resentment. From the outset public temperament was indicated in the *cahiers de doléance* (official instructions of the electors to the deputies at the States General as to their wishes and complaints), compiled by the various electoral districts of Alsace. Several districts called for a reduction in the number of Jews. The clergy of the districts of Colmar and Schlettstadt demanded that thenceforth in order to check their "astounding increase" only the oldest son in each Jewish family should be allowed to marry. The nobility of these districts declared that the very existence of the Jews was a public calamity. The bourgeoisie of Belfort and Hüningen wished to deprive the Jews of the right to lend money; that of Colmar and Schlettstadt desired that they at least be prohibited from lending money to Christians; while Strasburg insisted on the confirmation of its ancient anti-Jewish privileges and on the right to expel the family of Cerf-Beer.

Reforms Opposed.

When the news of the fall of the Bastile reached the province, disorder broke out everywhere; the castles and convents of Upper Alsace were pillaged; and in the Sundgau the peasants attacked the dwellings of the Jews. Under the leadership of an adventurer, who claimed to be the Duke of Artois, brother of Louis XVI., the peasantry devastated nineteen villages one after the other, demolishing the dwellings and burning the commercial papers and books of their Jewish creditors. Abandoning everything to the pillagers, the unfortunate Jews fled for safety to the republic of Basel and to the bishopric of the same name. Ultimately it became necessary to send a number of troops, under General de Vietinghoff, into the Sundgau and the valley of the Saint Amarin to restore peace, or at least its outward semblance, in those regions. Some philanthropists, who for years had interested themselves in the regeneration of the oppressed Jews, now degraded by a prolonged servitude, worked upon the public opinion of Paris and upon that of the National Assembly, in order to obtain for them civil rights, or at least official recognition of their social standing. In order to comprehend fully the struggle that now engaged the public opinion of Alsace and that of the capital, it must not be forgotten that the number of Jews that had settled elsewhere in France was relatively small, and that the Spanish or Portuguese Jews, the Jews of Bordeaux, of Avignon, and of Paris had generally attained a higher plane in development than the "barbarian Jews" of Alsace. Indeed, public opinion in the capital was more in favor of a reform of this kind because it almost ignored local conditions. But the deputies from the province were unanimous in their opposition to such a measure; and the majority of the inhabitants—Catholics, Lutherans, and Reformed—were in perfect accord with them. Rewbell, a deputy from Upper Alsace, was especially vehement in his defense of "his hard-working and unfortunate compatriots, who were oppressed in a most atrocious manner by a horde of cruel Africans that swarmed over the country"; he even declared that the decree which granted the Jews citizens' rights would be the signal for their destruction in Alsace (session of Sept. 21, 1789). Together with his colleagues he opposed the discussion of the Jewish question, and endeavored to have the matter adjourned. But one month later (Oct. 14, 1789) a deputation of Jews from Alsace and from Metz presented themselves at the bar of the National Assembly and prayed for the redress of their wrongs; and subsequently the Assembly decided that the question of the amalgamation of the Jews with the other citizens be placed on the agenda of the Assembly.

Partial Redress.

On Dec. 22, 1789, the Assembly debated the question of admitting to the public service all citizens without distinction of creed; but in spite of the unanimous opposition of the deputies from Alsace, the majority voted the admission of non-Catholics only, with the rider that it was not thereby intended to prejudge any matter concerning the Jews (session of Dec. 25, 1789). The opposition to the Hebrew race was not restricted to the floor of the Assembly; for innumerable pamphlets were published, most of which opposed the plan of amalgamation. Captain de Foissac, in command of the garrison of Pfalzburg, was the first to answer a brochure by the Abbé Grégoire. M. de Hell, deputy from the districts of Hagenau and Weissenburg, was the author of a tirade against the Jews; and his colleague Pflieger, deputy from Belfort and Hüningen, issued "an opinion" opposing the granting of civil rights to the Jews. Notwithstanding this agitation, a new petition from the French Jews, Jan. 28, 1790, reopened the discussion in the Assembly and met with some measure of success. A majority (374 yeas, 224 nays) supported the claims of the Portuguese Jews who had settled in France, and those of Avignon; but Francis Joseph Schwendt, a deputy from Strasburg, insisted on restricting the debate so as to exclude all reference to the Jews of Alsace. This, he claimed, was absolutely necessary for the reestablishment of the public peace and to guarantee the safety of the 26,000 German Jews. The Assembly, unwilling to oppose the public opinion of an entire province, postponed the settlement of this important problem, which was brought before them insistently on Feb. 26 and March 23. In the month of February, the Society of the Friends of the Constitution, founded at Strasburg, encouraged the sympathizers to raise their voices in favor of equality in Alsace itself. On the 17th of the same month, François-Xavier Levrault proposed that the society refute the charges made by Captain de Foissac; on the 20th they admitted to their society the first Jew member, Marx Beer, son of the rich banker, Cerf-Beer; and on the 27th M. Brunck of Frundeck, who had been appointed to consider the question of the civil status of the Jews, presented his report. This report was received with marked approbation; and the society ordered its publication in French and German. Thereupon there was intense excitement throughout the city. One hundred and fifty citizens petitioned that the primary assemblies be convened in order to discuss the question publicly. The petition was read to the General Council, and the permission prayed for granted. Ultimately, by an almost unanimous vote, the citizens of Strasburg eclared themselves opposed to the granting of civil ghts to the Jews. On April 8 an address, signed y all the municipal officers and by thousands of the etter classes of the citizens in Strasburg, was presented to the National Assembly: it declared that he signers did not wish to have any Jewish citizens within the city walls. The Assembly considered his address on April 13; and a few days later an-ther from Colmar brought tidings of similar sen-iments in the Upper Rhine region. In view of the onstant agitation kept up by a flood of counter-evolutionary literature distributed over the dis-urbed districts by the emigrants and the contuma-ious clergy, a considerable time elapsed before the Constitutional Committee dared to propose any definite solution of the problem.

While theories were being discussed in Paris, the ll-treatment of the Jews in Alsace had not entirely eased. In the new department of the Upper Rhine specially the local authorities frequently refused permission to Jews to establish themselves in the ommunity, or prohibited them from collecting the promissory notes of the Christians. At Oberhagen-hal, for example, the Jews were compelled to request the executive of the department to send roops, whom they offered to pay, to protect them against the exactions of the municipality (Procès-verbaux du Directoire du Haut-Rhin, March, 1791). n Hegenheim a Christian woman was compelled to do penance in the Catholic church for having kindled a fire on the Sabbath for a Jew (March 4, 1791). The mayor of Issenheim thrust into prison such of the Jews under his administration as did not send him the tongues of the oxen which they killed (May 31, 1791). Worse things happened in the department of the Lower Rhine. In December, 1790, the mayor of Obernai cast a young Jewish girl into prison and kept her there until after her delivery, in order that her child might forcibly be baptized in the Catholic church, although the father of the child, who was a Jew, had previously declared his intention of marrying the woman (see Ezekiel Landau's "Noda' bi-Yehudah," on Eben 'Ezer, 2d ed., No. 27).

More Efforts for Redress.

The prolonged discussions on the civil constitution of the clergy led to the shelving of the Jewish question during the summer of 1791; but on Sept. 27, Adrien Duport proposed that the Jews of France be accorded the rights of active citizens. Rewbell and Victor de Broglie, two deputies from the Upper Rhine, opposed the proposition. The former insisted that, although the Assembly had no desire to shield Jewish usurers—who, he said, held notes to the amount of twelve or fifteen millions of francs against debtors whose personal estate never exceeded three millions in value —it would be held responsible for all the troubles which its vote might excite in Alsace. The Assembly desired to complete its humane work, but all that the old and the new representatives of Alsace, united in the conference, could obtain, was the decree of Sept. 28, which required the Jews to make a formal renunciation of the jurisdiction of their rabbis and to submit completely to the civil laws. "Few among them," wrote Schwendt to his constituents on the same day, "will wish to take this oath"; and on Oct. 8 he wrote: "Nothing remains of the Jewish nation in France; and Judaism is now nothing more than the name of a distinct religion: those who are unwilling to yield this will not enjoy any of the rights of French citizens." Henceforward it became necessary to respect the laws; but the wrath of the reactionaries manifested itself violently in many pamphlets, as, for example, in "Les Pourquois du Peuple à ses Représentants"—an interrogatory addressed by the electors to their representatives. The Liberals themselves were somewhat disturbed by this movement, which they considered premature and altogether too radical. The Jews seem to have had the majority on their side; but, either from fear of the future or from ignorance, they were quite indifferent to the signal victory which had been gained for them. However, here and there, they expressed their satisfaction, as at Bischheim, on Oct. 20, during the festival of the Constitution, when the rabbi and the priest fraternized before the national altar; and at a banquet given by a wealthy Israelite the patriotic inhabitants of all beliefs were united. Strasburg, in particular, held aloof for a long time; and it was only on Feb. 21, 1792, that the Jews of the vicinity were admitted to the city, to take the oath of allegiance prescribed by the decree of the Legislative Assembly, Nov. 13, 1791.

Causes of Oppression.

It must be acknowledged that, as regards a very large number of the Jews of Alsace, the prolonged distrust of them was not altogether unjustifiable. Many of them engaged in questionable transactions in government bonds, such as assignats, promissory notes issued by the Revolutionary government, and in the surreptitious exportation of specie prohibited by law. Some became the agents in ordinary for the sale of the antirevolutionary pamphlets issued by the Cardinal de Rohan, and were the transmitters of the correspondence of those French citizens who had emigrated for political reasons; others instigated the emigration of young peasants harassed by the fractious priesthood. But there were also among them a number of patriots who were lavish in their gifts to the volunteers, and who to aid in similar contributions deprived themselves of their jewels, and even offered to the fatherland the candelabra of their synagogues. Soon they were treated with as much disfavor by the Radicals, who had come into power, as previously by the Liberals. When the Legislative Assembly called for 300,000 men, certain of the communes, such for instance as that of Wintzenheim, supplied the greater part of its quota from among the Jewish minority. It may be mentioned that while many of the numerous volunteers furnished by the Jews found means to evade military service, several rose to the rank of officer and took part in the battles of the Upper Rhine during the wars of the Republic.

In other places, as at Voegtlinshoffen, the Christians again sacked the dwellings and synagogues of the Jews (April, 1792). In February, 1793, a representative, named Couturier, who had been sent into the Lower Rhine district to investigate conditions there, declared in his report that he suspected most of the Jews of being "the agents of the English"; and in June, 1793, other representatives informed the Assembly that "the Jewish faith was abhorred in Alsace," because its votaries practised only usury and refused to work.

The Jacobin Club.

The Jacobin Club of Strasburg, successor of the "Society of the Friends of the Constitution" that had defended the Jews so zealously some years before, demanded on Oct. 17, 1793, the expulsion of all the Jews from the city, and on Nov. 19, Representative Baudot seriously proposed to devote himself to their regeneration by means of the guillotine. When the new revolutionary tribunal of the Lower Rhine began its circuit in the department (November, 1793), a number of Jews were guillotined; while others were sentenced to transportation to Madagascar for stock-jobbing, or for violations of the law regulating the rates of interest. On Nov. 22 the Directory Council of the district of Strasburg decreed in an arbitrary manner the abolition of the rite of circumcision and of permission to wear a beard; and it ordered the public burning of all books written in the Hebrew language. On Dec. 1 a commissioner of the court, named Martin, ordered the arrest of all rabbis, cantors, and synagogue officials of the district of Bari. When the Reign of Terror spread to Alsace there was scarcely a Jew of any means who was not mulcted in heavy fines, and imprisoned (May, 1794) with other suspects, under the pretext of being guilty of stock-jobbing, selfishness, or fanaticism (R. Reuss, "Seligmann Alexander, ou les Tribulations d'un Israélite Strasbourgeois pendant la Terreur").

Reign of Terror.

In June, 1794, the Jacobin municipality of Saverne ordered, under very heavy penalty, the destruction of all the Jewish gravestones in the city, declaring them to be "manifestations of fanaticism." Meanwhile, although the Jews were denounced by the national agents as parasites, only one Jew suffered death as a victim of the Reign of Terror in the department of the Lower Rhine, in 1794. So far as can be ascertained, none suffered execution in the province of the Upper Rhine. But persecution continued till the fall of Robespierre, and on July 22, 1794, a decree of the people's representatives, Hentz and Goujon, ordered the arrest of all the priests, rabbis, and cantors in the districts of Schlettstadt and Altkirch, and their imprisonment in the citadel of Besançon, where they were detained till August.

The lot of the Jews was not altered immediately after the downfall of Robespierre. Public opinion was still hostile to them in Alsace, and in November, 1794, the Constitutional Committee of the Convention had to order the authorities of Strasburg to protect their Jewish citizens, against whom the keen business competition that existed in the city had been charged, and who had greatly increased in number during the war. It is stated that there were at one time as many as 8,000 Jews in Strasburg, the total population being 45,000.

When the rural districts had quieted down, the Jews gradually dispersed, but did not largely apply themselves to agriculture. Those who remained in the cities, when not occupied in money-lending, were engaged in some sort of brokerage. According to the report of Laumond, prefect of the Lower Rhine for the year X., there were at that time, in this department alone, 587 pedlers. In the meantime the government strove to get the Jews to take up the more regular and the more productive occupations, but without marked success. The secretary general of the administration of the Lower Rhine, named Bottin, in his annual report for 1799, refers in detail to Hirtzel Bloch, a Jew of Diebolsheim, as an example worthy of imitation, of one who had applied himself with energy and success to agricultural work.

Under the Empire.

In the first years of the Empire, the general situation was not materially changed. Considerable fortunes had been accumulated by Jews who had speculated in assignats; others applied themselves to banking and to wholesale trading. The intellectual development of a minority among them attained to the same level as that of the general population. Adepts in the liberal arts appeared with the new generation that had been emancipated by the Revolution; and public offices were no longer denied to worthy Jews. Napoleon determined to hasten the development of this new element. To this end he sought to condemn in an official manner, and by an authority that he deemed more powerful than the civil law, all regrettable practises of the Jewish race. The first step toward this was his decree of May 30, 1806, summoning a convention of the Jewish notables, among whom were many Alsatians, such as Rabbi David Sintzheim, who took an important part in the discussions. At the instance of Napoleon this convention, presided over by M. Molé, councilor of state, discussed and approved a series of propositions in practical morals, which were to combine the law of Moses with the Code Napoleon. Action on these propositions was taken later by a second assembly of a more ecclesiastical character, designated as the Great Sanhedrin of France, which was convened in February, 1807, by order of the emperor. The Jewish religion was then officially established in Alsace. It was to be governed by two consistories, one at Strasburg and the other at Colmar; and a synagogue, built at Strasburg in 1809, took the place of the private houses of worship that had existed up to that time.

The Great Sanhedrin.

General Progress.

From this period the history of the Jews of Alsace is merged in that of the Jews of France. The antagonism of a large part of the rural population still manifested itself from time to time, and almost in an official manner, either in orders of the Councils General of the departments of the Upper and Lower Rhine or in certain decrees of the royal tribunal of Colmar; but in the Chamber of Deputies, members spoke no more against them; and for the first time, thanks to the restricted suffrage under Louis Philippe, a Jew, Colonel Cerf-Beer, was elected to represent one of the electoral districts of the Lower Rhine. The progress of public instruction, the diffusion of liberal ideas, and the efforts of the Jews themselves—who established an industrial school at Mülhausen and a school of arts and trades at Strasburg—gradually improved the conditions of the various Jewish communities of the country, especially in the higher spheres of provincial society. A speech delivered by Crémieux at Saverne in 1844 led to the abolition of the oath, *more Judaico*, required until then by the courts of Alsace. Alsatian Jews in larger numbers took part in the municipal and departmental councils of the localities in which they dwelt; they became members of the faculties of the colleges and lyceums; and were appointed to chairs in the Academy of Strasburg. They distinguished themselves at the bar, in the world of art and letters, and in medicine. At certain epochs of great political commotion more or less violent awakenings of the former antipathies toward the Jews took place. To this may be attributed the disturbances which occurred in February, 1848, at Altkirch, and in some other localities of the department of the Upper Rhine as well as at Brumath and at Marmoutier in the Lower Rhine—disturbances that had to be suppressed by troops. It was from the same cause that in January, 1852, after the *coup d'état*, trouble arose at Roestlach, in the canton of Ferrette. Again, at the time of the war in Italy in 1859, anti-Jewish manifestations occurred at Rixheim and at Ottrott. Other instances of a similar nature, and of comparatively modern date, could be named with little difficulty. Nevertheless one can not deny the great progress that has been made by the Jews throughout Alsace in the course of the nineteenth century, nor the gradual disappearance of the religious and social antipathy in which the Jews at one time were held. The prevalence of juster notions is probably due to the fact that the fear, entertained during the Revolution, that in a brief period of time the Jewish population, by reason of its rapid natural increase, would gain the upper hand over the Christian population, has long since been dis-

Statistics.

pelled by fact. Just the reverse has taken place. In 1790, out of a population of about 600,000 in Alsace, there were from 20,000 to 23,000 Jews —more than one-thirtieth of the total. In 1871, more than eighty years later, the Jews numbered 30,000 in a total population of 1,200,000, or about one-fortieth of the whole. Moreover, through the removal of the Jews into the towns, the rural districts were relieved of a large part of the population, that could not live by other means than usury: such localities lost one-half of their Jewish inhabitants. Bergheim is an example of this. In 1784 this district had 327 Jews; in 1890 it had only 129. The population of Darmenach decreased from 340 to 232, and that of Hegenheim from 409 to 230.

The annexation of Alsace by Germany in 1871 led to the migration of a large number of Jews from the region to France (where anti-Semitism was then entirely unknown), to Switzerland, and even to America. In spite of the immigration of the German Jews in considerable numbers, the whole of Alsace-Lorraine, as late as 1890, contained but 34,615 Jews in a population of 1,560,000, or about one forty-fourth of the whole. Of this number Lower Alsace contained 17,810, Upper Alsace 9,760, and Lorraine only 7,075. The district of the city of Strasburg contained 4,023 Jews, that of Mülhausen 3,642, and that of Colmar 2,859, while the country district about Strasburg contained 2,606, and Hagenau 2,479; but there are several districts of the Upper Rhine that contain no more than 500 to 600 Jews each, and the larger number of those of Lorraine have only 600 or 700 Jews. In 1900 in Strasburg, of the total population of 136,000, the Jews numbered about 4,000.

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R. R.

AL-SAMERI: The man who made the golden calf in the wilderness. See Sameri.

ALSARI, JACOB: Teacher of Hebrew and grammarian, who for eighteen years lectured in Hebrew in Zerkowo, Prussian Poland, near the Russian frontier. His son Joseph, born in Zerkowo in 1805, claims to have translated the family name into German, and acquired a reputation as Julius Fürst. Jacob Alsari wrote "Dore Ma'alah" on Angelology and on accents. He was also the author of a religious poem and notes to the Targumim. None of these works has been published. The name is said to be originally Arabic.

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P. Wi.

ALSARI, JOSEPH. See Fürst, Julius.

ALSHECH (Arab. "the Elder"?), **MOSES:** Rabbi in Safed, Palestine, in the second half of the sixteenth century, and son of Ḥayyim Alshech. He was a disciple of R. Joseph Caro, author of the "Shulḥan 'Aruk"; and his own disciples included the cabalist R. Ḥayyim Vidal. Although Alshech belonged to the circle of the cabalists who lived at Safed, his works very rarely betray any traces of the Cabala. He is celebrated as a teacher, preacher, and casuist.

Little is known of his life. In his works he avoids mention of himself, telling only of his course of study; thus in the preface to his commentary on the Pentateuch he says:

> "I never aimed at things too high or beyond me. From my earliest days the study of the Talmud was my chief occupation, and I assiduously attended the yeshibah [college] where I made myself familiar with the discussions of Abaye and Raba. The night I devoted to research and the day to Halakah. In the morning I read the Talmud and in the afternoon the Poseḳim (casuists). Only on Fridays could I find time for the reading of Scripture and Midrash in preparation for my lectures on the Sidra of the week and similar topics, which I delivered every Sabbath before large audiences, eager to listen to my instruction."

His Lectures.

These lectures were afterward published as "Commentaries" (perushim) on the books of the Holy Scriptures, and Alshech gives a remarkable reason for their publication. He says: "Many of those who had listened to my lectures repeated them partly or wholly in their own names. These offenses will be prevented by the publication of my own work." These lectures, though somewhat lengthy for our taste, were not tedious to his audience. The author repeatedly declares that in their printed form (as "Commentaries") he greatly curtailed them by omitting everything which was not absolutely necessary, or which he had already mentioned in another place.

Like Abravanel and some other commentators, Alshech headed each section of his comments with a number of questions which he anticipated on the part of the reader; he then proceeded to give a summary of his view, and concluded with answering all the questions seriatim. His Commentaries abound in references to Talmud, Midrash, and Zohar, but contain scanty references to other commentaries, such as the works of Abravanel, R. Levi b. Gerson, or Maimonides. His explanations are all of a homiletical character; his sole object being to find in each sentence or in each word of the Scriptures a moral lesson, a support for trust in God, encouragement to patient endurance, and a proof of the vanity of all earthly goods as compared with the everlasting bliss to be acquired in the future life. He frequently and earnestly appeals to his brethren, exhorting them to repent, and to abandon, or at least restrict, the pursuit of all worldly pleasures, and thus accelerate the approach of the Messianic era. Alshech possessed an easy and fluent style; his expositions are mostly of an allegorical character, but very rarely approach mysticism. In his commentary on the Song of Solomon, he calls *peshaṭ* (literal explanation) and *sod* (mystical interpretation) the two opposite extremes, while he declares his own method of introducing allegorical exposition to be the safe mean between these extremes.

Alshech wrote the following commentaries, most of which have appeared in several editions:

1. "Torat Mosheh" (Commentary on the Pentateuch), first ed. Belvedere near Constantinople, about 1593. Complete, with Indexes, Venice, 1601.
2. An abstract of this commentary was prepared by Jos. b. Aryeh Loeb, and has appeared in various forms (Ḳiẓẓur Alshech 'al ha-Torah), Amsterdam, 1748.
3. "Marot ha-Ẓobeot" (Collected Visions), on the prophets and their prophecies, Venice, 1803-7.
4. Extracts from this commentary are included in "Minḥah Ḳeṭannah," a commentary on the earlier prophets; published in the Biblia Rabbinica (Ḳohelet Mosheh), Amsterdam, 1724.
5. "Romemot El" (Praises of God), on the book of Psalms, Venice, 1605.
6. "Rab Peninim" (Multitude of Pearls), on Proverbs, Venice, 1601.
7. "Helḳat Meḥoḳeḳ" (The Lawgiver's Portion), on Job, Venice, 1603.
8. "Shoshanat ha-'Amaḳim" (Lily of the Valleys), on the Song of Solomon. This commentary was the first to appear in print, and was edited by Alshech himself in 1591. According to this commentary, the Song is an allegory, and represents a dialogue between God and exiled Israel on the latter's mission.
9. "'Ene Mosheh" (Eyes of Moses), on Ruth. Alshech says of the book of Ruth, "Surely from it we might take a lesson how to serve God"; and illustrates this statement throughout his commentary, Venice, 1601.
10. "Debarim Niḥumim" (Comforting Words), on the "Lamentations of Jeremiah." The title is not merely a euphemism for Lamentations; the author repeatedly attempts to show that there is no cause for despair, God being with Israel, and though the Temple is destroyed the Shekinah has not departed from the Western Wall, Venice, 1601.
11. "Debarim Ṭobim" (Good Words), on Ecclesiastes. Alshech calls Ecclesiastes, on account of its deep thoughts, "Waters without end" (oceans). He endeavors in the commentary to illustrate, as the central idea of the book, the dictum, "All is vain, except the fear of the Lord, which is the essential condition of man's real existence," Venice, 1601.
12. "Massat Mosheh" (Moses' Gift), on the book of Esther, presented by the author to his brethren as a Purim gift, Venice, 1601.
13. The commentaries of Alshech on these last-named five books ("megillot" or rolls) appeared in an abridged form, edited by Eleazer b. Hananiah Tarnigrad, Amsterdam, 1697.
14. "Ḥabaẓelet ha-Sharon" (The Rose of Sharon), on the book of Daniel, Safed, 1563, and Venice, 1592.
15. A commentary on the "Hafṭarot" called "Liḳḳute Man" (Gatherings of Manna), was compiled chiefly from "Marot ha-Ẓobeot," by E. M. Markbreit, Amsterdam, 1704.
16. "Yarim Mosheh" is the title of a commentary on Abot, gathered from the works of Alshech by Joseph B. M. Schlenker, Fürth, 1764.
17. A commentary of Alshech on the Haggadah (Home Service for the two nights of Passover) appears in the edition of the Haggadah called "Bet Ḥorim" (House of Free Men). The commentary is full of interesting remarks and earnest exhortations (Metz, 1767). Even in the introduction the laws for Passover and the order for the evening are treated allegorically, and made the vehicle for religious meditation. It is, however, not likely that Alshech wrote these notes for the Haggadah. They were probably gathered from his works long after his death, as otherwise the Haggadah would have been published with his commentary much earlier.
18. "Responsa"; as casuist he was frequently consulted by other rabbis, and his decisions were collected in a volume of responsa (Venice, 1605; Berlin, 1766). His contemporaries frequently quote his opinions. During his lifetime Azariah de Rossi produced his "Meor 'Enayim" (Light for the Eyes), in which the author rejected some beliefs generally received as traditional; Alshech, at the request of his teacher, R. Joseph Caro, wrote a declaration against the "Meor 'Enayim" as being contrary and dangerous to the Jewish religion (Kerem Ḥemed, v. 141).
19. Alshech wrote also a poem, "Dirge on the Exile of Israel," in a very simple style in ten rimed verses. It has been introduced into various earlier morning rituals, such as "Ayelet ha-Shaḥar" (The Morning Dawn). It is also contained in the collection of prayers and hymns called "Sha'are Zion" (The Gates of Zion).

Bibliography: Azulai, *Shem ha-Gedolim*, s.v.; Steinschneider, *Cat. Bodl.* col. 1773–1777; De Rossi, *Dizionario Storico*, s.v.; on the name Alshech see Steinschneider, in *Jew. Quart. Rev.* xi. 616.

M. F.

AL-TABBAN, LEVI B. JACOB IBN, with the Arabic surname **Abu l'Fihm:** Grammarian and poet, flourished at Saragossa in the beginning of the twelfth century. He was the friend and elder contemporary of Judah ha-Levi, who probably was governed more by affection than by critical judgment, when he styled Al-Tabban "King of Song." Al-Ḥarizi's opinion of his poetic talent was not so high, for, in his enumeration of contemporary poets, he refers to "Levi and Jacob [which, as it has been suggested, may be a corruption of Levi *ben* Jacob] ibn Tabban" as verse-makers who "thresh poetry like straw" (compare "Taḥkemoni," chap. iii.). He is also alluded to by Abraham ibn Ezra in the preface to "Moznayim." He was the author of a grammatical work in Arabic, called "Miftaḥ" (The Key), of which only the title has been preserved. Of his liturgic poems a number are extant in the festival liturgies of Tripoli, Avignon, and Algeria, and can usually be easily identified by his customary acrostic, לוי בן יעקב or אני לוי. The spirit of melancholy which pervades his penitential poem in the Tripoli prayer-book (p. 63*a*), "To you, O men, I call," as well as the dirge-like recital of abuse and misery which it contains, shows the poem to have been produced in an age of persecution and tyranny practised against the Jews. To such circumstances point also others of his literary products, which are marked by distress and gloom. No doubt the allusions in them all are to the devastation of the province of Saragossa carried on by the Christians under Alfonso VI., whose triumphant advance Yusuf ibn Tashfin was called from Africa to check.

Bibliography: Sachs, *Die Religiöse Poesie der Juden in Spanien*, p. 290; Blumenfeld, *Oẓar Neḥmad*, ii. 81 *et seq.*; Edelmann and Dukes, *Treasures of Oxford*, p. 23, London, 1850; Steinschneider, *Cat. Bodl.* col. 1616; *idem*, in *Jew. Quart. Rev.*, xi. 621, translates the name Al-Tabban as "straw-merchant"; Zunz, *Literaturgesch.* pp. 217 *et seq.*; Grätz, *Gesch. d. Juden*, 2d ed., vi. 120; Bacher, *Abraham ibn Esra als Grammatiker*, p. 187; Kokowzoff, *Kitâb-al Muwâzana*, p. 8, St. Petersburg, 1893; Steinschneider, *Jewish Literature* (1857); Berliner's *Magazin*, iv. 103; Michael, *Or ha-Ḥayyim*, No. 46; Fürst, *Bibl. Jud.* ii. 289, note to Sol. Franco.

H. G. E.

AL-TABIB, ABRAHAM: Spanish physician who lived in Castile in the first half of the fourteenth century. He was the contemporary of Abraham ibn Zarzal, the physician of Don Pedro the Cruel, king of Castile. He wrote a supercommentary to Abraham ibn Ezra's Pentateuch-commentary, in which he often opposes Solomon Franco and his supercommentary. Al-Tabib's work is still only in manuscript.

Bibliography: M. Friedländer, *Essays on the Writings of Abraham ibn Ezra*, 1877, pp. 223, 243, 245.

M. K.

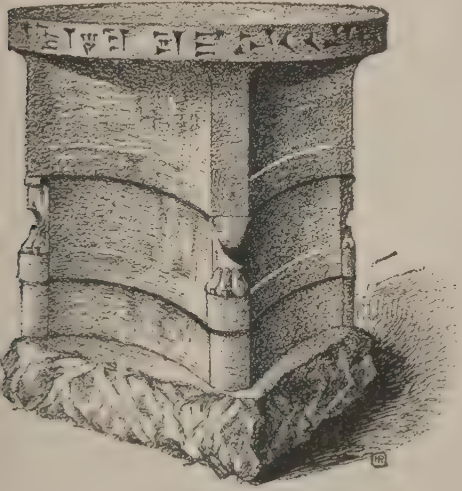
ALTAR (מזבח, *mizbeaḥ*, Aramaic מדבח. Ezra, vii. 17, "place of slaughter").—**Biblical Data:** In the book of Genesis it is often said that altars were erected (viii. 20, xii. 7, xiii. 8, xxvi. 25, xxxiii. 20, etc.). These altars were usually heaps of stones such as Laban and Jacob built to sacrifice upon (Gen. xxxi. 52 *et seq.*), for they are said to be "built" (בנה) in several instances (*e.g.*, viii. 20, xii. 7, etc.). Once (xxxiii. 20), the Altar is said to have been "erected" (נצב) and hence must have been a "pillar" (מצבה). Dillmann (*Com.* to Gen. xxxiii, 20), believes that here *mizbeaḥ* has been substituted for *maẓẓebah*. In the law of Ex. xx. 24 *et seq.*, the Altar which is preferred is an Altar of earth. Probably it is this kind of Altar which is referred to in Gen. xxxv. 1, 3, which was said to be made (עשה). The same law permits stone altars (Ex. xx. 25), but provides that they shall be made of unhewn stone and prohibits (v. 26) that they be ascended by steps. According to this law also altars may be built (or earthen altars made, עשה) wherever there is a theophany. Those referred to in Genesis mention as a rule no special theophany, though the pillar at Bethel (Gen. xxviii. 18–22), which was closely allied to an Altar, was erected in consequence of such a theophany; and hence all were thought probably to be so built.

The Altar for the tabernacle (Ex. xxvii.) was made of acacia wood overlaid with bronze. It was five cubits square and three cubits high. It had a grating or network below (v. 4) and a ledge (v. 5), intended perhaps for the priests to stand upon. It had horns at the corners and also four brazen rings in which to insert poles for carrying it. The utensils for it are also described—pans for clearing away ashes, shovels, basins or saucers for catching blood, flesh-hooks and fire-pans for removing coals. According to Lev. vi. 12, fire was to burn on it perpetually.

Altar in Tabernacle.

An Altar of incense, also for the tabernacle, is described in Ex. xxx. It, too, was to be made of acacia wood and overlaid with gold. It was to be square, a cubit each way, and two and a half cubits high. There was a molding (זר) around it, and four rings at the corners for the insertion of poles for transportation—all overlaid with gold. The tabernacle was also provided with a table for showbread, made of acacia wood, with a crown or molding of gold around it (Ex. xxv. 23 *et seq.*, xxxvii. 10 *et seq.*, Lev. xxiv. 6, Num. iv. 7). In Deut. xii. the liberty of building altars in more than one place is withdrawn, but the form of the Altar which is favored is not specified.

In the period covered by the books of Judges and Samuel sacrifice was offered in many places as in the book of Genesis; especially where a theophany occurred (Judges, vi. 11 *et seq.*, xiii. 3 *et seq.*; II Sam. xxiv. 16 *et seq.*). These sacrifices were in the first instance offered on the natural rock (Judges, vi. 20, xiii. 19). A rock might do also when in stress for want of a better Altar (I Sam. xiv. 33, 34). Altars were afterward built on such spots (Judges, vi. 26; I Sam. xiv. 35; II Sam. xxiv. 18 *et seq.*). The altars of the period were probably for the most part made of stone (see I Kings, xviii. 31, 32) and also had horns (I Kings, i. 50, 51).



Assyrian Altar

(Now in the Louvre.)

Altar in Solomon's Temple.

The principal Altar in Solomon's Temple appears to have been of bronze (I Kings, viii. 64; II Kings, xvi. 14; II Chron. iv. 1 *et seq.*). If we may trust the chronicler it was of immense size—twenty cubits square and ten high (II Chron. iv. 1). If these dimensions are not exaggerated (Benzinger, "Archäologie," p. 388, accepts them), an ascent of steps must have been necessary for this structure. It was made, like all the furniture of Solomon's Temple, by workmen sent from Phenicia, and doubtless represented an innovation. The Temple seems also to have contained an Altar or table of showbread (I Kings, vi. 20 *et seq.*, vii. 48 *et seq.*), as did an earlier temple (I Sam. xxi. 6, 7), and the tabernacle. Ahaz modified the arrangements (II Kings xvi. 10 *et seq.*). While at Damascus he saw an Altar that pleased him, and he sent the pattern of it to Urijah, the priest, commanding that one like it be made for the Temple —a command which was carried out. It is inferred that this Altar was of stone since it was built (v. 11), and since the chief Altar of the temple was ever after of stone. Upon this Altar the daily sacrifices were offered thereafter, while the bronze Altar was reserved for the king. This stone Altar is called "the great Altar" (II Kings, xvi. 15). At the time of Josiah all the altars in the land but this were abolished, and the Temple became the sole place of sacrifice (II Kings, xxiii.), so that the history of the Altar is merged in that of the Temple.

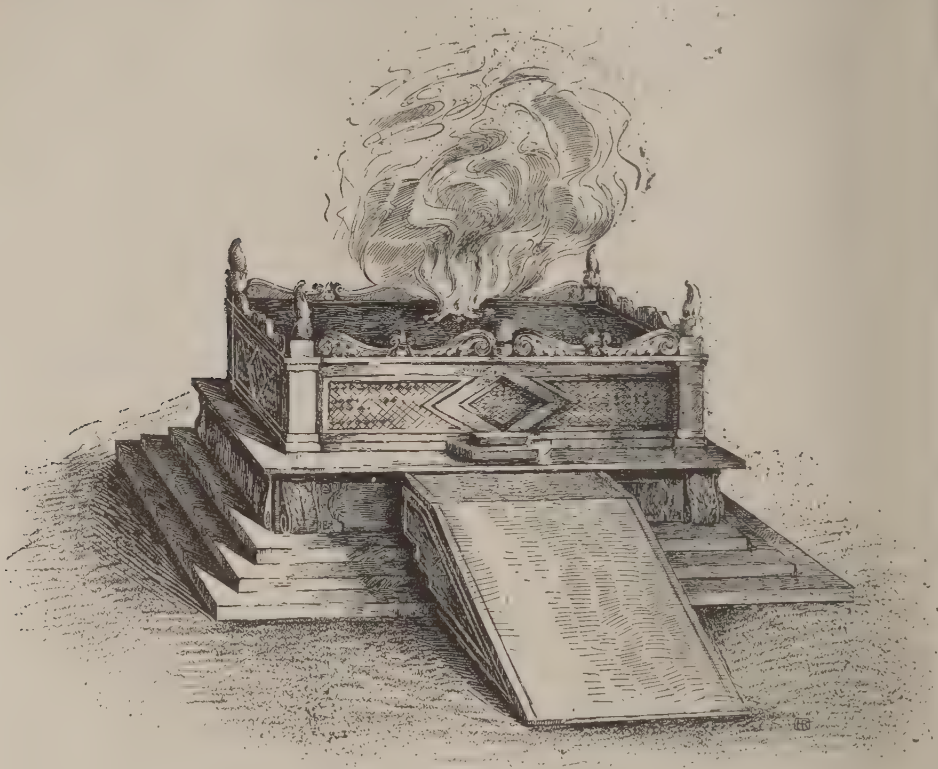
Persian Portable Fire-Altar.

(From Justi, "Gesch. der Alten Perser.")

In Ezekiel's ideal Temple the Altar of burnt offering was to be built as follows: a base eighteen cubits square and a cubit high to be surmounted by a platform sixteen cubits square and two high; on this another platform fourteen cubits square and four high

Ezekiel.

arose. Above this was the Altar hearth (אריאל), twelve cubits square and four high. This at each corner was surmounted by a horn a cubit in height (see Toy's "Ezekiel," S. B. O. T. p. 191). In the opinion of many scholars this description holds good for the Temple of Jerusalem, in which probably Ezekiel had served; perhaps therefore it was such an Altar as this which Ahaz saw at Damascus. Ezekiel is also in like manner a witness to the presence of the table-altar of showbread in the Temple (Ezek. xli. 22).



Bronze Altar of the Temple, Restored.

(After Calmet.)

Postexilic Days.

In the postexilic temple the principal Altar was of stone (Hag. ii. 15, I Macc. iv. 44 *et seq.*), while the table of showbread or "golden" Altar and Altar of incense also found places (I Macc. i. 21, iv. 49 *et seq.*; Josephus, "Ant." xii. 5, § 4; "Contra Ap." i. 22). When these implements were defiled by the heathen sacrifice of Antiochus Epiphanes they were replaced by new ones (I Macc. iv. 44 *et seq.*, 49 *et seq.*).

All these formed a part of Herod's temple. The main Altar was of stone, and according to Josephus ("B. J." v. 5, § 6), fifty cubits square and fifteen high, though the dimensions are differently given in the Mishnah (Middot, iii. 1). It was approached by a gradual ascent. G. A. B.

——**In Rabbinical Literature:** "The Altar is the means of establishing peace between the people of Israel and their Father in heaven; therefore, iron, which is used as an instrument of murder, should not be swung over it. What a guaranty for those that endeavor to establish peace between man and man, and between nations and nations, that no evil shall befall them!" said Johanan ben Zakkai (Mek., Yithro, 11; Tosef., B. Ḳ. vii. 6). And in the same spirit he said: "If the altar of the Lord must be built of whole stones (according to Deut. xxvii. 6), all the more should the men that perform the peaceful work of divine instruction be whole-souled and peaceful" (*ib.* 7). In a similar strain: "If the very stones of the altar are to be treated with respect and with decorum, how much more living man!" (Mek. *l.c.*, end).

Metaphorical Meaning of Name.

The Hebrew name for Altar (מזבח) is explained as signifying, "It wipes away sin; it nourishes the higher man; it fosters love for God; and it atones for all guilt" (Ket. 10*b*): its four letters מחילה, זכות, ברכה, חיים (initials of *meḥilah, zekut, berakah, ḥayyim*), point to Forgiveness, Justification, Blessing, and Life (Tan., Terumah, 10). It was considered a miracle and a proof of the manifestation of the Shekinah that the continual fire upon the Altar did not destroy the copper with which the stones were overlaid (Lev. R. vii.; Tan., Terumah, 11).

The Altar was made a special object of veneration on the seventh day of the festival of Tabernacles, when the people made a circuit around it seven times, and addressed it on departing: "To thee belongeth beauty, O Altar! To Him, the Lord, and to thee, O Altar!" (Suk. iv. 5). The belief was that the Altar on Mount Moriah was the same that Noah built, and that Adam had already brought his first sacrifice to this identical spot (R. Ishmael, in Pirḳe R. El. xxxi.; Targ. Yer. Gen. viii. 20; xxii. 9). For "upon sacrificial worship rests the world" (Ab. i. 2; Ab. R. N. (*A*) iv.; (*B*) v.; Yer., Ta'anit, iv. 68*a*; Bab., Ta'anit, 27*b*; Meg. 31*b*).

Still this regard for the Altar was not universal among the Jews. Aversion to it was manifested not so much by the Ḥasidim (Essenes), whose opposition was directed rather against the illegally appointed high priests than against sacrifices in general, as by the priests themselves, among whom the cry was raised by Miriam, the daughter of Bilgah (who became an apostate in the time of the Syrian invasion of the Temple): "O thou wolf who swallowest all the wealth of Israel, and yet failest to give relief in time of need!" (Suk. 56*b*; Yer., Suk. end; Tosef., Suk. iv. 28). But this very expression "wolf," applied to the Altar, came into later popular use without any allusion to its voraciousness (Gen. R. xcix.; Targ. and Jerome on Gen. xlix. 27).

Altars in the Temple.

Of the two Altars in the Temple, the golden one for the incense is said to symbolize the devotion of the soul, whose nourishment is of a finer nature; the bronze Altar for animal sacrifice, that of the body, which is fed on flesh (Midr. Tadsheh xi.).

When the destruction of the Temple with its Altar filled the people with alarm as they thought of their unatoned sins, Johanan ben Zakkai comforted them saying: "You have another means of atonement as powerful as the altar, and that is the work of charity, for it is said: 'I desired mercy and not sacrifice'" (Hosea, vi. 6); and he referred to Daniel x. 11, "the man of desirable virtues" (*ish ḥamudot*, translated also by the Codex Sis. Eleeinos, "the merciful one"), who served God by almsgiving and prayer (Ab. R. N. (*A*) iv. after Dan. x. 11). The Altar being called, also, the "table before the Lord" (Ezek. xli. 22; Mal. i. 7, 12), the Altar of incense placed before the ark of the covenant is said to be only the symbol of the study of the Law by the wise, while the Altar of sacrifice represents the charity offered by the rich, who spread their bounties for the poor on the table in front of their houses (Targ. Yer., Ex. xl. 5, 6; compare Ab. iii. 3; Men. 110*a*; Ber. 55*a*; Ḥag. 27*a*; Yoma 71*a*). Paul applied the same idea of the Altar as the table of the Lord to the Communion meal (I Cor. x. 18–21). And while among the rabbis indigent and non-resident students of the Law were the chief ones chosen as partakers of the meal in order to render it a "table of the Lord" (see Ber. 10*b*), according to the Apostolic Constitutions (ii. 26, iv. 3), widows and orphans were called "the altars of the Lord," the widows representing the Altar of burnt-offering, and the virgins the Altar of incense. Even the law concerning the exclusion of impure gifts from the Altar of God (Deut. xxiii. 19) was applied to the Church charity. In striking contrast to the Church view of the superior merit of virginity, Tan. (Wayishlaḥ, 6) says: "The pious wife, remaining modestly within her domestic circle, is like the altar, in that she is an atoning power for her household."

But the Altar was also taken as symbolic of the sacrifice of one's life in the cause of God. The celebrated mother who saw her seven sons die a martyr's death (according to the Talmudic legend, in Hadrian's time, and not in that of Antiochus Epiphanes), cried out: "O my sons, go forth and tell Abraham your ancestor (supposed to sit at the Gate of Gan Eden): 'Thou didst build one altar whereon to offer thy son as sacrifice: I have built seven altars!'" (Giṭ. 57*b*). In IV Macc. vi. 29, xvii. 22, we also read that the blood of these saintly martyrs (the seven sons) was an atonement for Israel's sins; an idea often repeated in the Talmud (M. Ḳ. 28*a*). The death of the righteous has the same atoning power as the Red Heifer. On this idea rests Paul's doctrine of the atoning power of Jesus' death (Rom. iii. 25, and elsewhere) and the identification of Jesus with the Altar in Heb. xiii. 10.

Its Archetype in Heaven.

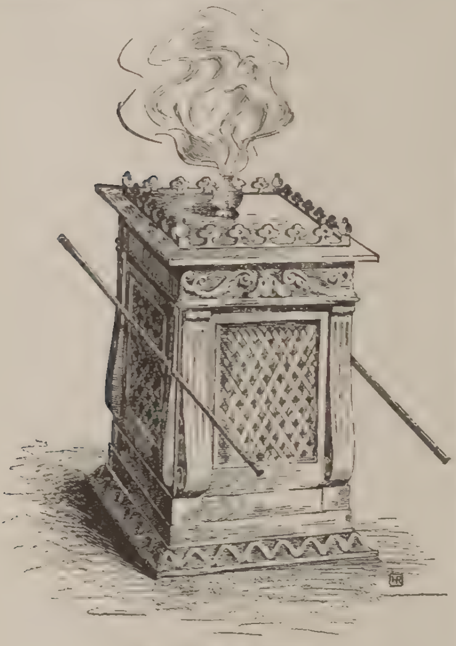
The Altar with its sacrifices on earth has, according to the ancient Gnostic view, its archetype in heaven; Michael, the archangel, as high priest offering (the souls of the saints) upon that Altar (Ḥag. 12*b*, Zeb. 62*a*, Men. 110*a*; Seder Gan Eden, and Midr. 'Aseret ha-Dibberot in Jellinek's "B. H." iii. 137). The same heavenly Altar is referred to constantly in the Church liturgy. Under this heavenly Altar the saints rest after death (Ab. R. N. (*A*) xxvi. and xii.). Similarly the souls of those slain for the word of God are said in Rev. vi. 9, viii. 9, to rest under the heavenly Altar. K.

——Critical View on Forms and Origin: A glance at the above material makes it clear that in form the simplest Altar was a natural rock or stone. A stone with a large flat top, in which were natural depressions for receiving the blood and natural channels to act as conduits for it, was usually selected. Several such have been identified (see "Biblical World," ix. 229 *et seq.*). The first advance toward complexity was the substitution of a heap of earth or of stones for the simple rock. This heap was sometimes surrounded by a trench (I Kings, xviii. 32), evidently for the purpose of carrying off water and blood, as was the case with the ghabghab in the sanctuary at Mecca (Wellhausen, "Reste des Arabischen Heidenthums," p. 105). A great departure from this is found in the Altar of Solomon's Temple and the Altar of the Tabernacle. The former was of bronze and of Phenician workmanship. Its form is in doubt. The Chronicler (II Chron. iv. 1) makes it an enormous square ten cubits in height, but there is no mention of it among the utensils of the Temple in I Kings, vii. It is mentioned in I Kings, viii. 64 (a late insertion, see Kittel in Nowack's "Hand-Kommentar"). Wellhausen ("Proleg," 5th ed., p. 45), and Stade ("Gesch." i. 333) hold that it was omitted by a late redactor, who thought that the bronze Altar of the Tabernacle must have been moved into the Temple by Solomon. Robertson Smith ("Religion of the Semites," 2d ed., p. 487) objects that no separate bronze Altar is mentioned as having been carried away by Nebuchadnezzar (II Kings, xxv.), and seeks to show that the pillars Jachin and Boaz had *ariels* or fire-pans in them, in which fire was kept burning by fat of the sacrifice. Thus they became huge candlesticks or cressets (compare also Toy, "Ezekiel," in Haupt's "S. B. O. T." p. 186, who accepts this view). If this be so, the two *ariels* of Moab which Benaiah smote (II Sam. xxiii. 20, *Heb.*) were similar pillars before a shrine (compare "C. I. S." i. 281, for a cippus on which pillars or posts before a shrine are figured). We learn from the inscription of Mesha (lines 11, 12, 17 *et seq.*), that an *ariel* was a structure which could be carried off. Most scholars, however, hold that the Altar of

Forms of Altar.

Solomon was a real bronze Altar (compare Benzinger, "Arch.," p. 388; Nowack, "Arch." ii. 41, and Stade, "Gesch." i. 333), and that Wellhausen's explanation of its excision from I Kings, vii. is correct. In favor of this rather than the view of Smith is the fact that according to Ezekiel (xliii. 16), an *ariel* was part of a very different structure. Probably the reason that it was not carried away by Nebuchadnezzar is that in times of stress it had been previously disposed of (compare II Kings, xvi. 17, 18). A large channel in the Temple rock at Jerusalem is thought by some to mark the site of the Temple Altar, and to have acted as a conduit for the blood from the Altar (see Nowack's "Hebräische Archäologie," ii. 41).

That the form of the Altar of the Tabernacle differed still further from the primitive type than that in the Temple is evident from what has been said already of its form. The form of Altar introduced by Ahaz is probably given in Ezekiel's description (xliii. 13 *et seq.*), already noted. The later altars in the Temple were evidently built on this general plan, though they differed in detail and in size.


Altar of Incense, Restored.
(After Calmet.)

Origin and Development.

Among the early Semites deities were identified with natural rocks or trees, and when an offering was presented to them it was placed upon the rock or suspended from the tree (see W. Robertson Smith, *l.c.*, pp. 185, 209 *et seq.*, and Doughty, "Arabia Deserta," ii. 515). This custom of sacrifice prevails in all essential features in parts of Arabia to the present time (Doughty, *op. cit.* i. 449 *et seq.*). Natural rocks, in which were channels and depressions for conducting and receiving the blood, served as Altars in Israel, at least in places, till the period of the Judges (compare Judges, vi. 21 *et seq.*; xiii. 19 *et seq.*; "Biblical World," ix. 328 *et seq.*). A great advance was made over the religious thought of this early period when it was considered possible to persuade the god to come and reside in an object selected by the worshiper. Such objects among the Semites were usually stones, and were called by the Arabs *anṣâb* (sing. *nuṣb*), and the Hebrews *maẓẓebot* (sing. *maẓẓebah*). They served not only as a residence of the deity (a *beth-El*, Gen. xxviii. 17), but also as an Altar. Oil was poured on the Altar (Gen. xxviii. 18), and the fat of sacrifices was smeared on it to bring it as closely as possible into contact with the deity (see ANOINTING and MAẒẒEBAH, also W. Robertson Smith, *l.c.* pp. 204 *et seq.*, and Wellhausen, "Reste des Arabischen Heidenthums," 2d ed., pp. 101 *et seq.*). The conception of sacrifice at this time was, as Smith has shown, commensal (see SACRIFICE), and the god was able to dispose of his portion if thus brought into physical contact with it.

Fire-Altars.

The transition to fire-altars came, first, from the custom of cooking the meal, and, secondly, from a more elevated conception of the deity which made men believe that the god inhaled the smoke of the burning offering and so took his part in that way. This necessitated the addition of a fire-hearth to the maẓẓebah. This transitional form has actually been found in Abyssinia in monoliths with fire-hearths attached (see Theodor Bent's "Sacred City of the Ethiopians," pp. 180 *et seq.*). Where sacrifice was offered on a natural rock, it could easily be burned there. After a heap of stones had been substituted for a natural rock the addition of a fire-hearth as in the Altar of Ezekiel would be necessary. Naturally it was placed at the top of the structure in imitation of the natural rock, and not at the side as in case of those which grew out of the maẓẓebot.

Bronze and Stone Altars.

Solomon's bronze Altar was an innovation of civilization and gave way later, through the revival of an earlier form, to the stone Altar.

The Altar of acacia wood overlaid with bronze is mentioned only by the Priestly writer and those dependent upon him. It would not have endured a sacrificial fire, and it is the opinion of modern scholars that it never had actual existence.

The Altar of incense belongs to the secondary elements or additions to the Priestly writer, and its existence before the time of Ezekiel is even more problematical.

The table or Altar of showbread is a survival in a different way of the commensal idea of sacrifice. The story of Bel and the Dragon in the Greek book of Daniel shows that the idea that the god actually consumed the food lay at the bottom of this part of the ritual. With advancing civilization the table increased in splendor till it was called the golden Altar.

Horns of Altar.

The origin of the horns of the various kinds of altars is shrouded in obscurity. Stade ("Gesch." i. 465) suggests that they arose in an attempt to carve the Altar into the form of an ox, while Robertson Smith held ("Religion of the Semites" 2d ed., p. 436), that they were substituted for the horns of real victims which had at an earlier time been hung on the Altar. At all events they were regarded as a most sacred portion of the Altar (I Kings, i. 51; ii. 28, and Lev. viii. 15; ix. 9; xvi. 18).

BIBLIOGRAPHY: Smith, *Religion of the Semites*, 1894; Stade, *Gesch. Israels*, 1881-88, and in his *Zeit.* iii. 129 *et seq.*; Wellhausen, *Reste des Arabischen Heidenthums*, 2d ed., 1897; Kittel's *Königs-Bücher* and Kraetzschmar's *Ezekiel*, both in Nowack's *Hand-Kommentar*; Benzinger's *Könige* and Bertholet's *Hesekiel*, both in Marti's *Kurzer Hand-Kommentar*; Toy's *Ezekiel*, in Haupt's *S. B. O. T.*; Nowack, *Lehrbuch*

Hebräischer Archäologie, 1894; Benzinger's *Hebr. Arch.*, 1894; Greene, *Hebrew Rock Altars* in *Biblical World*, ix. 329 *et seq.*

G. A. B.

ALTAR, JONAS (JONATHAN HA-LEVI): Bohemian rabbi; born 1755; died March 25,1855, in Goltsch-Jenikau. He represented the strictest orthodoxy as evidenced by his polemical pamphlet against Aaron Chorin, published in Prague in 1826, entitled, "Mefiboshet ben Yeonatan," in which he endeavors to prove the religious necessity of keeping the head covered during prayers. He wrote also a number of articles for the weekly "Zionswächter," edited by Enoch. K. T.

ALTAR, MEIR HA-LEVI: Son of preceding; born in Goltsch-Jenikau, Bohemia, 1803; died there in 1868. He translated into German the Yoẓerot or liturgical pieces for Sabbath reading, published by M. I. Landau, Prague, 1836. K. T.

ALTARAS: A family name variously spelled: טראס, טארע, טאראע and טרש. It is not certain whether this is the same name as that borne by the Spanish Karaite, Sidi ibn al-Taras (אלתראס), author of a work containing the opinions of Abu al-Faraj. Altaras is mentioned by Abraham ibn Daud ("Sefer ha-Ḳabbalah"; in Neubauer, "Mediæval Jew. Chron." i. 79) and by Joseph ben Ẓaddiḳ, in Neubauer, *ib.*, p. 93; see also Schreiner, "Jeschua' ben Jehudah," in "Program of the Berlin Lehranstalt für die Wissenschaft des Judenthums, 1900," p. 3).

Bibliography: Steinschneider, in *Jew. Quart. Rev.* xi. 118, 624.

G.

ALTARAS, DAVID BEN SOLOMON: An Italian rabbi and editor who flourished at Venice, 1675–1714. He wrote the short Hebrew grammar in the quarto Bible (Venice, 1675–78). He edited a daily prayer-book (Venice, 1696) and a vocalized edition of the Mishnah with short notes, Venice, 1756–60. His will is printed under the title ספר צוף דבש, Venice, 1714.

Bibliography: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 548; Van Straalen, *Cat.* p. 11.; Steinschneider, *Cat. Bodl.* Nos. 4787, 7969 (list of works edited by him); idem, *Bibliogr. Handbuch*, No. 35.

D.

ALTARAS, JACQUES ISAAC: French shipbuilder and philanthropist; born in Aleppo, Syria, in 1786, and died at Aix (Department of Bouches-du-Rhône, France), Jan. 30, 1873. He was the son of a rabbi in Palestine, and left Jerusalem in 1806 to engage in business in Marseilles as a ship-builder trading with the Levant, in which he was successful.

In the middle of the century a project was started to assist Russian Jews to emigrate to Algeria, then recently conquered by France. Altaras took up the idea with zeal, and armed with letters of introduction from Guizot and with promises of support from many influential Jews, he started for St. Petersburg, in 1846, intending to petition the czar to allow 40,000 Jewish families to emigrate from Russia to Algeria, but he was promptly informed by the minister of foreign affairs, Count Nesselrode, that he had laid the matter before the czar, and that his application could only be supported on condition of an advance payment of about sixty rubles in taxes and fines for each family, in conformity with the Russian laws, which do not allow the Russian subjects to leave the country for lifetime. Altaras considered these difficulties insurmountable, and thus the project was abandoned. Altaras was president of the Marseilles Consistory for thirty years, and a knight of the Legion of Honor, and helped with Marini to found a school for Jewish children at Marseilles.

Bibliography: *La Famille de Jacob*, xiv. 1873; *Bulletin de l'Alliance Israélite Universelle*, No. 23, 1898; Ginzburg, *Debir*, ii. *Letters* from Berlin and Leipsic of Wolf Rosenthal to his brother Leon Rosenthal, Nos. 59, 61-63; *Leḳeṭ Amarim*, collection of articles, supplement to *Ha-Meliẓ*, pp. 81, 83, St. Petersburg, 1889.

H. R.

ALTARAS, MOSES: An Italian rabbi of the sixteenth and seventeenth centuries; known as the author of a translation into Judæo-Spanish (but in Latin characters) of the Shulḥan 'Aruk under the title "Libro de Mantenimiento de la Alma," Salonica, 1568; Venice, 1609 and 1713. It was written for the use of the Maranos who could not read Hebrew. According to Steinschneider, Altaras was merely the patron of the work, which was actually written by a man named Meir, otherwise unknown.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1777; Kayserling, *Bibl. Esp.-Port. Jud.* p. 11.

D.

ALTARAS, SOLOMON: Venetian rabbi of the eighteenth century, probably the son of David Altaras, edited among other works a collection of prayers under the title לקט האומר (A Collection of Prayers and Hymns), Venice, 1718.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 270; Steinschneider, *Cat. Bodl.* col. 3029.

D.

ALT-BREISACH: Ancient fortified city in the grand duchy of Baden, Germany; the scene of Jewish persecution.

In the fourteenth century, when the black death devastated the world (1348–51), this city, like that of Mayence, was the scene of a fearful massacre of the Jews, who were falsely accused of poisoning the public wells and thus causing the pestilence.

The total population in 1900 was 3,000, of whom about 450 were Jews. The community maintains fifteen benevolent foundations, and two sick-benefit associations.

Bibliography: Salfeld, *Martyrologium d. Nürnberger Memorbuches*, p. 284, Berlin, 1898; Hecker, *Epidemics of the Middle Ages*, ed. Sydenham Society, *s.v.*

F. H. V.

ALTENKUNSTADT. See Burgkunstadt.

ALTENKUNSTADT, JACOB (KOPPEL) BEN ẒEBI (known also as **Koppel Ḥarif**): Rabbi at Verbo, Hungary; lived in the first half of the nineteenth century. He wrote "Ḥiddushe Yabeẓ" (novellæ) on the Talmudic treatise Ḥullin, Presburg, 1837, which, as the author states in his introduction, is an extract from a more exhaustive series of novellæ written by him on the whole Talmud.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1180; Walden, *Shem ha-Gedolim he-Ḥadash*, ii. 29.

I. Br.

ALT NEU SYNAGOGUE, PRAGUE. See Prague.

ALT-OFEN (Hungarian; Ó-Buda, אובין): Old Hungarian city, now incorporated in Budapest as the third district. The earlier history of the Jews in Alt-Ofen begins with the twelfth century and ends with 1541, when the Turks obtained possession of the city. Jews probably settled at Ofen at the time of the Crusades, when so many fled from Germany into Hungary. The first certain information about the Jews in Alt-Ofen is of the year 1217, when Isaac ben Moses of Vienna, the author of "Or Zaru'a," mentions that the Jews of Ofen (meaning Alt-Ofen) submitted the question to him, whether the warm springs there might be employed for ritual baths. In the last half of the fifteenth century, according to the testimony of Israel Isserlein (died 1470), of Wiener-Neustadt, there was a Jewish congregation at that place ("Pesuḳim u-Ketabim," 184).

Under Feudal Lords.

The modern period began with the final expulsion of the Turks from Buda in 1686, when a few Jews returned. From this time on the congregation rapidly increased, fostered by the broad administration of the baronial family of Zichy de Vásonykeö, who as lords of the domain of Alt-Ofen exercised their feudal rights over the Jewish community in a most liberal and kindly manner. Owing to this attitude, the number of Jews constantly increased. In 1727 only 22 families lived there; in 1735 these had increased to 43 families, numbering 138 individuals, who collectively paid annually 160 florins "protection money" to the Zichy family. Two years later, the community was able to purchase the site of their synagogue from their feudal lord and a large district for a cemetery; the seller, Countess Susannah Zichy, contracting "to defend the Jewish congregation in the possession of this land against every one, native or foreign." On their part the congregation was bound to bury no stranger in this cemetery without permission of the feudal lord, under penalty of 24 Rhenish florins for each stranger. The burial tax was 6 florins for every corpse brought from outside the community; and one pound of pepper for the interment of every one dying by accident. This cemetery was located in the middle of the town (in the present Kasernengasse), upon the ruins of an old Roman bath, and was used by the Alt-Ofen community—which, in course of time, reached nearly 4,000 souls—until 1888. It was likewise used by the community of Pest until the year 1795. From the year 1765 until the end of the century it was the only Jewish cemetery in the territory of the cities of Pest, Ofen, and Alt-Ofen. The Ofen community, which in 1735 had numbered 32 families or 156 persons, was entirely disbanded in 1765, and the remains of those interred in their cemetery were exhumed and reinterred in the Alt-Ofen burial-place.

Here reposes, among others, J. B. Oppenheim—the first rabbi of the community—who was buried in 1754; and the inscription upon his tombstone designates him as "a luminary of Judaism." He was followed in office by Nathan Günsburger of Belgrade, who was also buried in this cemetery, in 1781.

Under the Jurisdiction of the Crown.

During the official life of these first two rabbis, the progress of the community of Alt-Ofen was continuous, owing to the constant acquisition of new rights and privileges conferred by their feudal governors. All these rights were secured by formal agreements, which were made—sometimes for a period of six years, sometimes for ten—with the baronial house of Zichy. Upon the transfer of Alt-Ofen back to the Crown, these privileges were confirmed by the successive kings of Hungary. These agreements secured to the Jewish community of Alt-Ofen at that time an aggregate of privileges of a character that scarcely another congregation in Hungary enjoyed. They were guaranteed the undisturbed practise of their religion under the protection of the baronial house; the right to decide, as a court of first instance, in disputes between Jews and Jews, and even between Christians and Jews; the liberty to buy and to sell the large mansions and grounds of the nobility upon securing specific permission in each case. In 1774 there were twelve such estates; and in 1806 twenty-four. These residences were exempt from the billeting of troops and the compulsory furnishing of post-horse relays. But new settlers, as well as those who desired to leave the city, had first to satisfy all congregational dues before they were entitled to the baronial protection. By this means the feudal lord secured to the community a source of revenue that at times was very considerable. In some cases as much as 1,500 florins was paid for the privilege of permanent residence.

Marriage was permitted without hindrance until 1787, after which every young couple had to pay a "Kremnitz-ducat" to the count, in return for which they were enrolled in the list of Schutz-Juden (Jews under protection). On their own premises the Jews might dispense beer, brandy, and kosher wine; they could pasture their cattle on the town common; might dress every kind of meat in the slaughter-house that they owned; "Sabbathposts" ('Erubin) might be set up, under the protection of the government; they might follow any trade with the exception of shoemaking, in regard to which the royal government in 1818 enforced certain limitations. The amount of the protective tax the community paid varied from 1,350 to 1,800 florins annually; in addition they were required to present the count with 200 florins on his birthday and at the Christian festivals of the New-year, Easter, and Martinmas (Nov. 11). It was not difficult for the community to raise these relatively large sums, because their own indirect revenues were very considerable. For instance, the returns from the sale of kosher liquor in 1807 amounted, for wine alone, to 6,500 florins ($3,250), for beer and brandy 210 florins ($105), irrespective of 150 firkins (1,500 gallons) of untaxed wine for private use.

In addition to the rights guaranteed to the community, they enjoyed certain prerogatives not less important. The right of jurisdiction naturally brought with it the right to carry their verdicts into execution; and when the matter was of a police or religious nature, they could incarcerate the condemned in the prison which was in the synagogue yard, or inflict blows with a stick—a maximum of twelve blows being fixed by the government. The community had the care of funds belonging to orphans, the administration of estates, and the settlement of disputed inheritances. The community thus gradually attained almost to the power of a political body. It became interested in the disposition of public works, as for instance the laying out of streets; and, indeed, the baronial authorities consulted in such matters with the Jewish community as well as with the Christians.

The Inner Organization.

The inner organization of the congregation was on a scale commensurate with this outward aspect. At its head was a judge, called "Judge of the Jews," who was elected by the twenty-four Councilors of the Community upon the issuance of the baronial permission, and in the presence of a baronial representative, of the rabbi and of two men learned in the Law. Of the Councilors, twelve belonged to the Inner, and twelve to the Outer Council. The tax-receiver, president of the community, and two "orphan-fathers" were also elected by the whole community. After their election they proceeded to the synagogue, where they took the oath of office at the hands of the rabbi. The Inner Council held sessions every Tuesday and Thursday, taking cognizance only of the more petty matters. Deliberation upon questions concerning the community as a whole required the presence of the Outer Council as well. The members of the Inner Council drew a small salary from the communal treasury, which was withheld, however, for unpunctuality. According to a decree of the baronial prefecture in 1801, absence from three sessions, without sufficient reason, was followed by arrest. Civil matters were decided by the judge and the Inner Council without consultation with the bet din—whose jurisdiction extended over religious affairs only—and they were paid after every session, the rabbi receiving 30 kreutzers,* the members or "dayyanim" 17 kreutzers each. The written transactions of the community were in charge of a notary, who was required to know both German and Hebrew, but the minutes had to be kept in German. The great power with which the Jewish judge was thus invested gave him considerable standing in the outer world as well as in the community; and this, after the fashion of the times, was expressed by various insignia of office. He carried a heavy staff embellished with an enormous silver knob as a sign of his rank, and in the street was always accompanied by a liveried footman.

SYNAGOGUE IN ALT-OFEN.
(From a photograph.)

The inner development of the community kept pace with its ever-growing influence and standing, and a number of religious, congregational, and benevolent institutions were organized in the second half of the eighteenth century. One of the first was certainly the Ḥebrah Ḳadisha, which was founded in 1770 at the latest, as may be inferred from the fact that in 1780, at the instance of Dr. M. Oesterreicher—who was the first Jew to be graduated from the University of Pest—the Jewish hospital was established and placed under the management of the Ḥebrah. The still-existing "Biḳḳur Ḥolim Association," which took care also of the young with a view to the inculcation of religion among children, was established in that period. Several private synagogues, in addition to the large congregational one, afforded ample religious facilities. The synagogue possessed more than thirteen scrolls of the Law in 1760, as is apparent from the appendix to the "Masoret" of Meir Todros; the "Buda" (the Hungarian name for Ofen) mentioned there is most undoubtedly Alt-Ofen, because at this time there were no Jews in Ofen proper.

Institutions Founded.

The greatest acquisition was, however, the Jewish public school, which, in pursuance of a special edict of Emperor Joseph II., was opened on May 17, 1784. This school was the first Jewish public school in Hungary. Considerable opposition attended its foundation, as it was generally feared that it would become a nursery of irreligion; indeed, so great was the fear of disturbance that public proclamation was made in all the synagogues by order of the prefect, that, under penalty of flogging, nobody should stand at the doors or windows of the school during sessions. The attendance was at first very sparse, so that endeavors were diligently made to close up the opposing private schools, and compel their pupils to attend the congregational one regularly. Slowly, however, the new institution won its way, and when in due time its accommodations became too small, Emperor Joseph II. presented the community with the adjoining house. Doubtless the loyalty and piety of the first teachers contributed a great deal to the increased esteem which the institution enjoyed; its fame extended through the length and breadth of the land. One of its first teachers was called to the public school of the Brody community, and the first preacher of the Pest community, Joseph Bach, was a teacher here.

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* The value of a kreutzer to-day is about half a cent (U. S.) or a farthing (Eng.).

Moses Münz, Rabbi.

From 1781–90, the community was without a rabbi. Nathan Günsburger died in 1781, and although the prefect urged it repeatedly, the community could arrive at no agreement as to a successor. Wolf Boskovitz, a wealthy man, well versed in Jewish literature and a member of the community, had a high opinion of his own fitness for the post, but his own family worked against him. Some Galician linen-dealers directed the attention of their Alt-Ofen friends to Moses Münz, born in Podolia, and living as a private citizen in Brody (Galicia). An inquiry of Ezekiel Landau, the chief rabbi of Prague, elicited an answer which not only strengthened the recommendation, but styled Münz "a miracle of our times"; accordingly in 1790, Moses Münz, then forty years old, became chief rabbi of Alt-Ofen, which post he held until his death in 1831. The choice of the congregation was a most fortunate one; Münz's learning carried the reputation of the congregation far beyond the confines of Hungary. Numerous religious questions were submitted to him by congregations in all parts of the monarchy.

Inner Life of the Community.

In 1799 a number of remarkable regulations were enacted by the Council and bet din of Alt-Ofen, which were no doubt dictated by the circumstances of the times. These regulations afford an insight into the social and religious life of those days. The following prohibition (Issur) was proclaimed in all synagogues: "It is forbidden to give or receive presents: (*a*) to or from newly elected officers of the congregation and ḥebrah; (*b*) upon a wedding engagement; (*c*) before or after a wedding; (*d*) upon a bar-miẓwah (a boy's religious majority), or upon receipt of the degree of 'ḥaber' [associate] or 'morenu' [rabbi]; (*e*) upon taking up residence in a new dwelling." The following were also forbidden: the extravagant "third" Sabbath-meal before and after a wedding (of which usually almost the whole community took part); the banquet after a bride took her ritual bath, and dancing by the young people on that night; the extravagant wedding-dinners, in which uninvited guests participated; and finally the procession by the newly married pair—a custom imported by Swabian Jews—free passage for which had to be purchased with money. The reason for these prohibitions was the tendency toward display which led many to the verge of financial ruin. Many refused to accept office in the congregation, or to perform certain religious functions, because of the very considerable monetary outlays attendant thereon, outlays which had been allowed to grow into a species of almost religious duty. Possibly also the continuous influx of newcomers, who were for the most part poor, had some influence in bringing about this curious legislation.

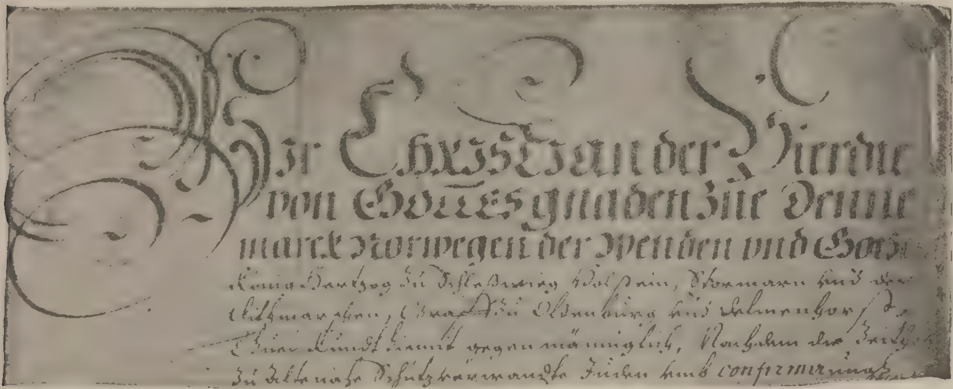
Public Spirit.

Parallel with these regulations of the community run many of humane and patriotic nature, dating from the first half of the nineteenth century. Whenever the country at large was in dire need, the community rose to the occasion. In the national troubles of 1800 they took up a collection among their members, heading it with a communal contribution of 400 florins ($200); in 1810 they gave 2,625 florins ($1,312.50)—in those days a considerable sum—toward the foundation of the National Museum; which evidence of generosity induced the Palatine Archduke Joseph to send a very cordial letter of thanks to the community. In 1830 they gave 150 florins ($75) to the vicar Alt-Ofen von Pécsy, toward the building of the Metropolitan Church at Gran.

Jewish Scholarship.

In 1831, Rabbi Moses Münz died, after a short illness, and before the close of the year of mourning intriguing for the vacant post began. A large majority of the congregation elected Hirsch Heller, called "Ḥarif" (sagacious or quick-witted), who had been formerly rabbi in Bonyhad, and just before his call to Alt-Ofen had accepted a like position in Ungvár. Heller declined at first, because, according to the testimony of a friend, he knew nothing of the outer world, and had been overwhelmed with threatening letters from a vigorous reform party which existed in the Alt-Ofen congregation. In addition, the Ungvar congregation declined to release him from his engagement with them until he had served them long enough to defray the expense they had been put to. Only when the Alt-Ofen congregation paid 2,500 florins in compensation to that of Ungvar, and Heller had been convinced that by far the larger majority of the members were enthusiastically in his favor, would he enter upon the position in Alt-Ofen (April, 1834), where he, however, died, six months later, on October 27th. After Heller's death the rabbinate remained vacant for twenty-seven years; all religious matters were, during that period, attended to by the dayyanim, among whom, as among their predecessors, there were many who enjoyed a wide reputation for Jewish scholarship; for instance, Elhanan Dayyan, P. L. Freudinger, Jacob Neuschloss of Wetsch, I. H. Oesterreicher, M. I. Oesterreicher, his son and successor, and his son again, P. L. Oesterreicher, who died in 1899. There were numerous scholars among the lay members of the community, who maintained their own schools, some of which attracted many Talmud students. Prominent among these scholars were L. L. Löwenthal, L. H. Schlesinger, and M. L. Boscovitz. There were other scholars, as F. Goldberger, I. Totis, and J. Reuss, who had synagogues in their own homes, in which stipendiary Talmud scholars studied, and for their maintenance rich legacies were provided.

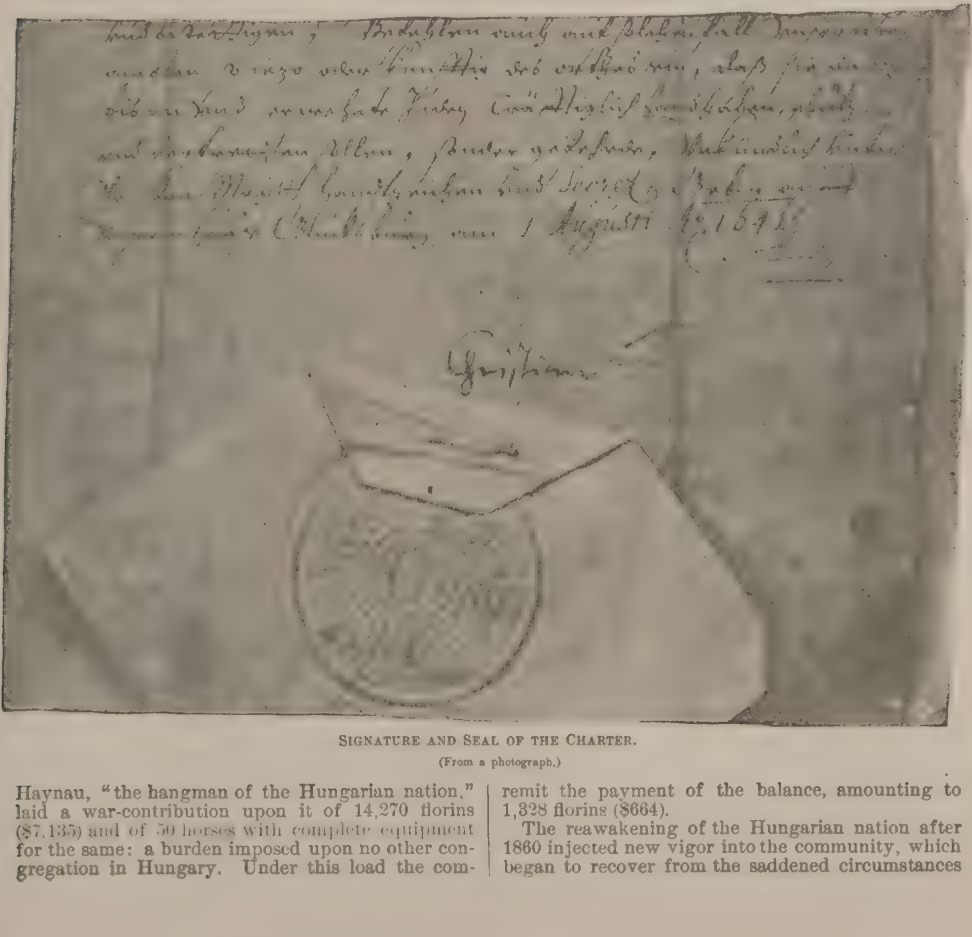
Closely following the death of Heller, several causes contributed to the decadence of the Jewish community at Alt-Ofen. Pest came rapidly into prominence, and since the feudal system of "protective agreements" fell into disuse, the wealthy merchants and residents of Alt-Ofen moved to Pest, leaving the poorer and straitened contingent behind to manage communal affairs. As a result, some 33,000 florins ($16,500) of the legacy-funds were applied to current communal expenses, thereby endangering the maintenance of many testamentary obligations. Another disintegrating influence was exercised by the growth of the many private synagogues, splitting up the community into many small congregations, and leading in 1851 to a bitter struggle between them and the official congregation, which continued till 1889, when the last of these small synagogues was definitively closed up. The political affairs of the country contributed much in those days to the decline of the community. Its patriotic stand in the fight for freedom in 1848 brought it almost to the verge of financial ruin. It donated of its own accord a large portion of the synagogal silver paraphernalia to the Hungarian government for coinage into money. Inasmuch as its young men had been found bravely fighting in the ranks of the defenders of the country, General Haynau, "the hangman of the Hungarian nation," laid a war-contribution upon it of 14,270 florins ($7,135) and of 50 horses with complete equipment for the same: a burden imposed upon no other congregation in Hungary. Under this load the community labored until at last, in 1889, the king (Francis Joseph) was pleased, on the proposition of the minister of public worship, Count Csaky, and on the application of the chief rabbi, Dr. Julius Klein, to remit the payment of the balance, amounting to 1,328 florins ($664).


Wir Christian der Vierdte von Gottes gnaden zue Denne marck Norwegen der Wenden und Got

König, Hertzog zu Schleßwig Holstein, Stormarn und der Dithmarschen, Graff zu Oldenburg und Delmenhorst etc.

Thun kundt hiemit gegen männiglich

PREAMBLE OF THE CHARTER GIVEN TO THE JEWS OF ALTONA (SEE NEXT PAGE) BY KING CHRISTIAN OF DENMARK.


1 Augusti Ao. 1641

Christian

SIGNATURE AND SEAL OF THE CHARTER.

(From a photograph.)

The reawakening of the Hungarian nation after 1860 injected new vigor into the community, which began to recover from the saddened circumstances of the previous decades. The first promising sign was the reappointment to the vacant rabbinate, of the young Marcus Hirsch, of Tisza-Bő, who in addition to profound Talmudic scholarship possessed wide secular knowledge, acquired at the university of Prague. Soon thereafter the management of the business affairs of the community was entrusted to the hands of Michael Stern and Samuel Ehrlich: two men of noble character and enthusiastic love for Judaism. They restored matters to something like order, and to their experienced administration it was owing that the sums which had been diverted from the legacy-fund were soon replaced. At this time (1863–65), too, the first Hungarian Jews were raised to the ranks of the nobility (S. W. Schossberger as "De Tornya" and Samuel F. Goldberger as "De Buda"): these were descended from Alt-Ofen families. In 1880, Dr. Hirsch was elected chief rabbi of Prague, and left Alt-Ofen, which remained without a rabbi another seven years till Dr. Julius Klein, of Szigetvár, became his successor. After his death in 1896, Dr. Elias Adler became rabbi.

The Present Community.

The following are statistics of the present condition of the community. It possesses a synagogue of classic architecture, built in 1820; owns thirty-eight Torah-rolls, silver synagogal paraphernalia weighing 23,000 grams; curtains for the Ark—some of which are masterpieces of the gold-embroiderer's art—all of which represent a value of 20,000 florins ($8,000). In its legacy-fund are nearly 100,000 florins ($40,000), the income from which is devoted to benevolent purposes. It has eighteen charitable societies, which are a veritable blessing for the numerous poor of the congregation. There are 810 families on its register, of whom nearly half are artisans, the majority of them being employed in the calico-print works of Samuel F. Goldberger & Sons, founded in 1780. Another important calico-factory is that of Gerson Spitzer, whose products find extensive sale in all parts of the world; it was founded in 1826. Other contributors to Hungarian industries are Wilhelm von Leipziger, knight of the order of the Iron Crown, who took a prominent part in securing the distillery law of 1889, which contributed so much to the rehabilitation of Hungarian finances.

BIBLIOGRAPHY: Kohn, *Héber Kútfők* (Hebrew sources), 1884; idem, *Magyar Zsidotört.* (History of the Hungarian Jews), 1884; Löw, *Nachgelassene Schriften*, ii.; *Magyar Zsido Szemle*, 1891; Reich, *Bet-El*, iii.; also synagogal and national archives.

J. K.

ALTONA: City and port, situated on the Elbe, adjoining Hamburg, in Holstein, which was formerly a Danish duchy, but is now a part of the province of Sleswick-Holstein, Prussia. The Jewish community of this city was founded, under the jurisdiction of the counts of Schaumburg, at the beginning of the seventeenth century. The earliest tombstone in the old cemetery bears the date 1621. On August 1, 1641, the community received its charter from King Christian IV. of Denmark (see page preceding): and in 1671 it united with the congregation of Hamburg—then unimportant—and afterward with that of Wandsbeck, making one congregation known as the Three Communities אה״ו (א Altona, ה Hamburg, ו Wandsbeck). Their joint chief rabbi had his seat at Altona; and he exercised jurisdiction over the whole German-Jewish population of those communities as well as over that of the duchy of Holstein. These conditions continued until 1811, when, under the French occupation, Hamburg was ordered to form a Jewish community by itself. The union was dissolved; and the Altona community has since then been officially known as Hochdeutsche Israeliten-Gemeinde zu Altona (High-German Jewish Community of Altona). From the beginning of the eighteenth century until 1885, there existed also a Portuguese-Jewish community, known as Bet Jacob ha-Ḳaṭan, and later as Neweh Shalom, which was, however, but a branch of the Portuguese congregation of Hamburg.

The economic conditions of Altona were much improved by the settlement of Jews, on whom King Christian IV. bestowed the privilege of engaging in shipbuilding. The Hamburg Jews, who had no such privilege, turned their activities to Altona; and the growth of the Altona whale-fishery in the eighteenth century was due largely to their efforts.

The Three Communities had the following chief rabbis: Solomon Mirels of Neumark, 1678–1706; Ẓebi Ashkenazi (Ḥakam Ẓebi), and Moses ben Süsskind of Rothenburg (died 1712); Ezekiel Katzenellenbogen, known by his responsa "Keneset Ezekiel," 1712–49; Jonathan Eibenschütz, born 1690, formerly rabbi at Prague and Metz, well known for his keen intellect and vast knowledge, author of "Kreti u-Pleti," "Urim we-Tummim," and other works (died 1764); Jacob Emden (1745), who had for a short time been rabbi of Emden, but who afterward lived privately in Altona: it was he who accused R. Jonathan of being a secret follower of Shabbethai Ẓebi, and attacked him in various pamphlets; Isaac Horowitz, 1767; David ben Loeb, Berlin (died 1771); and Raphael ha-Kohen (grandfather of Gabriel Riesser), 1776–99, who was particularly learned in Jewish civil law, and resigned his office on account of a conflict with the Danish government, which disputed his right of excommunication. Raphael intended to go to Palestine, but was prevented by the Napoleonic wars. He died in 1803. His successors were Ḥayyim Ẓebi, Berlin (1799–1802), and Ẓebi Hirsch Zamosz (1803–7), author of "Tiferet Ẓebi."

Among the chief rabbis who held office after the dissolution of the union were: Akiba Wertheimer, (1815–35); Jacob Ettlinger (1835–71), who, by his halakic writings and his activity as a teacher, greatly promoted the study of the Talmud, and upheld the rabbinical reputation of Altona; Dr. Loeb (1873–92), a scholar and eloquent preacher; and, finally, Dr. M. Lerner, who was elected in 1894. Besides the chief rabbi there were two rabbinical assistants (dayyanim, whose special function it was to render ritual decisions), Jacob Cohen and Elijah Munk (died 1899). Subject to the jurisdiction of the chief rabbi are several communities of Holstein: Kiel, Rendsburg, and Friedrichstadt; also the neighboring community, Wandsbeck, which, however, has its own rabbi.

The community of Altona possesses a synagogue, erected after the fire of 1713; a lecture-hall, founded by Ḥakam Ẓebi; an orphan asylum; a home for the aged; a school for boys and girls; and a society for the promotion of Jewish knowledge. The present cemetery is situated in the suburb of Bahrenfeld. In Altona itself there are, side by side, the old German-Jewish cemetery, in which Chief Rabbi Ettlinger was the last person interred, and the very interesting cemetery of the Portuguese Jews of Hamburg, which was purchased in 1611 and closed in 1871 (see illustration).

The Jewish population in 1900 numbered about 2,000, in a total of 150,000; whereas soon after the end of the Danish rule, in 1867, it numbered 2,350, in a total population of 50,000.

BIBLIOGRAPHY: *Zeit. f. d. Gesch. d. Juden in Deutschland*, i. 281, ii. 33 *et seq.*, 282; Baasch, *Beiträge zur Geschichte des Deutschen Seeschiffbaues*, p. 30, Hamburg, 1899.

A. Fe.

ALTRUISM: A term derived from the late Latin *alter hic* ("this other"); dative, *alteri huic*, contracted to *alteruic*. It seems to have been first used by Comte (1798–1857), to designate conduct impelled by motives utterly unselfish and inspired by the sole desire to bring about the happiness of another without regard to, or even at the expense of, one's own. As such it is opposed to egoism. It stands to reason that there is no equivalent of it in ancient or modern Hebrew. The very idea which it connotes, exaggerated self-obliteration, is not indigenous to Judaism. An analysis of the basic idea of Jewish ethics will reveal the reason why. Both Altruism and its contrary, egoism, belong to ethical systems founded on the concept of happiness as the ultimate motive of conduct and the *summum bonum.* According as the happiness of the individual self or that of the individual other or others is projected into dominant importance, hedonistic (*i.e.*, happiness) ethics becomes either egoistic or altruistic. And even those systems, largely theological, that seemingly have harmonized Altruism with egoism have done this by accentuating that self-happiness will only be attained through conduct leading to the increase or the establishment of the happiness of another.

Portuguese Cemetery of Altona.

(From a photograph.)

Ethics of Christianity and Buddhism.

In this sense both the ethics of Christianity and Buddhism were at one and the same time egoistic and altruistic. Self-obliteration in this life assures self-realization in the other. Self-realization being, according to Buddhism, the mother of all evil, self-obliteration is the road to permanent happiness. Buddhistic as well as Christian Altruism are thus founded on other-worldliness, which in the Christian scheme flowers in the assurance of personal felicity in a higher state, whereas in that of Buddhism it promises release from all evil of self-existence in the blissful and happy Nirvana.

The non-theological systems of ethics, almost without exception, have failed to establish a higher harmony between egoism and Altruism. In the more recent writings on evolutionary ethics—the school of Herbert Spencer—the endeavor is made. Upon psychological grounds it is maintained that every altruistic act is, if not in its motives, always in its effects egoistic. Maternal love, for example, leads to the happiness of the mother through her own self-sacrifice. The pre-Spencerian (hedonistic) schools have posited either self or the other as the fountainhead of moral conduct. Comte virtually reverted to the fundamental thought of the English moralists of the seventeenth and eighteenth centuries, according to whom the sympathies rooted in human nature are the mainsprings of morality (Cumberland, Shaftesbury, Hutcheson, Butler, Paley, Adam Smith). Modern Altruism is a reaction against the exaggerated egoism of the philosophy of the French Revolution, leading to the exaltation of such figments and abstractions as the economic man—a being supposed to act upon one sole motive to the exclusion of any other; viz., unmitigated or even enlightened selfishness. Modern liberalism in politics, religion, and economics having taken its cue from the writings of Rousseau, Voltaire, and the encyclopedists, it was but natural that the pendulum of thought should swing back to the opposite pole and posit as the secret of all true life an equally excessive love for the fellow, in which the self of man failed to receive its legitimate due. This one-sided emphasis upon altruistic conduct in turn evoked the counter-revolution culminating in the apotheosis of the selfish, desocialized man, the "overman" of Nietzsche's doctrine, as before him Max Stirner had developed the theory of the selfish man's supremacy and autocracy.

Morality Summed up in Service.

This fatal antithesis bewcen self and others is avoided in the ethics of Judaism. The fundamental motive of the moral life is, according to Judaism, not the quest for happiness. Morality is summed up in service. The purpose of human life is service now and here. In the creation narrative man is destined to be ruler over every being and thing created. In this purpose all that live and breathe in the wide sweep of human fellowship have a part. None can be spared. He who should efface himself would commit as grievous a breach of the covenant as he who should crush another. The measure of the service which is upon us is contingent upon the strength, talent, possession, and power which have come to us. The ethical ambition on this basis runs to the desire for increase of strength, knowledge, possession, and power. Weakness is not a virtue. The stronger the man the better able he is to render service. Therefore, the appeal of Judaism is that each shall become a self and strive for the realization of the fullest possible measure of self. Self-realization is the realization of a part of the service placed upon all. But, on the other hand, and flowing from the same concept of service, what is ours is ours only as a means to enlarge the common life. We are stewards of our talents and property, trustees thereof in the service of all. As the weakness of one diminishes the sum of service rendered, it becomes the duty of the strong to look after the weak; to help them to strength, in order thus to increase the sum total of strength at the disposal of all.

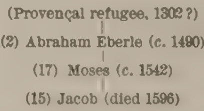
In this way Judaism overcomes the opposition of egoism to Altruism and finds the higher synthesis on the basis of the community of service. Self-assertion flowers into the sympathy and help extended to others struggling for fuller self-realization. In the Jewish view of life as a service both *ego* and *alter* find their higher harmony. Hillel's maxim, "If I am not for myself, who will be? If I am only for myself, what am I? If not now, when then?" epitomizes this concordance of self and the others. Egoism is limited to its legitimate field, that developing every man into as strong a self as is possible with a view to more perfect service; and even so is Altruism saved from exaggeration. Self-effacement is contrary to the moral law of life. The highest aim in the economy of society and of creation is self-assertion in the service of all. Not egoism which feeds self at the expense of others, nor Altruism which effaces self while thinking of others, but mutualism as implied in the words, "Love thy neighbor as thyself," is the guiding principle of Jewish ethics. E. G. H.

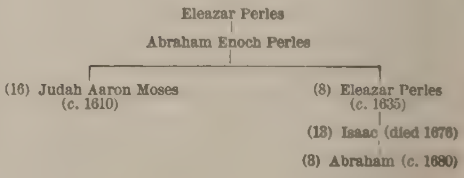
ALTSCHUL, ALTSCHULER, ALTSCHUELER, or **ALSCHULER:** Various forms of a family name borne by Ashkenazic Jews in many countries. Though each of these forms now represents groups that are distinct from one another, and that, apparently, are not interconnected by ties of relationship, they all seem to have had a common origin and to have been used and given without discrimination. It is, nevertheless, possible that the name at the outset was applied to more than one family. All records prove that the original seat of this family was Prague, the capital of Bohemia; and the transcription of the name in two separate words, אלט שול, or אלט שולר, or the abbreviation of the same, א״ש—which latter has often been misunderstood (see Nos. 19, 27, below)—clearly indicates its etymology. It is derived from the Alt'-Schul' or Old Synagogue, which still exists at Prague, and is not to be confused with the Altneuschul; and the first Altschuls, or Altschulers, were either prominent attendants at or patrons of this place of worship (see NAMES).

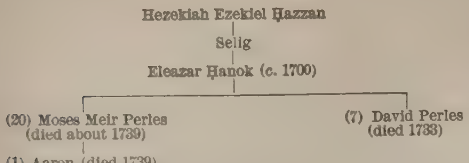
The name Altschul is supposed to have been first borne by a descendant of Provençal refugees who had settled in Prague about 1302. Prague, besides being the place of origin, was also the chief seat for several centuries of the Altschul or Altschuler family. But after the expulsion of the Jews from that city, in 1542, many of the Altschuls who found an asylum in other countries did not return; and so, from the sixteenth century on, we find them prominent in what is now Russian Poland, Lithuania, and Russia proper (see Nos. 9, 23, 30), and in Italy (see No. 28).

Later, members of the family dispersed still further (see Nos. 3, 4, 12, 25, 29); and to-day the name is borne by numerous families throughout Austria-Hungary, Germany, Russia (where it is claimed that the writer Moses Rivkes and even the Gaon of Wilna are Altschuls), England, and America. In the United States several Altschulers have achieved distinction, notably the Hon. Samuel Altschuler, candidate for the governorship of Illinois, and Alschueler, the violoncellist.

Reliable records from which to prepare a complete genealogical tree are lacking. The three charts given below are perhaps all that can be established with any degree of certainty. For the reason just stated, some members' names appear in the following biographical notices that are not in the charts, and vice versa. Because it occurs most frequently the form of "Altschul" has been adopted throughout the three tables, as well as in the list of individual members; though, as has been said, the other forms of the names also occur.







H. B.

1. Aaron ben Moses Meir Perles Altschul: Died in 1739. He was the author of "Ṭeharat Aharon" (The Purity of Aaron), a commentary on Isaac ben Abba's "Seder ha-Niḳḳur"; making numerous additions to the text, and glossing many difficult passages in Judæo-German. The work was published at Offenbach in 1725 (some allege that it had been published in 1721 also); and a manuscript copy is in the Bodleian Library, Oxford (Neubauer, "Cat. Bodl. Hebr. MSS." No. 792).

2. Abraham Eberle Altschul: So far as known, the earliest bearer of the name of Altschul. He lived in Prague toward the close of the fifteenth century.

3. Abraham ben Isaac Perles Altschul: Printer and publisher at Amsterdam during the second half of the seventeenth century. His father also was a publisher and printer. In 1678 Abraham produced a prayer-book for the Sabbath, and in 1685 reedited the "Grammatical Table" of Joseph Shalit. He is also the author of a cabalistic commentary on the Pentateuch, as yet unpublished (Steinschneider, "Cat. Bodl." cols. 704, 1526, 2827).

4. Abraham ben Jacob Altschul, of Leipa, Bohemia: Printer at Frankfort-on-the-Oder, in 1697 (Steinschneider, "Cat. Bodl." col. 2817).

5. Ascher Anschel ben Naphtali Herzel Altschul: Printer in Moravia and Bohemia during the first quarter of the seventeenth century. In 1603 he was at Prossnitz; in 1604, at Prague with the sons of Moses Schedel; and from that year down to 1623 with various other Jewish publishers, notably the Prague firms of Ḥayyim Cohen, Moses Cohen, Katz, and Lemberger (Steinschneider, "Cat. Bodl." col. 2840).

6. David ben Aryeh Loeb Altschul: A learned member of the community of Prague; lived toward the close of the seventeenth century. He collected notes for a commentary on the Bible, which his son Jeḥiel Hillel (No. 28) completed and edited.

7. David ben Eleazer Ḥanok Perles Altschul: Cantor at the Pinkas synagogue in Prague; died in 1733. On the death of Emperor Leopold I. (May 5, 1705), he composed an elegy in Judæo-German, which he called "Ebel Kabed"—Grievous Mourning (Steinschneider, "Cat. Bodl." cols. 550, 884; "Serapeum," ix. 315, 344; Wolf, "Bibl. Hebr." ii. 1320).

8. Eleazar b. Abraham Ḥanok Perles Altschul: Editor and author; died in Prague between 1632 and 1638. He was the editor of several works, to most of which he added remarks, glosses, or comments of his own. In the epitaph written for him by his son Isaac (No. 13) he is quoted as the author of several works; but these are no longer extant. The only one that may perhaps be attributed to him in its entirety is the "Diḳduḳe Yiẓḥaḳ," a grammatical work; but it has been claimed that even for this book the notes had been previously collected by his father-in-law, Isaac b. Jekuthiel (Kohen) Kuskes, and that the name was not given to the work merely in honor of the latter. The "Diḳduḳe Yiẓḥaḳ" is still unpublished (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1497).

The following works were edited by Eleazar: (1) "Ḳeneh Ḥokmah" (Acquire Wisdom), or "Ḳeneh Binah" (Acquire Understanding). This book, which is really part of the "Sefer ha-Ḳanah," and which the editor, in the preface, claims to have copied from a parchment manuscript "several hundred years old," found by his father in a loft, is mainly a cabalistic exposition of the "Ḳeriat Shema'," as well as of the divine name of seventy-two "letters of abbreviation," etc. (Prague, 1609–11). The Zohar and other cabalistic sources have manifestly had an influence on this work (Steinschneider, "Cat. Bodl." col. 637; "Literaturblatt," xi. 761). (2) "Zebaḥ Todah" (Sacrifice of Thanksgiving), containing the "Prayer" of Solomon Luria, the "Thirteen Prostrations" of Abigdor Kara, and the "Supplication" of Ishmael ben Elisha, published at Prague in 1615 (Wolf, "Bibl. Hebr." vol. iii.). (3) "Yam shel Shelomoh," Solomon Luria's commentary on the treatise "Baba Ḳama" (Prague, 1616). (4) "Tiḳḳun Moẓaë Shabbat," a prayer-book for Sabbath night. A cabalistic exposition of the Sabbath-night service is added to the text; and toward the end of the volume there is a German adaptation of some of the prayers. The work was first published by Eleazar's son Isaac (No. 13) at Amsterdam in 1655; and with it is included the epitaph composed by Isaac for his father, of which mention has already been made (Steinschneider, "Cat. Bodl." col. 474).

9. Eliakim (Gottschalk, Goetzel) ben (Zeeb) Wolf Altschul Brodsky: Preacher and dayyan in Russia at the beginning of the nineteenth century. He wrote "Sheḥif 'Eẓ" (The Thin Board; see Ezek. xli. 16, where *sheḥif 'eẓ* is translated "wood"), a supercommentary on Rashi; and "Ereẓ Ḥemdah" (The Coveted Land), on the division of Canaan by Joshua. These two works, together with an edition of the "Zebed Ṭob" by his father (Zeeb) Wolf Altschul, were published in one volume in Warsaw, 1814 (Fürst, "Bibl. Jud." i. 43; Benjacob, "Oẓar ha-Sefarim," p. 151).

H. B.—W. M.

10. Emil Altschul: Austrian physician; born at Prague, Bohemia, April 8, 1812; died there 1865. The son of a rabbi, he was intended for a rabbinical career, and therefore studied Hebrew and the cognate languages. But a strong inclination for the study of medicine induced him to attend the University of Vienna, where he obtained the degree of M.D. in 1832. In Boskowitz, Moravia, where he practised, he made the acquaintance of a physician who called his attention to the high value of homeopathy, and from that time he devoted himself to this new school of medicine. In 1848 he became professor in the medical department of the University of Prague. He wrote: "Vollständiges Rezepten-Buch der Praktischen Augenheilkunde"; "Taschenwörterbuch der Praktischen Arzneimittellehre für Ausübende Augenärzte" (1836); "Miscellen aus dem Gesammten Gebiete der Medicin" (1838); "Der Homöopathische Zahnarzt" (1841); "Kritisches Sendschreiben über das Bisherige Verfahren mit den Sterbenden" (1846; this pamphlet, on the prevailing treatment of the dying, made a great stir among Jews); and "Lehrbuch der Physiologischen Pharmakodynamik" (1850).

Altschul founded and published, in 1853, the first homeopathic magazine in Austria, under the title "Monatsschrift für Theoretische und Praktische Homöopathie."

Bibliography: Bermann, *Oesterreichisches Biographisches Lexikon*, vol. i.; A. Schmiedl, *Blätter für Literatur*, 1847, p. 400; Wurzbach, *Biographisches Lexikon der Oesterreichisch-Ungarischen Monarchie*, s. v.

S.

11. Ḥanok ben Moses Altschul: Learned member of the Jewish community of Prague; born in 1564; died in 1633. For thirty years he served as synagogue messenger and communal notary of his native town, and was one of the signers of the much-debated will of Mordecai Meisel. On one occasion, in 1623, Ḥanok narrowly escaped an ignominious death. Some tapestry had been stolen from the palace of Count Charles of Lichtenstein; and the investigation ordered by the "Stadthaupt" (city mayor), Albrecht von Waldstein, seemed to incriminate Ḥanok, as well as two Jews who had bought the stolen goods. The three were sentenced to be hanged; but, fortunately, facts exonerating Ḥanok were discovered and he was liberated.

12. Ḥayyim ben Mordecai (Gumpel) Altschul: Employed with his brother Raphael (No. 25) as a printer, probably at Amsterdam, from 1691 to 1732 (Steinschneider, "Cat. Bodl." cols. 2849, 3023).

13. Isaac ben Eleazar Perles Altschul: Author; died in 1676. He seems to have settled in Amsterdam about 1650; for he published in that city the "Tiḳḳun Moẓaë Shabbat" of his father, Eleazar Perles Altschul (No. 8), and another Sabbath prayer-book, that contained a Judæo-German version of many of the prayers. To Isaac is also ascribed the editing of two cabalistic works: "Siaḥ Yiẓḥaḳ" (The Meditation of Isaac), a collection of prayers, and "Wayizra' Yiẓḥaḳ" (And Isaac Sowed), a key to the Zohar (Steinschneider, "Cat. Bodl." cols. 474, 503, 1147, and in "Serapeum," x. 32).

14. Israel ben Solomon Altschul: Printer at Prague from 1613 to 1620 (Steinschneider, "Cat. Bodl." cols. 377, 2913).

15. Jacob Altschul: Son of Moses ben Abraham (Eberle), No. 16; died in 1596.

16. Judah Aaron Moses ben Abraham Ḥanok Altschul: Rabbi at Kromau, Moravia, about the beginning of the seventeenth century. He was the author of an ethical work known by the title of "Wayeḥal Mosheh" (And Moses Prayed; compare Ex. xxxii. 11). This, however, is really the name of only the first part of the work; that of the second being "Torat ha-Asham" (Precepts Concerning the Sin-offering). The "Wayeḥal Mosheh" is a cabalistic ascetic treatise on devotion; while the "Torat ha-Asham" enumerates the various modes of penance for each transgression of the Jewish laws (Prague, 1613; Frankfort-on-the-Oder, 1691; incorporated also in an edition of the daily prayer-book, printed at Amsterdam in 1881–82). Three other works —notably his "Baḥure Ḥemed" (Desirable Young Men, Ezek. xxiii. 6), a commentary on Ḳimḥi's "Miklol," and an independent work on ritual and dogma —are still unpublished (Steinschneider, "Cat. Bodl." cols. 331, 1291; Benjacob, "Oẓar ha-Sefarim," p. 148).

17. Moses ben Abraham (Eberle) Altschul: Son of No. 2; lived at Prague up to 1542. In that year, when Jews were expelled from the town, he sought refuge in Cracow, and there became *parnas* (president) of the Bohemian congregation, which had but recently been organized. Moses married a daughter of Eliezer Trebitsch, rabbi of Schlettstadt, Alsace; and his nephew, the young Eliezer Trebitsch, who had followed Moses to Cracow, became rabbi of the same Bohemian community.

18. Moses Altschul: Son of Ḥanok (No. 11); succeeded his father in his communal functions; died in 1643. He was the author of "Zikron Bayit" (In Memory of the House), still unpublished (Kisch, in "Grätz Jubelschrift," ii. 38, and in "Monatsschrift," xxxvii. 131 *et seq.*; compare also Moses ben Ḥanok Altschul, No. 19).

19. Moses ben Hanok Altschul: Commonly known as **Moses Ḥanoks,** and often—as early even as 1676, on the very title-page of the Frankfort edition of his work—mistaken for an *ish Yerushalayim* (a native of Jerusalem). This error is due, as stated above, to a corruption of the initial letters of his patronymic, א״ש into איש. The dates of his birth and death are not known; but as his son Ḥanok (No. 11) was sixty-nine years old when he died (1633), Moses must have been born about 1545 or earlier. It is probable that Moses b. Ḥanok died shortly after the publication of his work, the "Brantspiegel" (1602). The Moses b. Ḥanok (No. 18) who wrote "Zikron Bayit" is the grandson of the subject of this article.

Moses b. Ḥanok was a considerable figure in the history of Jewish literature or, more properly speaking, of Judæo-German literature; for he was one of the first to use the vernacular in a polished diction, though he dealt with a subject that was not new nor peculiar to the secular life—that of ethics. The "Brantspiegel" (Mirror), called in Hebrew "Sefer ha-Mareh," first published at Basel, was intended as a direct appeal to the Jews of the period to live in social and moral purity. The book is divided into chapters, the number of which varies from sixty-eight to seventy-six, according to the different editions. They all indicate the many roads to morality, and the penance that the Jew should undergo for deviating from these roads. The author alleges two reasons for the title of his book: (1) It was called "Spiegel" (Mirror) because the author wished that it should be constantly before the people, to show them their own presentments. (2) "Brant" or "Brand" (Burning; that is, Magnifying) was prefixed because, as the author states, ordinary mirrors make things appear very small; while this glass was intended to show objects (especially bad qualities) in enlarged forms, so that people would then try to remove them. The author remarks, in the preface, that his book may be read on Sabbath. The work became very popular; it called forth many imitations and analogous works, such as the "Sitten Spiegel," "Zier Spiegel," "Zucht Spiegel," and at a much later date the "Kleine Brantspiegel" (Small Mirror); and in the epitaph of Moses Altschul's son Ḥanok the work is expressly mentioned (Steinschneider, "Cat. Bodl." cols. 1312, 1823, 1824, and in "Serapeum," x. 325; Wolf, "Hebr. Bibl." i. No. 1544, ii. 1272, 107, iii. 750; see also, "Monatsschrift," xxxvii. 131).

20. Moses Meir ben Eleazar Ḥanok Altschul: A highly esteemed member of the Jewish community of Prague, who maintained friendly relations with Samson Wertheimer; died in 1739. Moses was the author of several works, of which only two have been published; namely, (1) the "Megillat Sefer" (The Roll of the Book), a commentary on Esther, which appeared, together with Solomon Isaki's analogous work (Prague, 1709–10), and (2) his edition of the "Yashir Mosheh" (Moses Sang), of Moses Cohen of Corfu (Prague, about 1710; Steinschneider, "Cat. Bodl." col. 1846).

21. Moses (Nathaniel) ben Aaron Freund Altschul: Printer at Prague toward the end of the seventeenth century. He was in the employ of the grandsons of Moses Katz in 1694–95, and in that of the grandsons of Judah Bak in 1696 (Steinschneider, "Cat. Bodl." col. 2996).

22. Naphtali Herzel ben Asher Anschel Altschul: Printer in the employ of Jacob Bok at Prague during the first half of the seventeenth century. His most notable production was a prayer-book for holy days—in editing which he was aided by his brother Simon—and the printing of "Ẓeënah u Reënah" (Go Out and See), the well-known translation of prayers into Judæo-German (Prague, 1629; Steinschneider, "Cat. Bodl." cols. 389, 3012, 3049).

23. Naphtali (Hirsch) b. Asher Altschul: Talmudic scholar; lived in Russia and Poland—principally at Lublin, Miczdyrzei, and Jitomir—toward the end of the sixteenth and at the beginning of the seventeenth century. He seems to have traveled extensively, and in 1607 was at Constantinople. In the preface to his commentary, he mentions Bendit ben Joseph Achselrad, the author of "'Abodat ha-Lewi," and Naḥman, a learned relative of his.

Naphtali was the author of two works, one of which was a commentary on the Prophets and the Hagiographa. This he called, in reference to his own name, "Ayyalah Sheluḥah" (A Swift Deer; see Gen. xlix. 21), and supplemented it by a Judæo-German glossary: it was published, with the text of the Bible, at Cracow, 1593–95. The other, "Imre Shefer" (Beautiful Words), was an alphabetically arranged catalogue of all matters that preachers and rabbis were at all likely to discuss in their sermons, with indications as to the various ways in which each topic might be treated (Lublin, 1602). A rabbinical decision of Naphtali's is found in the responsa of Meir Lublin (No. 59?; Steinschneider, "Cat. Bodl." cols. 53, 2021; *idem*, "Jüd. Lit." p. 454).

24. Naphtali (Hirsch) ben Tobiah Altschul: Editor and printer at Cracow toward the end of the sixteenth century, where he seems to have settled, after having resided at Lublin. He was popularly known as "Hirsch the editor"; and to him are due an edition of Joseph Caro's "Shulḥan 'Aruk" (Cracow, 1593–94) and the publication of the Psalms in liturgical order (Cracow, 1598; Steinschneider, "Cat. Bodl." cols. 55, 1482, 3011).

25. Raphael ben Mordecai (Gumpel) Altschul: Printer; employed, with his brother Ḥayyim (No. 12), probably at Amsterdam from 1691–1732 (Steinschneider, "Cat. Bodl." cols. 377, 2913).

26. Samuel Altschuler: Lawyer and politician; born of German-Jewish parentage in Chicago, Nov. 20, 1859; removed to Aurora, Ill., two years after and was educated in the public schools and high school of that city. Altschuler was admitted to the bar in 1880. He is affiliated with the Democratic party, and in 1892 was a candidate for Congress in the Eighth District, but was defeated, although he ran ahead of his ticket.

In 1893 Governor Altgeld appointed him a member of the Court of Claims. He was elected to the legislature in 1896 and again in 1898. As leader of the minority he rose to prominence by defeating two obnoxiously corrupt bills. In 1900 he was an unsuccessful candidate for the post of governor of the state of Illinois, although he received 3,400 more votes than the Democratic presidential candidate.

27. Simon b. Ascher (Anschel) Herzel Altschul: Printer and typesetter in the employ of the sons of Jacob Bok at Prague in 1629 (see No. 22).

28. Simon ben Judah Loeb Altschul: Communal notary (*sofer bet din*) at Prague in the opening years of the eighteenth century (Steinschneider, "Cat. Bodl." col. 3049).

29. Solomon ben Joshua Altschul: Writer; undoubtedly of German origin, perhaps from Prague; lived in Italy about the middle of the sixteenth century. He edited the "Megillat Sefer," a work on rhetoric by an unknown author, which is based on parts of the "Poetic Art" attributed to David ben Solomon ibn-Yaḥya (Venice: D. Adelkind, 1552). Owing to the fact that Solomon had established himself in Italy, his name has sometimes been transcribed from its Hebrew letters as "Altosol."

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* cols. 570, 2284; Mortara, *Indice Alfabetico*, p. 3.

30. Yehiel (Jehiel) Hillel ben David Altschul: Rabbi at Jaworow (Galicia) toward the middle of the seventeenth century. He completed the commentary on the Prophets and the Hagiographa which his father (No. 6) had begun, dividing it into two parts: (1) "Meẓudat Zion" (The Fortress of Zion), a lexicological glossary; and (2) "Meẓudat David" (The Fortress of David), a commentary on the Biblical text (in part: Leghorn, 1753, 1770; Berlin, 1770; numerous editions also appeared throughout the first half of the nineteenth century—at Slavuta, Wilna, Lemberg, Josefov, etc.). Jehiel was the author of "Binyan ha-Bayit" (The Building of the House), a work on the Temple of Ezekiel and the visions pertaining to it (Zolkiev, 1774; Leghorn, 1781).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* cols. 144, 154, 1272, and Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 163, where the author's name is erroneously given as Alt-Schuld; Fürst, *Bibl. Jud.* i. 44, where the author is called Jehiel Michael, and is regarded as distinct from that of Jehiel Hillel; Azulai, *Shem ha-Gedolim*, ii. 18; Benjacob, *Oẓar ha-Sefarim*, p. 81.

31. (Zeeb) Wolf ben (Dob) Baer Altschul: Russian rabbi of the second half of the eighteenth century. He was the author of "Zebed Ṭob" (The Good Dowry; see Gen. xxx. 20), a work on the third Temple of Ezekiel. The title is intended as a pun on the author's name Zeeb (Shklov, 1794); another edition was published by his son Eliakim (No. 9); see Fürst, "Bibl. Jud." i. 44; Benjacob, "Oẓar ha-Sefarim," p. 15.

BIBLIOGRAPHY: For the entire Altschul family. S. Hock, *Die Familien Prag's*, under *Altschul* and *Perles*; Joseph Kohn, in *Ha-Goren*, i. 20 *et seq.*; Steinschneider, *Cat. Bodl.* cols. 913, 914; Michael, *Or ha-Ḥayyim*, No. 490, Zunz, *Z. G.* pp. 266, 289.

H. B.—W. M.—A. P.

ALUPKA: Village on the southern shores of the Crimea, Russia; mentioned in the letter of Joseph, king of the Chazars, to Ḥasdai ibn-Shaprut about 960) as one of the cities tributary to the Chazars.

BIBLIOGRAPHY: A. Harkavy, *Soobshcheniya o Chazarakh*, in *Yevreiskaya Bibl.* vii. 160.

H. R.

ALUSHTA: Village on the southeastern shore of the Crimea, in the district of Yalta, Russia. Some ruins exist of the fort Aluston built there by Emperor Justinian in the sixth century. Under the name of Aluss the place is mentioned in the letter of Joseph, king of the Chazars, to Ḥasdai ibn-Shaprut (about 960) as one of the cities tributary to the Chazars. In the Middle Ages it was in the possession of the Genoese, and was known by the names of Lusta, Austa, and Alusta.

There are now only a few Jews in the village; and these are employed in the neighboring vineyards.

BIBLIOGRAPHY: A. Harkavy, *Soobshcheniya o Chazarakh*, in *Yevreiskaya Bibl.* vii. 160, and private sources.

H. R.

ALVA or ALBA, DUKE OF: Fernando Alvarez de Toledo: born, 1508; died at Thomar, Portugal, 1582. A famous Spanish general who fought in the various campaigns of the Emperor Charles V. and of Philip II. After winning several decisive battles, he was sent as governor to the Netherlands in 1567 to suppress a revolt against Spanish tyranny, and became the most cruel and rigorous supporter of the Inquisition. He established, and presided over, the Council of Blood, the victims of which doubtless included Jews as well as Christians. It seems to have been Alva's intention to rid the country of Jews. To the city council of Arnheim and Zütphen, for example, he wrote that in case any Jews were found in those places, they were to be arrested and held until further orders from him. The council evidently anticipated Alva's desire in the matter; for its report read that "there were no Jews among them." Furthermore, the few Jews remaining in the town of Waggeningen, Gelderland, were expelled in celebration of the birth of a Spanish infante. Alva's hostility, moreover, grew manifest in his attitude toward the books of the Jews. Both at Liège, and at Antwerp, there appeared under his auspices, in the years 1570 and 1571, copies of the Trent "Index of Prohibited Books," which had been published in 1564, and to which, in Alva's edition, were appended the most rigorous Spanish amendments. The latter interdicted "all books written in Hebrew, and those in any other language which contain Jewish ceremonies or which treat of Jewish life." Thus, the Romance translation of Josephus' "Antiquities of the Jews," was anathematized as heretical. (See CENSORSHIP OF BOOKS.)

BIBLIOGRAPHY: Grätz, *Gesch. d. Juden*, 3d ed., ix. 477; Reusch, *Der Index der Verbotenen Bücher*, i. 423 *et seq.*, Bonn, 1883-85; Popper, *The Censorship of Hebrew Books*, p. 55, New York, 1899.

H. G. E.

ALVALENSI, SAMUEL: Spanish author; born, 1435; died, 1487. He was the son of the learned Abraham Alvalensi, of Toledo, and pupil of Isaac Campanton, the last Gaon of Castile. He was the author of a small treatise, entitled "Kelale Ḳal we-Ḥomer" (Rules of the Deduction *a fortiori*), which treats of Talmudic methodology. It was published in a compilation, "Meharere Nemerim," by Abraham Akra, Venice, 1599.

M. K.

ALVALENSI, SAMUEL: Perhaps the grandson of the above; was born in Spain at the end of the fifteenth century, was taken after the expulsion of 1492 to Fez, where he became the favorite of King Abu Said, of the Merines dynasty. About 1536 the Xarifes rose against the Merines, and Samuel Alvalensi, together with some of the loyal alcaldes, fitted out a fleet and sailed with four hundred men to Ceuta, which was then besieged by the rebels. Despite the numerical superiority of the enemy, who mustered 30,000 men, he inflicted upon them heavy losses and compelled them to raise the siege and to return to Fez. He showed similar courage in 1539 at the relief of Safi. Samuel afterward settled in Azamor.

BIBLIOGRAPHY: Diego de Torres, *Histoire des Chérifs*, French translation by the Duke of Angoulême, the father, p. 69; Aboab, *Nomologia*, pp. 305 *et seq.*; De Barrios, *Historia Universalis Judayca*, p. 8.

M. K.

ALVAREZ or **ALVARES:** Name of a Hispano-Portuguese family which has included among its members many scholars, distinguished men, and martyrs. Branches of the family have settled in Holland, France, England, and America.

Duarte Henriques Alvares: A Portuguese Marano; lived several years at Madrid, and afterward in the Canary Islands, where he occupied the position of royal treasurer. In 1653 he went thence to London, and was one of the first members of the small and secret Jewish community of that city. (See "Transactions of the Jew. Hist. Soc. Eng.," i. 83 *et seq.*)

Garcia Alvarez, of Astorga, whose Jewish name was Samuel Dios-Ayuda (= Joshua), was a wealthy and benevolent man. He is mentioned about 1400 in a satire written by the priest, Diego de Valencia, a converted Jew, and is therein called "the delight and the ornament of the whole Jewry."

Isabel Nuñez Alvarez, of Viseu in Portugal, wife of Miguel Rodriguez of Madrid; was the owner of a synagogue, situated on the street "de las Infantes" in Madrid. She died a martyr's death in the flames, July 4, 1632. The Inquisition ordered the synagogue to be torn down, and upon its site a Capuchin monastery was subsequently erected. (See Kayserling, "Sephardim," pp. 203, 346.)

Jacob Alvarez, a member of the academy "Arbol de las Vidas" (Tree of Life) in Amsterdam in 1684. He is spoken of as "its light," and "the shield of the Talmud."

Joseph Israel Alvarez was, in 1682, a member of the academy of poets ("de los Floridos") in Amsterdam; he was distinguished for the elegance of his diction.

Juan Alvarez, a physician of Zafra, the first victim of the Inquisition in Lima. He, his father Alonzo, his wife, and his children were all publicly burnt as adherents of Judaism about 1580. (See "Publ. Am. Jew. Hist. Soc." ii. 75; iii.; iv.; vi. 75.)

Leonora Alvarez was convicted of having several times lapsed to Judaism, and was burnt in Seville, June 6, 1723, at the age of forty. Alonzo Alvarez, her brother, was condemned to life-imprisonment at the same time for being a Jew.

Meir b. Solomon Alvarez. See ALGUADES, MEIR B. SOLOMON.

Moses Alvarez was a member of the academy "Arbol de las Vidas" in Amsterdam, from 1741 to 1761. Another Moses Alvarez was one of the first settlers in Newport, R. I. He was naturalized in 1741, and died in 1766. (See "Publ. Am. Jew. Hist. Soc." vi. 76.)

Simon Alvarez, of Oporto, was the first victim of the Inquisition in Coimbra, his place of residence. He was arrested on the charge of practising Judaism, found guilty upon evidence extorted from his little daughter, and, together with his wife, burnt at the stake.

Antonio Alvarez-Soares, a Spanish poet. He composed a poem upon the dedication of the first synagogue established in Amsterdam in 1607. The poet, Daniel Levi de Barrios, who possessed the manuscript of his poems, describes him as an able versifier.

Antonio Alvarez-Soares, of Lisbon, a namesake of the preceding, was also a poet. He was much esteemed in Lisbon for his lyrics. He published in 1628 a collection of poems called "Varias Rimas." He emigrated to Flanders in 1632.

BIBLIOGRAPHY: De Barrios, *Triumpho del Gov. Popular*, pp. 70 *et seq.*; Barbosa Machado, *Biblioteca Lusitana*, i. 202; Kayserling, *Sephardim*, pp. 175, 340.

M. K.

ALVARO DE LUNA: A gifted Spanish statesman of the fifteenth century who attained the highest military rank, that of Grand Constable. With Chancellor Don Juan Furtado de Mendoza and Don Abraham Benveniste, he exercised for many years unlimited influence over the young and weak king, D. Juan II. of Castile. Throughout his life Alvaro was a friend of the Jews and protector of the Maranos, both of whom were promoted by him to the highest offices.

Abraham Benveniste, with whom he was intimately associated for thirty years, and Joseph ha-Nassi were appointed by him as farmers-in-chief of taxes. Of the Maranos, Diego Gonsalez was made general receiver (contador mayor); Diego Arias Davila, manager of the royal revenues; Juan Alfonso de Baena, royal private secretary; and Juan Pacheco became through him the trusted companion of the king. Owing to this well-known friendship for Jews and Maranos, Alvaro was for a long time a thorn in the flesh to both the Infante Don Henry and the aged Paul de Burgos, the primate of Spain, the Jew-hater. Paul's sons, Alvar Garcia de S. Maria and Alfonso of Cartagena—less from political than from religious reasons—became his bitterest enemies. They conducted a furious struggle against him for many years, which ended in his downfall. Alvaro, who, in his hours of leisure, devoted himself to literary matters and wrote a book about celebrated women ("Libro de las Mujeres Ilustres"), was taken prisoner, dragged to Valladolid, and beheaded there, July 2, 1453. Friar Alfonso de Espina, the fiercest enemy of the Jewish race—to which he himself belonged—accompanied him triumphantly on his walk to the scaffold.

Bibliography: J. Amador de los Rios, *El Condestable Don Alvaro de Luna* in *Revista de España*, xix.; idem, *Historia de los Judios de España y Portugal*, iii. 22 *et seq.*

M. K.

ALYASHAR, JACOB: Talmudist; born at Wilna, Russia, about 1735; died in Safed about 1785. The congregation at Hebron in 1765 sent him as their emissary (*meshullah*) to Persia. On the outbreak of a war in 1775, Bozrah, the city in which he resided, was besieged; but he, his wife, and newborn son, Eliezer Jeruḥam, escaped and settled in Safed. He celebrated his deliverance in Hebrew verses called "Megillat Paras" (The Roll of Persia), published by his grandson, R. Jacob Saul Alyashar, in "Ish Emunim" (Jerusalem, 1885). J. D. E.

ALYASHAR (more correctly **ELAYSCHAR**), **JACOB SAUL:** Ḥakam Bashi (chief rabbi) of Jerusalem; born at Safed, June 1, 1817. He was taken to Jerusalem in 1823. His teacher was R. Benjamin Mordecai Nabon, who, in 1828, married his widowed mother. In 1855 Alyashar was appointed associate judge to the Ḥakam Bashi, Abraham Ashkenazi; in 1869, chief dayan, holding the position until his promotion in 1893 to the post of Ḥakam Bashi by all parties in Jerusalem, as successor to the late R. Paniel. The sultan Abdul-ḥamid confirmed his appointment in a firman, sending him an official robe and a medal of the Medjidie order; and Emperor William II. of Germany, on his visit to Jerusalem in 1898, also presented him with a medal. He speaks Hebrew, Arabic, Turkish, Italian, and Greek.

The following is a list of his published works; the titles all contain the word "Ish" (איש), the component letters of which are the initials of his name: (1) "Ḳereb Ish" (Inward Thought of Man) (Ps. lxiv. 6); (2) "Ish Emunim" (Man of Faith), a collection of festival sermons, 1885; (3) "Ma'aseh Ish" (The Work of Man), responsa, together with (4) "Derek Ish" (Man's Way), sermons, 1892; (5) "Simḥa le-Ish" (Joy to Man), responsa, published with (6) "Girsa de-Yankuta" (Early Teachings), explanations of Talmudic problems; (7) "Ya'aseh Ish" (Man Shall Do), and (8) "Dibre Ish" (Words of Man), in one volume, responsa and sermons, 1896; (9) "'Olat Ish" (Man's Offering), decisions, 1899; (10) "Sha'al Ish" (Man Asked), responsa, in course of publication in 1900.

Bibliography: Luncz, *Almanac*, 1901, *Autobiography of Jacob Saul Alyaschar*, pp. 39-61.

J. D. E.

ALYPIUS OF ANTIOCH: Eminent geographer of the fourth century; intimate friend of the Roman emperor, Julian the Apostate. Alypius, of noble and generous character, was governor of Britain 355–360, whence he was recalled by the emperor to superintend the reconstruction of the Temple at Jerusalem. At first he showed much zeal in the accomplishment of his task, but, by degrees, seeing the little effort made by the Jews to aid him, he lost interest and left the field clear for the intrigues of the enemies of the Jews, who sought by every means to cause his failure in carrying out the generous purposes of the emperor.

Bibliography: Th. Reinach, in *Auteurs Grecs et Romains*, p. 354; Grätz, *Gesch. der Juden*, iv. 371; Pauly-Wissowa, *Real-Encyklopädie*, col. 1709.

I. Br.

ALZEY: A town in Rhein-Hessen (Germany), on the Setez. While the first traces of the residence of Jews in the Palatinate, to which Alzey belonged from the time of the Emperor Frederick Barbarossa, date from the beginning of the thirteenth century, no date is given for the first settlement of Jews in Alzey itself. The name of the congregation appears for the first time in the "Martyrology" of Nuremberg, where it is mentioned as one of the places which suffered in the dreadful persecutions of the year of terror, 1349. The first reference to members of the congregation dates probably from the year 1383, where a certain Bonifant and his wife Jütte, and a Jew of the name of Lassarus, are mentioned. The congregation never played any very conspicuous part in history, and the number of its members until the beginning of this century was very small. The Jews of Alzey shared the unhappy fate of their persecuted brethren in the Middle Ages; at one time they were expelled from the town, at another residence therein was permitted them, all according to the inclination of the Count Palatine of the day. From the year 1391, when the Jews were driven from the Palatinate by Count Ruprecht II., they do not seem to have returned to Alzey for several centuries, or at best only temporarily; for in the census of the year 1550, which registered the names of all Jews living in the Palatinate, none are mentioned from Alzey, although this town was the official center where limited passports were issued at a fixed tariff to all Jews who traded in the region.

It is only toward the close of the seventeenth century that Jews again appear in Alzey as a regular congregation. Until the year 1791, religious services were held in private houses. The first synagogue was built in that year through the liberality of Elias Simon Belmont. A census in 1722 enumerated nine families in the congregation, and sixty-three families in the whole district. Twenty years later there were only eleven in the congregation. In 1748 the elector Karl Theodor set the legal limit of families in the town of Alzey at three. He added, that "since there were already more than that number, no additional families would be allowed to settle there until the number had been diminished by death to less than three." From the end of the eighteenth century the congregation grew steadily; in the fourth decade of the nineteenth century about fifty families are found, and there are now (1901) seventy-five. Of the 6,500 inhabitants of Alzey, about 320 are Jews, who devote themselves mainly to mercantile pursuits. The present synagogue was consecrated in the year 1854. The first rabbi (in this new building) was Dr. Samuel Adler, son of Isaac Adler, rabbi of Worms. By ministerial decree of August 17, 1842, he was appointed district-rabbi of Alzey, which post he held until the year 1856. He was called to the Temple Emanu-El in New York in 1857. His successor was Dr. David Rothschild, who officiated for nearly thirty years (from 1862 till June, 1891); he died January, 1892, in Aix-la-Chapelle. Since October, 1891, Dr. Joseph Levy has been the rabbi of this congregation.

Mention must be made of several members of the Belmont family, one of the oldest and most respected of the congregation. According to the Alzey

"Memorial-Book," Simḥah, son of Ephraim Belmont, was the first of that name to settle in Alzey; he had been head of the Jewish community in Beckelheim, near Kreuznach, which then belonged to the Palatinate. His son Joseph Jessel, called Rabbi Jessel of Alzey, held the same position in the Alzey district; he died in 1738. These men as well as their descendants were conspicuous for their piety and for their uncommon public spirit. The Elias Simon Belmont already mentioned and his nephew Simon founded the so-called "Belmont fund," which provides a marriage-portion for poor girls.

Bibliography: Löwenstein, *Beiträge zur Gesch. d. Juden in Deutschland*, 1895, i. 4, 16, 28, 51, 146, 182. In the archives of the congregation there is a "*Memor-Buch.*"

J. Le.

AMADEO OF RIMINI. See Jedidiah ben Moses of Recanati.

AMADIA, AMADIAH, AMADIEH, AMADEEYAH: A town in Asiatic Turkey, vilayet of Bagdad, north of Mosul, the birthplace of the pseudo-Messiah, David Alrui (Alroy). In 1163, according to the author of "'Emeḳ ha-Baka," it had a Jewish population of about a thousand families. In 1895 it had a Jewish population of 1,900 persons, who owned about 150 houses. They trade chiefly in gall-nuts.

Bibliography: Joseph ha-Kohen, *'Emeḳ ha-Baka* (German translation by M. Wiener), p. 27, Leipsic, 1858; Layard, *Nineveh and its Remains*, ii. 141; *Entziklopedicheski Slovar*, vol. i., St. Petersburg, 1891; *Longman's Gazetteer*, London, 1895.

H. R.

AMADO, JOSHUA JUDAH: Talmudist, of a Spanish family settled at Salonica in the early part of the nineteenth century. He wrote "Ohole Yehudah" (The Tents of Judah), published at Salonica in 1820. It contains (1) homilies on the Pentateuch, and (2) halakic dissertations on Maimonides' "Yad ha-Ḥazaḳah," on part of the treatise "Shebu'ot," and an epitome on the dietary laws.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 20.

I. Br.

AMADOR DE LOS RIOS, JOSÉ: Spanish historian of the Jews in Spain and Portugal, and archeologist; born 1818; died at Seville, 1878. De los Rios was for some time inspector-general of public instruction in Spain. He wrote many works archeological in character, two of which are of interest to Jews. In 1848 he published in Madrid "Estudios Históricos, Políticos, y Literarios sobre los Judíos de España." This was translated into French (Paris, 1861), and later on was expanded into the larger work on the same subject, "Historia Social, Política, y Religiosa de los Judíos de España y Portugal" (3 vols., Madrid, 1875–76). Amador de los Rios was interested chiefly in the constitutional position of the Jews; and his work, from this side, is very thoroughly done. He was, however, unacquainted with Hebrew, or Jewish sources; and his treatment of literary history in the earlier book is derived merely from the uncritical notes of De Castro.

José Amador de los Rios.
(From the frontispiece to his "Historia.")

Bibliography: List of his sources given in Jacobs' *Sources of Spanish-Jewish History*, pp. 213–244, and summary of the contents of the book, pp. 214–221.

J.

AMALEK, AMALEKITES.—Biblical Data: Name of a nomadic nation south of Palestine. That the Amalekites were not Arabs, but of a stock related to the Edomites (consequently also to the Hebrews), can be concluded from the genealogy in Gen. xxxvi. 12 and in I Chron. i. 36. Amalek is a son of Esau's first-born son Eliphaz and of the concubine Timna, the daughter of Seir, the Horite, and sister of Lotan (Gen. xxxvi. 12; compare Timnah as name of an Edomite chief or clan, verse 40). On the other hand, Gen. xiv. 7 speaks of Amalekites, in southern Palestine, in the time of Abraham. That they were of obscure origin is also indicated in Num. xxiv. 20, where the Amalekites are called "the first of the nations." The Amalekites were the first to come in contact with the Israelites (Ex. xvii. 8), vainly opposing their march at Rephidim, not far from Sinai (compare Deut. xxv. 17, "smiting the hindmost, all that were feeble behind," and I Sam. xv. 2). Consequently, they must be considered as possessors of the Sinaitic peninsula, of the modern desert et-Tih, or at least of the northern part of it. According to Num. xiii. 29, xiv. 25, which speaks of Amalekites defeating the Israelites in the lowland (verses 43, 45), they occupied also southern Palestine, partly together with the Canaanites; see also Gen. xiv. 7 (Amalekites in "En-mishpat, which is Kadesh"). The extreme south seems to be meant, the pasture lands of the Negeb, not the arable parts.

Position and Connections.

The relation of the Kenites to the Amalekites is not quite plain. According to I Sam. xv. 6, they live with them (or at their side; compare Judges, i. 16; Num. xxiv. 21), while elsewhere they are associated with Israel (I Sam. xxvii. 10) or even specially with the tribe of Judah (I Sam. xxx. 29; I Chron. ii. 55). This would indicate that the Kenites formed a connecting-link between the Israelites, or their southern tribes, and the Amalekites. Gen. xv. 19, which foretells dispossession of the Kenites by Israel, would agree with this (see Cain; Kenites). A similar relationship might be assumed for the Kenezites.

Enmity to Israel.

The Amalekites themselves always appear as hostile to Israel. Thus (Judges, iii. 13), together with the Ammonites, they assist Eglon of Moab, and (Judges, vi. 3, 33, vii. 12) they aid the Midianites and the children of the East against Israel. Ps. lxxxiii. 7 refers to both occasions. It is on this account that Saul leads an expedition against them (I Sam. xv.). The defeat and capture of the Amalekite king, Agag (the only Amalekite name preserved), by Saul seem to be referred to also by Balaam (Num. xxiv. 7). It is not known what locality is meant by "the city of Amalek," which evidently was situated "in the valley"—that is, the plain (I Sam. xv. 5). One would not expect that the settlements of such a wandering nation would deserve the name of a city.

Fate of Amalek.

David waged a sacred war of extermination against the Amalekites, who retaliated (I Sam. xxx. 1) by a successful surprise of Ziklag. David, however, followed and caught the Amalekites on the retreat, regaining their captives and spoils. On this occasion the Amalekites, like all desert warriors, made their raids upon camels. After this defeat Amalek disappears, so that it seems as though the nation had actually been exterminated by the wars with Saul and David. I Chron. iv. 42–43 states that in the time of Hezekiah five hundred Simeonites annihilated the last remnant "of the Amalekites that had escaped" on Mount Seir and settled there in the place of Amalek. Thus the related tribes Amalek and Edom were united again at the end. W. M. M.

——**In Rabbinical Literature:** Amalek—the first foe to attack the people of Israel after they had come out of Egypt as a free nation; twice designated in the Pentateuch (Ex. xvii. 14–16, Deut. xxv. 19) as the one against whom war should be waged until his memory be blotted out forever—became in rabbinical literature the type of Israel's arch-enemy. In the tannaitic Haggadah of the first century Amalek stands for Rome (Bacher, "Ag. Tan." i. 146 *et seq.*, 211 *et seq.*); and so does Edom (Esau), from whom Amalek descended (Gen. xxxvi.). A kinsman of the Israelites, Amalek nevertheless displayed the most intense hatred toward them: he inherited Esau's hostility to his brother Jacob. When other nations hesitated to harm God's chosen ones, his evil example induced them to join him in the fray. "Like a robber he waylaid Israel"; "like a swarm of locusts"; "like a leech eager for blood"; "like a fly looking for sores to feed on"; Amalek (*'am laḳ* = the people which licketh) hurried over hundreds of miles to intercept Israel's march:

> "Having taken the list of the tribes from the archives of Egypt, he arrayed his hosts in front of the Israelitish camp—over which God's glory rested in the sheltering pillar of cloud—and called the names of the tribes aloud, one after the other, and pretending to have business negotiations with them, he treacherously slew the last, or, rather, the guilty ones among them, those chosen by lot" (Tan. Ki Teẓe, ix., and Pesiḳ. iii. 26*b*).

According to some he also used witchcraft to secure victory for his men (Yalḳ. Reubeni, and Chronicle of Jerahmeel, xlviii. 13). "Moreover, he mutilated their bodies, making sport of the Abrahamic covenant" (see Pesiḳ. *l.c.* and Pesiḳ. R. xii., Mek. Beshallaḥ).

Evidently the colors for this picture are drawn from the palette of later experience. Accordingly, in rabbinical literature stress is rather laid on the moral lesson of the episode. Amalek was but the scourge in the hand of God to punish the people of Israel, who had become "faint and weary" in the observance of God's commands and "feared not God." They lacked the power of faith (play on the name "Rephidim" = *rafu yadayim*, "the hands became weak"), and therefore said: "Is the Lord among us or not?" (Ex. xvii. 7, 8). Like a wayward child that runs back to its father when a dog comes snarling along, the Israelites were unmindful of God's doings until like a dog Amalek came to bite them. Then Moses fasted and prayed, saying: "O Lord, who will in the future spread Thy Law, if Amalek succeeds in destroying this nation?" And with uplifted arms, holding the staff and pointing heavenward, he inspired Joshua and the people with his faith until the victory was won (Mek. *ib.*).

Harsh as seems the command to blot out Amalek's memory, its justification was seen in the leniency shown by King Saul, the son of Kish, to Agag, the king of the Amalekites (I Sam. xv. 9), which made it possible for Haman the Agagite to appear (Esth. iii. 1); his cruel plot against the Jews could only be counteracted by another descendant of Kish, Mordecai (Pesiḳ. R. xiii.). Every year, therefore, the chapter, "Remember what Amalek did unto thee" (Deut. xxv. 17–19), is read in the synagogue on the Sabbath preceding Purim.

With regard to the remarkable oath, "Truly the hand upon the throne of Yah! the Lord will have war with Amalek from generation to generation" (Ex. xvii. 16: A. V. is not literal here); the rabbis say: "Never will the throne of God—the Lord of Truth, Justice, and Love—be fully established until the seed of Amalek—the principle of hatred and wrongdoing—be destroyed forever (Pesiḳ., *l.c.*, and Targ. Yer. I. and II. to Ex. *l.c.*). Henceforth "Amalek" became the popular term for Jew-hater. K.

——**Critical View:** Modern critics have seen in the genealogy of Amalek a mere indication that Amalek was closely allied to the Edomites, but very inferior in power to them (compare the lowly station of Timna, merely a concubine). In Judges, vi. 3, 33, vii. 12, the mention of Amalek is considered as a later gloss by Budde. Nöldeke ("Ency. Bibl." i. 128) considers the account of Saul's expedition to be exaggerated in the figures, and in the geographical definition. Winckler's view ("Gesch. Israels," p. 211) stands rather isolated. He considers, for example, Judges, iii. 13 as impossible (because the Amalekites did not touch upon Moabitish territory), and regards most passages quoting Amalek as parts of mythological or mythical stories (including even the larger part of the lives of Saul and David). Thus he comes to the conclusion that "probably the nation of Amalek rests on a mythological idea." On Egyptian and Assyrian monuments, various points of contact with the nomadic tribes of the Sinaitic peninsula in war or commerce are reported or even represented; hitherto, however, the name Amalek has not been discovered on them.

The territory ascribed to Amalek in I Sam. xv. 7, "from Havilah until thou comest to Shur," is perplexing. If Havilah is the same land mentioned in Gen. ii. 11, x. 29 (compare I Chron. i. 23), and xxv. 18 (hardly that of x. 7)—that is, the extreme eastern country of the wandering desert tribes, on the borders of Babylonia—then one would have to identify the Amalekite territory with northern Arabia, from Egypt to the Euphrates. It would embrace the land of the Midianites and other "sons of the East," but would hardly leave room for Edom. Therefore, the modern commentators either understand here another Havilah, or they change the text. So, *e.g.*, Wellhausen ("Text der Bücher Samuelis," p. 97), who changes "from Havilah" to "mi-Telem," that is, "from (the city of) Telem" in Judah (Josh. xv. 24) which (in I Sam. xv. 4) is mentioned as the starting-place of Saul's expedition. Certainly, Amalek appears elsewhere always as an insignificant robber nation, and the same correction seems necessary also in I Sam. xxvii. 8, where the Amalekites (with the Geshurites and Gezrites) are "the inhabitants of the land which [reaches] from Telem [read "mi-Telem" with the better manuscripts of the Septuagint, instead of the traditional "me-'Olam" (of old)] as thou goest to Shur." If this be so, Amalek had no territory east of the Edomites.

As to the presence of alleged Amalekites in Palestine proper, such colonies have been assumed on the basis of Judges, v. 14 and xii. 15. The first passage speaks of "Ephraim whose root is in [A. V. "was against"] Amalek"; in the second, the judge Abdon is stated to have been "buried in Pirathon [southwest of Shechem], in the land of Ephraim, in the hill-country of the Amalekite." The Septuagint, however, in both places, seems to have read (at least in the Codex Alexandrinus and in the recension of Lucian) "the valley, the lowland (*'emeḳ*)" instead of Amalek, so that these two passages are, to say the least, unsafe authority. The existence of single Amalekites in the midst of Israel, such as the Amalekite, the "son of a stranger" (II Sam. i. 8, 13), is not surprising, and may possibly explain the expression "the mount of the Amalekites" in Judges, xii. 15. Thus, it is unnecessary to assume a northern branch or remnant of the Amalekites.

Arabic writers have attached great importance to the name of the Amalekites, and have invented many stories about this primeval nation, which they fancied to have ruled over Arabia and the surrounding countries, especially over Egypt. Nöldeke ("Über die Amalekiter," Göttingen, 1864) has fully shown the fictitious character of all these tales.

W. M. M.

AMAN: **1.** This name is found only in the Apocrypha, Tobit, xiv. 10. He is there mentioned as the persecutor of Achiacharus, but even in that passage the reading is not certain, the versions giving Nadab, Accab, and Adam as possible readings. See AHIKAR. **2.** For AMAN in Apocr. Esther, xii. 6, xvi. 10, 17, read HAMAN.

G. B. L.

AMANA: **1.** River rising in Anti-Lebanon and flowing through Damascus, the modern Nahr Barada (II Kings, v. 12, where there is a variant, Abana; see ABANA). **2.** Mountainous district of the Lebanon from which the Amana river rises (Cant. iv. 8). It occurs in cuneiform literature as Am-ma-na (Delitzsch, "Wo Lag das Paradies?" p. 103).

G. B. L.

AMARAGI, ISAAC BEKOR: Translator and historical writer of the nineteenth century, who lived in Salonica. He translated, from the Hebrew into Judæo-Spanish, Samson Bloch's geographical work, "Shebile 'Olam" (Salonica, 1853–57, 1860), with additions of his own, and wrote a short history of Napoleon.

BIBLIOGRAPHY: Kayserling, *Bibl. Esp.-Port. Jud.* p. 12.

M. K.

AMARAGI, MOSES: Physician in ordinary to the court of Sultan Murad IV. (1623–40) in Constantinople. He was rich and learned and a patron of Jewish scholars. In his old age he returned to his native city, Salonica, where he died.

M. K.

'AM HA-AREẒ: A term used in common parlance in the sense of "ignoramus," applied particularly to one ignorant of Jewish matters. Compare Gamaliel's maxim (Abot, ii. 5): "No 'Am ha-Areẓ can be pious [ḥasid]; also Lev. R. xxxvii.: "Jephthah, the judge, who failed to obtain release from his rash vow, was an 'Am ha-Areẓ"—that is, "one of the multitude which knows not the Law" (see John, vii. 49). According to the Tannaim of the second century an 'Am ha-Areẓ is "he who does not eat his ordinary food in a state of priestly purity" (R. Meir); or, according to the majority of rabbis, "he who does not give his tithes in due manner"; according to R. Eliezer, it is "he who does not read the Shema' evening and morning"; according to R. Joshua, "he who does not put on the phylacteries [tefillin]"; according to Ben 'Azzai, "he who does not wear fringes [ẓiẓit] on his garments"; according to R. Nathan, "he who has no mezuzah on his doorpost" (Deut. vi. 9); according to R. Nathan ben Joseph, "he who has children and does not educate them in the Law"; and according to others, "he who has not associated with the wise in order to learn the practise of the oral law" (Ber. 47*b*; Soṭah, 22*a*; Giṭ. 61*a*). Ishmael b. Eleazar says: "The 'amme ha-areẓ [the vulgar crowds] incur the penalty of death by the disregard with which they treat the sacred Ark and the synagogue, calling the one simply 'chest' and the other 'the people's house'" (Shab. 32*a*).

'Am ha-Areẓ meaning literally "the people of the land" or "the rural population," this appellation, like pagan from "pagus" or heathen from "heath" in the early Christian centuries, came to denote the country people inaccessible to, or untouched by, the influence of the teachings offered by the religious community—in a word, by the Synagogue.

Historical Origin.

The history of the term 'Am ha-Areẓ leads us back to the beginning of the second commonwealth, or rather to the time of the exile, when "none remained, save the poorest sort of the people of the land" (II Kings, xxiv. 14): these had mingled with the rest of the surrounding people and lost their specific character as Jews. Then Ezra and Nehemiah made "separations from the peoples of the lands ['amme-ha-araẓot] the condition of admission to the congregation (Ezra, ix. 1; Neh. x. 31). Henceforth separation from the lawless multitude became the watchword, and the result was the formation of the party of the Separatists ("Ḥasidim" = the pious; like the Aramæan "Perushim" = those that separate themselves from all impurity). United in associations (ḥaberim) in every town for common worship and common meals, as well as for communal works of charity, the faithful observers of the law (Pharisees) shunned any contact with an 'Am ha-Areẓ, any one of "the vulgar crowd," as defiling, because such a one failed to observe conscientiously the Levitical laws of purity, or to give the portions of his produce due to the priest and the Levite. Moreover, he was regarded as a transgressor of the law, since he neglected to fulfil all those duties which the religious practise of the synagogue had in the course of time introduced as means of the sanctification of life. The very touch of his garment was defiling to the members of the Pharisaic brotherhood (Ḥag. ii. 7), nor was he trusted in matters of Levitical purity or of tithes even as a witness in court (Dem. ii. 2 *et seq.*, Pes. 49*b*). As a matter of course, no marriage relations with him were entered into by the Pharisees.

Antipathy of the Pharisees.

Such exclusiveness naturally tended to intensify the hatred between the masses and the Pharisees, and bitter expressions were used on both sides which can scarcely be taken literally. "When I was one of the uneducated, I used to say, 'Give me one of the learned scribes that I may bite him like an ass,'" said R. Akiba. R. Eliezer says, if they were subject to the 'Am ha-Areẓ, they could not be sure of their lives. Accordingly it is declared that an 'Am ha-Areẓ is so dangerous a man that he may be killed on the "Sabbath of Sabbaths"; or says another, "torn like a fish" (Pes. 49*b*). Such expressions have been taken perhaps too seriously by Montefiore ("Hibbert Lectures," 1892, p. 499); on the other hand, Lazarus ("Ethics of Judaism," i. appendix, note 48*a*, p. 258, English translation) goes too far in the other direction, taking them as mere jests. That a hostile feeling prevailed, is shown by the expression in John, vii. 49: "this people who knoweth not the law are cursed." Even more animosity is shown in the halakic dictum of Joshua ben Levi in the name of Antigonus: "The claim of the ḥaber upon the charity-treasury to provide his wife with raiment is greater than that of the 'Am ha-Areẓ for the support of his life" (Yer. Hor. iii. 48*a*; compare also B. B. 8*a*).

There can be no doubt that it was this contemptuous and hostile attitude of the Pharisaic schools toward the masses that was the chief cause of the triumphant power of the Christian church. In preaching the good tidings to the poor and the outcast, Jesus of Nazareth won the great masses of Judea. The Pharisaic schools, laying all stress on the Law and on learning, held the 'Am ha-Areẓ in utter contempt. The new Christian sect recruited itself chiefly from the ranks of the untaught, laying special stress on the merits of the simple and the humble. As Montefiore well says: "The 'Am ha-Areẓ was probably the creation of the burdensome agrarian and purity laws." Still it is hardly correct to say that "after the destruction of the Temple the 'Am ha-Areẓ slowly disappeared." Nor is it more than mere conjecture of Hamburger that during the war of Bar-Kokba the 'Am ha-Areẓ furnished the informers and traitors. R. Judah at the close of the second century still points to the gulf separating the 'Am ha-Areẓ from the learned, and Judah ha-Nasi refuses him a share of the communal charity, probably because his disciples required it all for their own support (B. B. 8*a*). Now and then hatred gives way to love, as in the following: "A man should not say, 'Love the pupils of the wise but hate the 'Am ha-Areẓ'; but one should love all and hate only the heretics, the apostates, and informers, following David, who says: 'Those that hate Thee, O Lord, I hate'" (Ps. cxxxix. 21; Ab. R. N. ed. Schechter, xvi. 64). Again, "he who teaches the son of an 'Am ha-Areẓ the Law, for him the Lord will annul every misfortune decreed upon him" (B. M. 85*a*).

BIBLIOGRAPHY: Geiger, *Urschrift*, p. 151; Hamburger, *R. B. T.* ii. 54–56; Rosenthal, *Vier Apocryphische Bücher aus der Zeit und Schule R. Akiba's*, 1885, pp. 25–29; Bacher, *Ag. Tan.*, index *'Am ha-Areẓ*; Montefiore, *Hibbert Lectures*, 1892, pp. 497–502; Schürer, *Gesch.*, 3d ed., ii. 400.

K.

AMARIAH: **1.** The great-grandfather of the prophet Zephaniah (Zeph. i.) **2.** The son of Azariah, who was high priest-in Solomon's temple (I Chron. v. 37). According to Ezra, vii. 3, he was an ancestor of his. In I Esd. viii. 2, and II Esd. 1, 2, he is called Amarias. **3.** The great-great-grandfather of Azariah (I Chron. vi. 7, 52). **4.** One of the signatories to the covenant under Nehemiah (Neh. x. 3). **5.** A Judahite ancestor of Athaiah living in Jerusalem in the time of Nehemiah (Neh. xi. 4). **6.** A priest who returned from the captivity with Zerubbabel (Neh. xii. 2, 13). **7.** A son of Hebron and grandson of Kohath the Levite (I Chron. xxiii. 19, xxiv. 23). **8.** A priest who was put in charge of religious affairs in Judah by Jehoshaphat (II Chron. xix. 11). **9.** A Levite appointed by Hezekiah as assistant to Kore, who was stationed at the east gate of the Temple, and had charge of the free-will offerings to God (II Chron. xxxi. 15). **10.** A man of the sons of Bani who had taken a foreign wife (Ezra, x. 42).

G. B. L.

AMARILLO, AARON BEN SOLOMON: Talmudic author of the eighteenth century. He was a descendant of the Amarillos, a family of scholars that gave several great rabbis to Turkey. Like his father, Solomon, and brother, Moses, both authors of several rabbinical works, he was active as a writer, and published in 1796 his collection of responsa under the title "Pene Aharon." It is arranged after the order of the "Ṭur," and throws light on many subjects in the field of Jewish lore. (See Zedner, "Cat. Hebr. Books Brit. Mus." *s.v.*) L. G.

AMARILLO, ABRAHAM: Rabbi at Salonica about the beginning of the nineteenth century. His sermons on the Pentateuch were published under the title, "Sefer Berit Abraham" (The Covenant of Abraham), Salonica, 1802 (see Zedner, "Cat. Hebr. Books Brit. Mus." *s.v.*). W. M.

AMARILLO (ḤAYYIM), MOSES BEN SOLOMON: Rabbi at Salonica during the first half of the eighteenth century. He edited, and often annotated, the works of his father, SOLOMON AMARILLO, and is the author of a collection of novellæ on legal questions treated of by Maimonides. To this are added two separate collections of opinions and comments on criminal law, the first dealing with the payment of indemnities, the second with the laws concerning the sale, loss, and robbery of property. The three parts appeared together, under the title "Halakah le-Mosheh" (The Decision of Moses), Salonica, 1756. To a collection of his responsa which he had previously published he gave the title, "Debar Mosheh" (The Word of Moses), Salonica, 1742–50.

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, pp. 102, 138; Fürst, *Bibl. Jud.* i. 44; Wiener, *Bibliotheca Friedlandiana*, No. 2059, p. 253.

W. M.

AMARILLO, SAMUEL: Collector of royal taxes at Tudela, Navarre, from 1380 to 1391, particularly of the duties paid by the Jews and the Moors of the town on real estate sold to Christians. At the court of Navarre he superintended the purchasing of clothing, spices, horses, etc.

BIBLIOGRAPHY: Jacobs, *Sources*, No. 1459.

M. K.

AMARILLO, SOLOMON BEN JOSEPH: Rabbi at Salonica, who died in 1722. Amarillo was the father-in-law of Solomon Abdallah and an intimate friend of the learned rabbi Joseph Cobo. Amarillo wrote a number of works, all of which were published during his lifetime by his son Moses. The latter first collected his father's sermons, ethical and theological in character, under the title, "Pene Shelomoh" (The Face of Solomon), Salonica, 1717. Next he edited, with numerous annotations and a preface, Amarillo's responsa, nearly all of them critical discussions on parts of the "Shulḥan 'Aruk." The work was called "Kerem Shelomoh" (The Vineyard of Solomon), and was published at Salonica in 1719. The "Shulḥan 'Aruk" seems to have been Amarillo's favorite theme of discussion; for in 1722 there appeared another volume, similar to the "Kerem Shelomoh" and intended as a sequel to it, "'Olelot ha-Kerem" (Gleanings in the Vineyard). This also was edited and published at Salonica by Moses, together with the analogous work by Ḥayyim Shabbethai, "Torat Ḥayyim" (Law of Life).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* cols. 833, 2285; Benjacob, *Oẓar ha-Sefarim*, pp. 247, 431, 487; Azulai, *Shem ha-Gedolim*, i. 164, ii. 69*b*; Franco, *Histoire des Juifs dans l'Empire Ottoman*, p. 124.

W. M.

AMARKOL (אמרכל; from the Persian, *amarkir*; Armenian, *hamarakar* = master of finance): A title applied to "a Temple trustee superintending the cashiers" (Jastrow, "Dict."; see Sheḳ. v. 2). While the three—or, according to Baraita, Tamid, 27*a*, thirteen—cashiers (*gizbarim*) handled all the money that flowed into the Temple treasury, "the *amarkolim*, seven in number, held the seven keys to the seven gates of the Temple hall [*'azarah*], none opening his gate before all the others had assembled" (Tosef., Sheḳ. ii. 15, and Yer. *ib.* v. 49*a*). Above the seven amarkolim were two catholici, and these again were under the supervision of the high priest (Yer. Sheḳ. v. *l.c.*).

Abba Saul ben Batnit, in his bitter attack against the priestly house of Ishmael ben Phabi, says: "They themselves are high priests, and their sons gizbarim, and their sons-in-law amarkolim" (Tos. Men. xiii. 21, Pes. 57*a*). In Targ. Yer. to Num. iii. 32, and Num. R. iii., Eleazar, the son of Aaron, "the chief over the chiefs of the Levites," is given the title of Amarkol. Eliakim, the son of Hilkiah, as keeper of the keys of the Temple is also called Amarkol, in Targ. Isa. xxii. 23, and Jeremiah ben Hilkiah is represented as a descendant of the amarkolim, who had their inheritance in Anathoth (Targ. Yer. i. 1). In addition יוצר in Zach. xi. 13 (A. V., the potter) is translated in Targ., Amarkol = treasurer. Büchler has shown (against Schürer, "Gesch.," 1st ed., ii. 216) by referring to Josephus, "Contra Ap." ii. 8, that certain Temple officers handed the keys of the Temple to their successors each day, as a symbol of their charge—and these were none others than the amarkolim; who were, however, laymen and not priests. And it was in view of this that the title of Amarkol was applied to them.

In Targ. Yer. to Num. i. 6 *et seq.*, iii. 32; II Kings, xxii. 4; II Chron. xxxi. 13; Isa. xxii. 23, the title of Amarkol is, however, applied to *nesiim* (princes), to *pekidim* (overseers), and to *shomere ha-suf* (the door-keepers), in accordance with Yer. Sheḳ. v., Num. R. iii., Lev. R. v.

The etymology given in Tosef., Sheḳ. ii. 15, *mar kol* ("master over all"), has no more value than the one given in Hor. 13*a*, *amar kulla* ("he who has everything to say"); wherefore the derivation from *catholicus* (Levy, "Neuhebr. Wörterb." under אמרכל; see Geiger, "Urschrift," p. 116) must be rejected.

Bibliography: Schürer, *Gesch.* 3d ed., ii. 270 *et seq.* The first who called attention to the Persian (or Armenian) etymology of the word was Levy, in Geiger's *Zeitsch.* 1867, pp. 215–218, who referred to Prud'homme in *Journal Asiatique*, 1866, p. 115. Then followed Perles' *Etymologische Studien*, 1871; Noeldeke, in *Goettinger Gelehrte Anzeigen*, 1871; and Lagarde, *Armenische Studien*, 1877, No. 1216; *Semitica*, i. 45; see also Kohut, *Aruch*, i. 129; *Rev. Ét. Juives*, xvi. 156; Büchler, *Die Priester und der Cultus*, p. 94; *Jew. Quart. Rev.* viii. 673.

K.

AMASA.—Biblical Data: **1.** According to II Sam. xvii. 25, the son of Ithra, an Israelite; I Chron. ii. 17 calls his father Jether, the Ishmaelite. He was a nephew of David and cousin of Absalom, who made him chief of the army that rose against David (II Sam. xvii. 25). After the death of Absalom and the defeat of his army, David purposed making Amasa general-in-chief of his forces (II Sam. xix. 14). To him was entrusted the suppression of the uprising under Sheba, the son of Bichri (II Sam. xx.), but Joab murdered Amasa and took his place as leader of the host. For this treachery Joab was subsequently put to death (I Kings, ii. 5, 32). **2.** Son of Hadlai, of the Bene Ephraim, who, obeying the words of the prophet Obed, refused to receive as captives the Judeans who had been taken from Ahaz, king of Judah, by the victorious Israelites under Pekah (II Chron. xxviii. 12). G. B. L.

—In Rabbinical Literature: The Jerusalem Talmud relates (Sanh. x. 29*a*) that when Amasa and Abner, Saul's guards, refused to be participants in the murder of the priests (I Sam. xxii. 17), Amasa boldly said to the king: "Can you lay claim to anything more than our belts and mantles (our marks of distinction)? Here they lie at your feet!" This did not offend Saul; and Amasa remained near him during his entire reign, accompanying him when he went to the witch of En-dor (Tan., ed. Buber, Emor, 4, and the parallel passages quoted there). It was quite natural, therefore, that David should appoint as commander-in-chief, in place of Joab, one already tested by Saul. Amasa did not, however, possess the martial spirit of Joab; and when he was sent to gather an army, he devoted himself to the study of the Torah. God's law seemed more important to him than the will of the king. It was, therefore, wrong on the part of Joab to execute Amasa for transgressing the king's orders (Sanh. 49*a*).

L. G.

AMASAI: **1.** Son of Elkanah, a Levite of the Kohathite family (I Chron. vi. 10, 20; II Chron. xxix. 12). **2.** Chief of the captains who met David at Ziklag and offered their services to him. It is possible that he is identical with Amasa (I Chron. xii. 19). **3.** One of the priests who blew trumpets when David brought back the Ark of the Covenant (I Chron. xv. 24). G. B. L.

AMASHAI (R. V., **Amashsai**): A priest who dwelt at Jerusalem (Neh. xi. 13). G. B. L.

AMASIA, AMASIEH, or **AMASIYAH:** City in Asia Minor, on the Yeshil-Irmak (the ancient Iris). The population in 1900 was 23,000. The city is now of little importance; but, to judge from the number of Spanish fugitives that sought shelter there, it must have been prosperous during the sixteenth century.

A tragedy of interest to Judaism occurred in the sixteenth century within its precincts. A Christian had entered the house of a Jew and had not come out again. A number of Jews were suspected, and, under torture, confessed to his murder and were hanged. Among them was the learned R. Jacob ben Joseph Abiub. A few days later the Christian returned to the city: whereupon Sultan Solyman the Magnificent ordered that the perpetrators of the conspiracy receive summary punishment. R. Moses Hamon appeared before the court and obtained an order that in future any accusations of ritual murder should be tried before the "royal tribunal" and not before an ordinary judge. This is the account given by Joseph ben Solomon ibn Verga; and it is substantially the same as that given by Joseph ha-Kohen in his "'Emeḳ ha-Baka," though the name of the place is not mentioned, and Joseph Abiub is the one who is said to have met his death. Gedaliah ibn Yaḥya gives the date of this false accusation as 1530. Joseph ha-Kohen, however, gives 1545; and he is followed by Zunz and Graetz.

Bibliography: Solomon ben Verga, *Shebeṭ Yehudah*, ed. Wiener, p. 111, German transl. p. 227; Joseph ha-Kohen, *'Emeḳ ha-Baka*, ed. Letteris, p. 122, Cracow, 1865, M. Wiener's transl. p. 85, and note p. 207; Zunz, *S. P.* p. 58.

I. Br.

AMATHUS (the modern **'Amateh**): A fortress near the Jordan, north of the river Jabbok and 21 miles south of Pella. At the beginning of the first century B.C., Amathus was an important fortress held by the despot Theodorus. About the year 98, Alexander Jannæus captured but could not retain it, and therefore, a few years later, razed it. Amathus became the capital of one of the five districts into which the proconsul Gabinius divided Palestine in the year 57 B.C. According to the Talmud (Yer. Sheb. ix. 38*d*) Amathus, עמתו (probably only a phonetic modification of חמתו, whence the modern 'Amateh) is identical with the Biblical Zaphon (Josh. xiii. 27; Judges, xii. 1, *Heb.*), but the correctness of this identification, in view of the Asaphon mentioned by Josephus, is not beyond doubt. Amathus is called by the latter a son of Canaan (Josephus, "Ant." i. 6, § 2). Another form (found in Yer. M. Ḳ. iii. 82*a*) is עמתן, which suggests an original form, עמתון, unless the ן is simply an error for ו. It is nowadays called Tell-'Amateh.

Bibliography: Buhl, *Geographie d. Alten Palestina*, pp. 88, 259; Neubauer, *G. T.* p. 249; Hildesheimer, *Beiträge zur Geographie Palästina's*, p. 48, note 385; Schürer, *Gesch.* i. 221, 224, 275, ii. 53.

L. G.

AMATUS (ḤABIB) LUSITANUS: Physician. See Juan Rodrigo de Castel-Branco.

AMATUNI: Members of one of the most powerful of the old Armenian clans, whose habitation was along the slopes of Mount Ararat. Their villages and castles—of which ruins are still visible—faced Mount Ararat across the plain. They controlled the district between Erivan and Gumri—the modern Alexandropol. Moses of Chorene (fifth century) relates (see Bibliography) that the clan was of Jewish origin and came from the eastern borders of the country of the Aryans, *i.e.*, Persia; and that they descended from an eponymous hero named Manue, after whom the Persians in his day still called them Manueans. He adds that Arsaces, the first of the Parthian kings, brought them into Armenia, and that they were in his day a powerful clan in the region of Ahmatan. The Armenian king Artashes—the mythical contemporary of Domitian, Trajan, and Hadrian—gave them villages. According to the same source, *Amatuni* meant *advenæ*, "new settlers," or, equally, "proselytes"; and it is perhaps the Persian word *amat.*

The Amatuni were probably a Judaized clan. They are mentioned in the fifth century by Agathangelos and Lazar of Pharp, and they furnished leading captains, counselors, and ecclesiastics to Armenia until the beginning of the crusading epoch. There is nothing improbable in the tradition preserved by Moses of Chorene, since all the towns in Armenia and Caucasian Iberia were, according to chroniclers of the fifth century, full of Jews. See also BAGRATUNI.

BIBLIOGRAPHY: Moses of Chorene, *History of Armenia*, ii. 84, 85, iii. 43, 51, 65; I. Berkhin, *Iz Davno Minuvshavo, Rod Amatuni*, in *Voskhod*, 1883, Nos. 11, 12.

F. C. C.

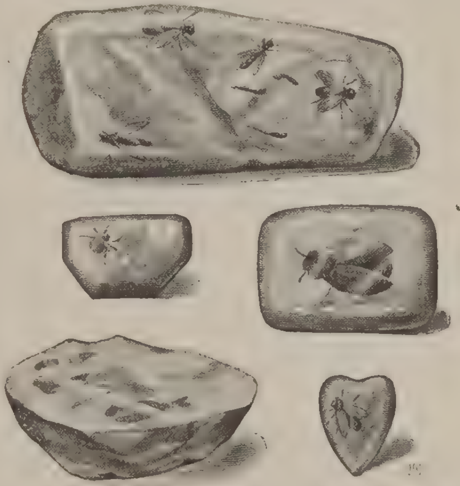
AMAZIAH.—Biblical Data: 1. Priest at Beth-el in the reign of Jeroboam II. When the prophet Amos came to Beth-el, and there prophesied the death of Jeroboam and the captivity of Israel, Amaziah tried to expel him from the kingdom of Israel (Amos, vii. 10, 12, 14). **2.** A Simeonite (I Chron. iv. 34). **3.** A Levite of the family of Merari and ancestor of Ethan (I Chron. vi. 30). G. B. L.

——**In Rabbinical Literature:** According to R. Meir, the priest Amaziah is identical with the false prophet mentioned in I Kings, xiii. 11 *et seq.* (Yer. Sanh. xi. 30*b* and Cant. R. ii. 5). See JONATHAN, SON OF GERSHOM. L. G.

AMAZIAH, KING OF JUDAH.—Biblical Data: Son of Joash and father of Azariah (II Kings, xv. 1); came to the throne about 795 B.C. As soon as his kingdom was established he slew the murderers of his father (II Kings, xiv. 5), but contrary to custom permitted their children to live. Very early in his reign he fitted out an army to reconquer Edom, which had rebelled during the reign of Jehoram (II Kings, viii. 20–22), his great-grandfather. Amaziah achieved a great victory over the Edomites, and slew 10,000 (the chronicler, II Chron. xxv. 11, 12, says 20,000) of them. He carried home and set up the gods of Seir (II Chron. xxv. 14) as objects of worship. His brilliant victory over Edom inflated his pride, and he challenged to a combat Jehoash, grandson of Jehu, king of Israel (II Kings, xiv. 8–14). The latter's disdain and scorn for Amaziah are embodied in the stinging parable of the thistle and the cedar (II Kings, xiv. 9). In his resentment, Amaziah rushed into a disastrous battle at Beth-shemesh, and a humiliating defeat overtook his army and the land. The king was captured, 400 cubits of the wall of Jerusalem broken down, the city, Temple, and palace were looted, and hostages carried to Samaria. It is not known how long Amaziah survived these disasters, but the reconstructed chronology of the kings of Judah would reduce his twenty-nine years' reign to fourteen or fifteen years. He, like his father (II Kings, xiv. 19, 20, xii. 20, 21), was the victim of assassins, apparently bent upon putting out of the way one who had brought upon the land such dire disasters.
I. M. P.

——**In Rabbinical Literature:** Moses ibn Ḥabib, in his work, "Darke No'am" (ed. Rödelheim, 1806, p. 6*b*), gives an alleged epitaph of Amaziah's general, found in Morviedro, Valencia. It is as follows: שאו קינה בקול מרה לשר גדול לקחו יה ("Raise your voice in bitter lament, for the great chief whom God hath taken"); then follows something illegible; and at the end, לאמציה ("to Amaziah"). The epitaph, probably authentic, and belonging to some one of the name of Amaziah, gave rise to the belief that it referred to the "great chief" Amaziah.
L. G.

AMBER: The Hebrew word *ḥashmal*, rendered "amber" by the A. V., occurs only in Ezekiel (three times). Its meaning has puzzled commentators from Talmudic times to the present day. Ḥag. 13*b* gives the meaning as if it were a composite word, "beasts that utter fire." The Septuagint does not throw any light upon the subject, as its rendering, "elektron," is an ambiguous word, and may mean Amber or an alloy of silver and gold. Friedrich Delitzsch (in his notes to Baer and Delitzsch, text of Ezek. xii.) identifies "ḥashmal" with the Assyrian "eshmaru," which was a shining metallic alloy. The Assyrian home of this compound would explain why the word is peculiar to Ezekiel. If "Amber" is the correct rendering of Ezek. i. 4, 27, viii. 2, it refers to a bituminous substance found in various parts of the world in two different varieties; in the Baltic district it is of a yellow color, while in the south of Europe it is red. Neither variety, however, fits the requirements of the passages in Ezekiel, where something metallic and shining is intended.
G. B. L.



Specimens of Amber in the Mineralogical Museum of the Jardin des Plantes, Paris; exhibiting Flies, Spiders, and Beetles embedded.

AMBERG: A town in the district of the Upper Palatinate and Regensburg (Ratisbon), Bavaria; inhabited by Jews from the thirteenth century. In 1298 the town authorities ordered that the rights of the Jews be respected; but in the same year the Jewish community suffered from persecutions instigated by the leader of the peasants, Rindfleisch. The Nuremberg "Martyrologium" gives the names of the following who died there for the faith: Kalonymus ben Shabbethai and his wife Gutlin; Judlin, his wife, step-daughter, and two children; Baruch ben Jehiel ha-Kohen, his wife Minna, and two children; Lemlin ben Baruch, a young teacher; Gershon ben Solomon ha-Levi; Moses ben Israel. In 1364 permission was given to Sussmann, "Hochmeister" of the Jews in Regensburg, to keep a school in Amberg; and in 1366 the Jews of that town obtained the same rights as their brethren in Heidelberg. In 1369 one Bendit and his son Noel were received into the community for three years without the payment of any tax. The same privilege was extended to the "Hochmeister" Mosse of Wene (Wien?), who also received permission to establish a school. All who attended his school were to be amenable only to Jewish law as interpreted by the "Hochmeister." Count Palatine Rupert promised full protection to all Jews settling in Amberg. In 1389 a Jew of Amberg, named Eberl, sold his house, which was situated near the synagogue. In 1390 another Jew, Noah, negotiated with the town council of Amberg. Toward the end of the fourteenth century, Jews were expelled from Amberg, and their synagogue was annexed to the church of the town, the Frauenkirche. They removed to the neighboring towns, Sulzbach, Schnaittach, and Sulzbürg, which, from that time, contained larger Jewish communities; but eventually the Jews returned to Amberg in small numbers. In 1900 there were 94 members in the congregation which now belongs to the rabbinate of Sulzbürg. The building in which the synagogue is situated was purchased in 1896.

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A. F.

AMBRON, AMBRAN, or **EMBRON** (עמרן): An Italian family, prominent since 1492, at which period they emigrated from Spain ("Rev. Ét. Juives," ix. 70, 74). Of this family the following are known to have lived in Rome: Shem-Ṭob (1539); Zerahiah (1536); Judah ben Shem-Ṭob (1550); Jacob, who in 1618 was president of a charitable institution; Gabriel and Baruch, at the beginning of the seventeenth century; Gabriel (1720); Alexander (1737); Hezekiah ben Gabriel. The last-named paid the printing expenses of the prayer-book "Sha'are ha-Teshubah" (Venice, 1775).

Bibliography: Vogelstein and Rieger, *Gesch. d. Juden in Rom*, ii. 278; Berliner, *Gesch. d. Juden in Rom*, ii. 57, 90, 136, 191, 192.

M. B.

AMBRON, SHABBETHAI: A philosophical writer; lived in Rome in the first half of the eighteenth century. His life-work was a book on the universe, with the somewhat ambitious title "Pancosmosophia." It was first mentioned in the Venice "Giornale de' Letterati" (1710), and soon after in the Leipsic "Neuer Bücher-Saal der Gelehrten Welt." According to these sources, the author made a systematic attempt to refute the astronomical views of Ptolemy, Copernicus, and Tycho Brahe, and to set up a cosmogony, the underlying principle of which was that the earth was flat. He attempted to support his views by an appeal to Jewish tradition. The author had already prepared some hundred copperplates to illustrate his theories, when the Roman Inquisition prohibited the printing of the work. Ambron sent his manuscripts to Venice, but here also his efforts were frustrated by the papal nuncio, Mottei. On learning that German scholars were interested in his work, he sent it with the plates to the publisher of the "Neuer Bücher-Saalder Gelehrten-Welt," who promised to print it. The work, however, has not been published, and all trace is lost of the manuscript.

Ambron also devoted considerable work to a projected Bibliotheca Rabbinica, with the intention of correcting Bartolocci's errors and misconceptions. This manuscript shared the fate of the foregoing.

In 1721 he is known to have been a member of the Roman *Congrega.* In a pasquil written against Lorenzo Ganganelli (later Pope Clemens XIV.) it is said: "Denam e Ambrun amò como fratelli—Uno inglese, uno ebreo, che fè il signore" (He loved Denam and Ambrun like brothers—one was an Englishman, the other a Jew who played the rôle of a lord). Considering the great difference in age between Shabbethai Ambron and Lorenzo Ganganelli (became pope in 1769), it is doubtful if the Ambrun of the pasquil is identical with the subject of this notice.

Bibliography: *Giornale de' Letterati d'Italia*, ii. 521–524, Venice, 1710; *Neuer Bücher-Saal der Gelehrten-Welt* 1710, 1712, 1713, ii. 180, iv. 328 *et seq.*, xxv. 66, xxvi. 143; *Journal des Savants*, November, 1712; Wolf, *Bibl. Hebr.* i. 1022; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 328; Fürst, *Bibl. Jud.* iii. 183; Benjacob, *Ozar ha-Sefarim*, p. 159; Steinschneider, *Literaturblatt des Orients*, 1843, p. 223; Vogelstein and Rieger, *Gesch. d. Juden in Rom*, ii. 278–281.

M. B.

AMBROSE: Church father and author; born about 340 at Treves; died 397 in Milan. This audacious prelate—who as bishop of Milan dared to say of his emperor, "The Emperor is in the Church, but not over the Church"—is more renowned perhaps for his energy and zeal than for his learning. His attitude toward Jews and Judaism was uncompromisingly hostile. An address of his to Christian young people warns them against intermarriage with Jews ("De Abrahamo," ix. 84, xiv. 451). But his opposition assumed a more positive and active character in the matter of the bishop of Callinicum in Mesopotamia. It appears that in 388 a mob, led by the local bishop and many monks, destroyed the synagogue at Callinicum. The emperor Theodosius the Great, who can scarcely be accused of lack of religious zeal, was nevertheless just enough to order the reerection of the synagogue at the expense of the rioters, including the bishop. Ambrose immediately issued a fiery protest to the emperor. He writes to Theodosius ("Epistolæ," xl. xvi. 1101 *et seq.*) that "the glory of God" is concerned in this matter, and that therefore he can not be silent. Shall the bishop be compelled to reerect a synagogue? Can he religiously do this thing? If he obey the emperor, he will become a traitor to his faith; if he disobey him, a martyr. What real wrong is there, after all, in destroying a synagogue, a "home of perfidy, a home of impiety," in which Christ is daily blasphemed? Indeed, he (Ambrose) must consider himself no less guilty than this poor bishop; at least to the extent that he made no concealment of his wish that all synagogues should be destroyed, that no such places of blasphemy be further allowed to exist. He also states, in extenuation, that in the time of Julian, the Jews destroyed the Christian basilicas in Gaza, Ascalon, Alexandria, and elsewhere. It is hard to say just what foundation there is for this charge against

The Callinicum Riot.

the Jews, seeing that all the misfortunes which befell the Christians in Julian the Apostate's reign were laid upon their shoulders. Continuing in this strain Ambrose implored the emperor to recall his edict. The emperor made no reply to this appeal; but his silence, instead of disconcerting the energetic churchman, simply induced him to take advantage of the opportunity which a visit by Theodosius to Milan in the winter of 388–89 offered, to speak upon the matter from the pulpit in the emperor's presence ("Epist." xl., xvi. 1113). He was, however, shrewd enough to appeal to imperial magnanimity, and with the most favorable result; for after the service Theodosius greeted the bishop with the words, "Thou hast preached against me!" "Not against thee, but in thy behalf!" was the prelate's ready reply; and, taking advantage of the emperor's passing humor, he succeeded in obtaining his promise that the sentence should be completely revoked. In this manner, this altogether discreditable affair ended in the victory of the Church, with the very natural consequence that thereafter the prospect of immunity thus afforded occasioned spoliations of synagogues all over the empire. That Ambrose could nevertheless occasionally say a good word for the Jews is shown by a passage in his "Enarratio in Psalmos" (i. 41, xiv. 943), in which he remarks, "Some Jews exhibit purity of life and much diligence and love of study."

Ambrose, the "Christian Philo."

That in his literary activity Ambrose drew extensively upon Philo is well known; the fact even gained for him the name of "Philo Christianus," the Christian Philo (Aucher, introduction to Philo, "Quæstiones et Solutiones"). He was the channel through which many types and personifications originating with the Alexandrian Jewish philosophy were embodied in both the art and the literature of the Middle Ages down to Dante. So closely does he follow Philo that many corrupt passages of the latter's text may be emended through Ambrose's quotation of them, and many misreadings may in this way be corrected (compare Förster, "Ambrosius, Bischof von Mailand," p. 180, and the Vienna edition of Ambrose, xxii. pt. i. 360). Examples of Ambrose's indebtedness to Philo are to be found in his interpretation of the four rivers of Paradise (compare Ambrose, "De Paradiso," iii. 14, xiv. 280, with Philo, "Leg. Allegr." xix.) as the four cardinal virtues, wisdom, temperance, courage, and justice. The law concerning the children of the two wives (Deut. xxi. 15) is explained by Ambrose ("De Abel et Cain," i. 4, xiv. 322) almost exactly in the words of Philo ("De Sacrificiis Abelis et Caini," v.). Philo interprets Adam as signifying "reason"; Eve, "emotion." Ambrose has it: "Adam mentem diximus; Evam sensum esse significavimus" ("De Abrahamo," ii. 1, xiv. 455).

For a complete collection of allegorical interpretations drawn by Ambrose from Philo, see Siegfried "Philo von Alexandria," pp. 371–87. This collection will serve to show his indebtedness to Philo, not only in the matter of actual allegorical imagery borrowed from him and the adoption of his rules of interpretation, but also in the numerous echoes of the Philonic doctrines concerning God and man which therein abound. Besides Philo, the IV. Maccabees exerted great influence upon Ambrose, particularly in regard of his homiletic style, which in later days was regarded as unapproachably fine. Freudenthal shows how he quoted long extracts from this book in his sermons, frequently, indeed, word for word. But in addition to these Alexandrian sources it is not so generally known that there are numerous traces of Palestinian-Jewish influence upon Ambrose. Such Palestinian interpretations as that of the explanation of Jacob's blessing (Gen. xlix.) as referring to events in the careers of the sons ("De Benedictionibus Patriarcharum," ii. 8, iii. 2, xiv. 676–677) may have been derived from hearsay. That he adopts the Jewish conception of the Antichrist as springing from the tribe of Dan ("De Bened. Patr." vii. 32, xiv. 684) does not necessarily prove his acquaintance with rabbinical doctrine at first hand; for at this period the Church as a whole had adopted the Jewish conception of Antichrist. Ambrose's remark ("De Fide," iii. 11, 88, xvi. 607) that Melchizedek was not "an angel, as the Church hath received it from Jewish nonsense," but a holy man, shows that he was not above palming off as Jewish what is distinctly not so, for his statement is controverted by the old Haggadah which identifies Melchizedek with Shem, as Epiphanius ("Adv. Haer." ii. 1, etc. (see Ginzberg, "Monatsschrift," 1899, p. 495). But Ambrose's familiarity with Jewish traditions is evidenced by such statements as ("De Abrahamo," ii. 1, xiv. 455) that Abraham means "one who crossed over." This does not indicate, as has been charged, that he confuses Abraham with Eber; but that he follows the well-known Haggadah (Gen. R. xlii. 8) that Abraham is called "Ibri" (Gen. xiv. 13) because he "came over" the river Euphrates. That he confuses Korah's "children" with Korah's "followers" (see Förster, "Ambrosius," p. 316), also originates in Palestinian tradition; an old baraita (Sanh. 110*b*), commenting on Num. xxvi. 11, "notwithstanding the children of Korah died not," makes the statement that in Gehenna, into which Korah's conspirators descended, "a stronghold was formed for the children of Korah where they seated themselves and sang hymns." Ambrose's explanation that God brought all the animals before Adam, in order that he might note that each male had its female ("De Paradiso," i. 11, xiv. 299), is the old Haggadah in Gen. R. xvii. 11. He states that Adam exceeded the truth when he told Eve not to touch the Tree of Life (*l.c.* i. 12, xiv. 303), just as is narrated in "Ab. R. N." i., ed. Schechter, iv. When he says that angels visiting Abraham asked where Sarah was, in order to point out to him her modesty in avoiding strangers ("De Abrahamo," i. 5, end), he is drawing upon Jewish tradition (B. M. 87*a*). That Ambrose misquotes and misunderstands many Haggadot should not be surprising when Jerome—who for many years sedulously studied at the feet of Jewish rabbis—did the same. Thus Ambrose makes Barak the "son" of Deborah ("De Viduis," i. 8, 45; xvi. 248), whereas the Midrash declares him to have been her "husband" (Tanna debe Eliyahu R. vii.; Yalḳ. on Jud. v. 1; see also L. Ginzberg, "Haggada bei den Kirchenvätern," p. 5).

Palestinian Influence upon Ambrose.

Ambrose as a strenuous opponent of the Jews on the one hand, and as a faithful pupil of Jewish tradition and Jewish teachers on the other, affords a curious illustration of the peculiar treatment which Judaism has encountered at the hands of individuals as well as nations. See also HEGESIPPUS.

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lateinischen Lit., vol. i., Leipsic, 1889; Siegfried, *Philo von Alexandria*, Jena, 1875: Ihm, *Studia Ambrosiana*, 1889; Freudenthal. *Die Flavius Josephus beigelegte Schrift: Ueber die Herrschaft der Vernunft*, pp. 32–34, Breslau, 1869.

L. G.

AMBROSIUS, MOSES: One of the earliest Jewish settlers in New York, then called New Amsterdam. He was one of a party of twenty-three Jews who arrived in the New Netherlands in Sept., 1654, apparently having left Bahia, Brazil, upon its reconquest by the Portuguese from the Dutch West India Company. As each member of the party had made himself individually liable for the passage-money of all the party, and as the immigrants were unable to pay this money in full, Ambrosius was one of two who were placed under civil arrest by the municipal authorities; but he appears to have been released in a short time, and, with his associates, to have prospered on American soil under the Dutch flag.

M. J. K.

AMBROSOLI: An ecclesiastic dignitary of Rome, the events of whose life touched the history of the Jews of that city in 1848. He distinguished himself through his eloquent sermons on tolerance toward the Jews, and preached in Santa Maria di Trastevere during the agitation for the abolition of the Roman Ghetto. His eloquence was so effective that his audiences were said to have been anxious to tear down the walls of the Ghetto whenever he spoke on the subject. His influence, therefore, was quite marked in the movement which culminated in the edict signed by Pius IX. on April 17, 1848, to remove the walls and gates of the Roman Ghetto. Berliner relates that he heard from a prominent Roman Jew, Samuele Alatri, that on the eventful night when the Ghetto walls were torn down and the enthusiastic crowd cheered the torch-lit laborers, the pious and learned Ambrosoli was present. Under his coat he had concealed a crucifix, ready to draw it forth at any moment, and in the name of the Christian religion resist any possible interference.

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H. G. E.

AMELANDER (AMLANDER), MENAHEM MANN BEN SOLOMON HA-LEVI: A Dutch writer of the eighteenth century. He must have died before 1767, since in the edition of the Pentateuch published in that year many of his annotations are quoted with the addition to his name of the Hebrew letters ז"ל ("of blessed memory!"). The same edition shows that he was a recognized authority on Hebrew grammar, for he is therein frequently styled המדקדק ("the grammarian"). He was probably a teacher and preacher. The family name Amelander was discovered (by G. Polak) in the epitaph upon the tombstone of Amelander's daughter at the cemetery of Muiderberg. He was a pupil of an Amsterdam dayyan and publisher, Moses Frankfurter, for whose celebrated "Biblica Rabbinica"—(Ḳehillat Mosheh) Amsterdam, 1724–28, he undertook the proof-reading of the Bible text. In 1725 he published, together with his brother-in-law Eliezer Rudelsheim, a Judæo-German Bible Commentary with text, under the title "Maggishe Minḥah" (they who bring an offering), in folio, a work which enjoyed considerable reputation, and, in view of its period, is not altogether without merit.

His edition of "Midrash Tanḥuma," published in 1733, contained marginal notes giving short verbal and technical explanations. The Pentateuch edition mentioned above (with the commentaries "Ḥinnuk" and "Debeḳ Ṭob") contains also a few extended annotations by him. In De Vidas' "Reshit Ḥokmah" (The Beginning of Wisdom), published in Amsterdam in 1776, the commentary entitled "La-Da'at Hokmah" (To Understand Wisdom), is by Amelander. His best-known work, however, is the Judæo-German continuation of "Josippon," which first appeared in Amsterdam in 1744. It contains, in addition to many legends, a compendium of Jewish history down to his time, but is especially valuable for information concerning the settlement and history of the Jews in Holland, particularly in Amsterdam. Indeed, for the history of the German and Polish Jews there, it is almost the only source of information. Proof of the great interest aroused by the book is to be found in the fact that as early as 1767 it was reprinted in Fürth. The edition that appeared in Amsterdam in 1771, entitled "Keter Malkut" or "Sheerit Yisrael," contained an additional chapter continuing the history of the Jews up to the year 1770. This chapter, however, does not appear to have been written by Amelander, but by the publisher of the work. A Dutch translation of "Sheerit Yisrael," which appeared in 1855, was made by the journalist, L. Goudsmit, then living in Amsterdam, and contained numerous annotations by Gabriel Polak.

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J. Vr.

AMEMAR (= Ami Mar): A compound word, of which the first element is the prenomen, the second a title often found among the Jewish sages in Babylonia, and meaning "master" (compare the dictionary 'Aruk under the word "Abaye"). There are two Babylonian teachers always quoted by that name alone.

Amemar I.: An amora of the third generation (fourth century), junior contemporary of R. Judah b. Ezekiel ('Ab. Zarah, 48*a*) and of Rab Sheshet (Ḥul. 107*a*). With the study of the Halakah he combined the study of the Scriptures, passages from which he often adduced to support either a legal enactment or a saying of the rabbis. Thus to the aphorism, by Abdimi of Haifa, that with the destruction of the first Temple the gift of prophecy was taken from the prophets and bestowed upon the sages. Amemar appends, "And the wise man is superior to the prophet, for thus the Bible says (Ps. xc. 12), ונביא לבב חכמה 'and the prophet is a wise heart'; and as in all definitions the lesser is defined by the greater, this proves that the wise man ranks higher than the prophet" (B. B. 12*a*).

This singular translation of the word "nabi" as a noun, in opposition to the ordinary conception of it as a verb, is also found in the Targum in Ibn Ezra on the passage, in the name of Moses ibn Gikatella, and also in Maimonides' "Moreh," ii. chap. 38, end, and has recently been adopted by Grätz in his "Kritischer Commentar zu den Psalmen," *ad loc.*

Amemar II.: A senior contemporary and friend of Rab Ashi, the projector of the Babylonian Talmud, with whom he frequently discussed important halakot (B. M. 68*a*; Ber. 12*a*; Bez. 22*a*; Ket. 21*b*; Ḳid. 72*b*; B. K. 79*a*; Ḥul. 53*b*, 58*a*). Amemar reestablished the college at Nehardea, and restored it to its original reputable position—it having been destroyed over a century before by Odenathus (Bar Naẓar, Ket. 51*b*, Yer. Ter. viii. 46*b*; Grätz, 2d ed., iv., note 28)—and was its rector for more than thirty years (390–422). In addition to that office he was the president of the court at Nehardea and introduced several changes in the ritual (R. H. 31*b*, Suk. 55*a*, B. B. 31*a*); and on royal festivals he, together with Rab Ashi and Mar Zuṭra, officially represented the Jews at the court of Yezdigerd II. (Ket. 61*a*). On one of these occasions, Huna bar Nathan was among the assembled dignitaries, and the king, happening to notice that Huna's girdle was deranged, adjusted it, remarking, "It is written of you (Ex. xix. 6), 'Ye shall be a kingdom of priests and a holy nation,' and you must therefore wear the girdle as priests do." When Amemar heard of this, he said to Huna, "On thee has been realized the prophetic promise (Isa. xlix. 23), 'Kings shall be thy attendants'" (Zeb. 19*a*). Amemar's erudition was continued in his son Mar, who often quoted him to Rab Ashi (Pes. 74*b*; Suk. 32*b*, 41*b*; B. M. 68*a*; B. B. 174*a*); and some of his homiletic observations have found their way into the Babylonian Talmud (Soṭah, 9*a*; B. B. 45*a*).

Bibliography: Bacher, *Ag. Bab. Am.* p. 146.

S. M.

AMEMAR B. MAR YANUḲA (YANḲA): A Babylonian teacher of the fifth and sixth amoraic generations, who, together with the exilarch (Resh Galuta) Huna Mar II. and Mesharsheya b. Pakod, first suffered martyrdom in the cause of Judaism on Babylonian soil—victims of the persecutions inaugurated by King Firuz (Pheroces, 458–85). Amemar was executed in the month of Adar 470, two months after the execution of his fellow martyrs.

Bibliography: *Epistle of Sherira Gaon*, ed. Neubauer; Grätz, *Gesch. d. Juden*, 2d ed., iv. 405; Heilprin, *Seder ha-Dorot*, ed. Maskileison, p. 72; Zacuto, *Yuḥasin*, ed. Filipowski, p. 115.

S. M.

AMEN ("So is it," or "So shall it be"): A word used at the conclusion of a prayer, or in other connections, to express affirmation, approval, or desire. It is derived from the Old Testament Hebrew, and is perhaps the most widely known word in human speech; being familiar to Jews, Christians, and Mohammedans. It occurs thirteen times in the Masoretic text of the Old Testament, and in the Septuagint in three additional passages (Jer. iii. 19, xv. 11, Isa. xxv. 1). From these passages it is possible to trace in part the gradual development of Amen from an adjective (or, according to Barth, "Die Nominalbildung in den Semitischen Sprachen," 5*c*, 7*b*, a noun, meaning "firmness," "certainty") into an indeclinable interjection.

The primitive use of Amen is in I Kings, i. 36, where also it serves to introduce an affirmative answer. This introductory Amen occurs also in Jer. xxviii. 6; but in another passage (xi. 5) Jeremiah shows familiarity with the detached Amen. The detached Amen is that use of the Amen in which the expected answer is omitted and left to be inferred from the context. Num. v. 22 (in which Amen is repeated twice), Deut. xxvii. 15 *et seq.*, and Neh. v. 13, show that the detached Amen was employed in solemn oaths for which the brief Amen was more effective than a whole sentence.

Similar to the detached Amen is the use of the Amen in Neh. viii. 6, I Chron. xvi. 36, and Ps. cvi. 48, from which it is learned that during the Persian epoch Amen was the responsory of the people to the doxology of the priests and the Levites. Too little is known, however, of the Temple worship of that period to make it possible to determine whether, as Graetz holds, Amen and Amen Halleluiah were the only responsories used. The passages in Psalms parallel to that cited above (xli. 14, lxxii. 18–19, lxxxix. 53) make it apparent that the responsory was longer; and there exists a reliable tradition (Tosef., Ber. vii. 22; Ta'anit, i. 11, 16*b*; Yer. Ber. 14*c*, end; Soṭah, 40*b*) that at a period not far removed from the oldest Pharisaic traditions Amen was not generally employed in the Temple liturgy. The opposite view of Graetz in his attempt to distort the evident meaning of the text in this Tosefta is disproved by Sifre, Deut. xxxii. 3, 306, which clearly shows that in ancient times the usual responsive formula in the synagogue and the Temple was: "Blessed be the name of the glory of his kingdom for ever and ever" (ב״ש״כ״מ״ל״ו) ברוך שם כבוד מלכותו לעולם ועד. Thus the statement in the Tosefta becomes intelligible: while synagogues adopted the Amen, the Temple preserved the longer form. Even in later times—at least during the existence of the Temple—the Amen could not entirely supplant the longer responsory ב״ש״כ״מ״ל״ו; and the אמן יהא שמיה רבא מברך לעלם ולעלמי עלמיא (א״יה״ש״ר) ("Praised be the great Name [that is, the Tetragrammaton] for ever and ever") is a combination of the synagogue Amen with the Temple formula ב״ש״כ״מ״ל״ו, the Aramaic equivalent of which is א״יה״ש״ר. This explains the great significance which the Talmud (Shab. 119*b*) and the Midrash (Eccl. R. on ix. 14, 15) attaches to the blessing, a remnant of the Temple liturgy.

Liturgical Amen.

Since the rabbis paid strict regard to precise arrangement of prayer-formulas, naturally the use of Amen in the liturgy was rigorously determined by them. The Amen as a responsory of the people is already spoken of by the rabbis, but it is to be noted that Amen was only the responsory to the reader's doxology ברוך אתה יה״ ("Blessed art thou, O Lord!" Mishnah Ta'anit, ii. 5; Suk. 51*b*. It is here recorded that in the great synagogue of Alexandria the attendant, at the conclusion of the reader's doxology, signaled the congregation with a flag to respond Amen). Of equal importance with this doxology was the priestly blessing, to each verse of which the congregation responded Amen (Mishnah Soṭah, vii. 3). As expressly stated in a Baraita (Ber. 45*a*), the use of Amen at the conclusion of a prayer, mentioned in Tobit, viii. 8, must have been very common among Jews in ancient times. Still, the Christian custom of concluding every prayer with Amen seems to have brought this use of Amen into bad repute among the Jews (Ber. *l.c.*); and it was decided in Babylonia, about 400, that only at grace after meals the third benediction (originally the last) should conclude with Amen (Ber. *l.c.*), while in Palestine (Yer. Ber. v. 4) Amen was used at the end of the last doxology. In the Middle Ages the Spanish ritual followed the Palestinian custom; the German and Polish Jews conforming to the Babylonian usage (compare "Shulḥan 'Aruk," § 1, 136, end, and the commentaries thereon).

Desiderative and Responsive Amen.

The use of Amen in response to the expression of a good wish can be traced back to the first century of the Christian era (Ket. 66*b*); whence is derived the medieval custom of suffixing an Amen to every possible expression of a desire. Especially favorite phrases are אמן כן יהי רצן = אכי״ר ("Amen! may this be the will" [of God]) generally used after prayers which do not conclude with a doxology; שיחיה לימים טובים אמן = שליט״א ("May he live to see good days, Amen!"), a formula usually appended to the name in letters; and ונאמר א״ ("And let us say Amen!"), with which the reader concludes a special prayer or a prayer for a private person. The later responsive Amen is employed at the beginning and the conclusion of grace after meals (Ber. 47*a*); for, according to the rabbis, every doxology must be responded to with an Amen.

The meaning of Amen is discussed by Rabbis Eliezer ben Hyrcanus and Simon ben Yoḥai. The former, a younger contemporary of the Apostles, says: "When the dwellers of Gehenna chant their Amen at the very time that the holy name of God is praised by the congregations . . . the doors of hell yield and angels carry them in white robes into paradise on the last day" (Eliyahu Zuṭṭa xx.). That this utterance is not a later invention, is proved by the kindred sayings of Simon ben Yoḥai (Shab. 119*b*, Midr. Tehil., xxxi. 22). A poetical account of the power of Amen is given in Yalḳ. ii. 296 to Isa. xxvi. 2, in which the final release from hell is described as follows:

> "After God shall have publicly revealed the new Messianic Torah, Zerubbabel will recite the Ḳaddish. His voice will be heard throughout the world, so that all dwellers upon earth, as well as Jewish sinners and righteous heathens in hell, will exclaim, 'Amen!' Moved to pity by this Amen from the dwellers of hell, God will bid the angels Michael and Gabriel release them from hell and place them in paradise; which command the angels will forthwith proceed to carry out."

A similar Haggadah occurs in Siddur R. Amram (13*b*, foot), which is referred to by Hogg ("Jew. Quart. Rev." ix. 17). The legend regarding a pious Jew who once neglected to answer Amen to the doxology, recounted by Jaffe in his introduction to "Lebush," i., belongs to the Middle Ages.

Amen in the New Testament.

As the Amen was widely employed in the Jewish liturgy in the time of Jesus and the New Testament authors, Amen occurs extensively in the New Testament. But the use of almost one half the number of Amens found therein (fifty-two out of one hundred and nineteen) is peculiar to the New Testament writings, having no parallel in Hebrew (see however, Dalman, "Worte Jesu," p. 186); for, as is never the case in Hebrew, the Amen is sometimes found at the beginning of a sentence without reference to what precedes. The explanation of Delitzsch that this Amen is an erroneous form of the Aramaic אמינא ("I say"), is disproved not only by the fact that אמינא is exclusively Babylonian-Aramaic, but by the further fact that אמינא is used exclusively in a hypothetic sense (against 'Er. 32*a*), while in the New Testament, Amen expresses certainty. Another peculiarity is the use of ὁ Ἀμὴν in Rev. iii. 14 as a designation of Jesus. The attempted explanation of this use from II Cor. i. 20 is altogether unsatisfactory.

The primitive Christian Church borrowed the Amen, as it did most of its liturgy, from the Jewish synagogue. Of especial interest is the following passage of Paul (I Cor. xiv. 16), "When thou shalt bless with the spirit (במחשבה), how shall he that occupieth the room of the unlearned (*ἰδιώτου* הדיוט) say Amen?" Paul here speaks of the reader's duty to recite his prayers aloud in order that the ignorant people might have compensation in answering the Amen to the doxology. The very same teachings are given by the rabbis (Tosef., R. H. iv. [ii.] 12; Gemara, ib. *ἰδιώτου* שאינו בקי; compare also "Shulḥan 'Aruk Oraḥ Ḥayyim," § 124, 4–6; § 139, 6). It is known that in the time of Justin Martyr (about second century) Amen was pronounced after prayer and the Eucharist ("Apologia," i. § 65, 67). Jerome shows by his "*ad similitudinem cælestis tonitrui Amen reboat*" ("Commentarius ad Galatas," preface to book ii.) that the Church had adopted from the Synagogue even the practise of enunciating the "Amen with the full power"—of the voice (Shab. 119*b*).

In accordance with the less public character of Mohammedan worship, Amen is very little used among the followers of Islam. Still it is universally employed by them after every recital of the first sura, the so-called *Surat al-fatiḥa*.

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L. G.

AMERICA:* The name "America" is used in this article in its broadest signification, as applied to the entire western world; that is, North and South America and all the adjacent islands.

The discovery of America by Columbus, and the earliest expeditions and attempts at settlement in various parts of the continent and in many of the contiguous islands, are intimately connected with the Jews and their history.

Columbus received great assistance from astronomical works prepared by Jews, and from scientific instruments of which Jews were the inventors. Luis de Santangel and Gabriel Sanchez—both Maranos—and Juan Cabrero, of Jewish descent, urged upon Queen Isabella the importance of the plans of Columbus, and were instrumental in securing the funds for the first and second voyages. The expenses of the latter were defrayed almost exclusively out of moneys derived from the confiscated properties of Jews.

Jews Accompany Columbus.

At least five persons of Jewish blood accompanied Columbus upon his first voyage, among whom special mention must be made of Luis de Torres, who was to have acted in the capacity of interpreter. Torres is said to have been the first European to tread the soil of America, and the first to discover the use of tobacco. He settled and died in Cuba.

On March 31, 1492, the Catholic monarchs issued a decree to the effect that within four months all Jews and Jewesses were to leave the kingdoms and lands of Spain. On April 30 the decree was publicly announced by the heralds; and on the same day Columbus was ordered to equip a fleet for his voyage to the Indies. On Aug. 2, 1492, about 300,000 Jews left Spain to settle wherever they might find a shelter; and on the following day the fleet of Columbus set sail. His journal opens with a reference to the coincidence in time of these two events. Columbus' first account of his discovery took the form of a letter to his Jewish patron, Santangel.

The facts mentioned suffice to explain the very early presence of Jews in America (see Kayserling, "Christopher Columbus and the Participation of Jews in the Spanish and Portuguese Discoveries," New York, 1894, and the article AMERICA, DISCOVERY OF).

Brazil: Brazil was discovered in 1499 by a Spaniard, Pinzon, and independently in 1500 by a Portuguese, Pedro Alvarez de Cabral. With him was a

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*This article is intended as an outline; numerous details have therefore been omitted. Each state, all of the large cities, and many of the important towns are treated in separate articles. America is also treated under numerous subject-headings wherever appropriate. Text references have been intentionally omitted: they will be supplied in the individual articles.

Early Portuguese Colonies.

Jewish mariner, Gaspar, who was of much assistance in the discovery of Brazil and who is favorably mentioned by Amerigo Vespucci (Kayserling, *l.c.* p. 117). Brazil was the part of America earliest inhabited by large numbers of Jews. Portugal sent annually two shiploads of Jews, and criminals, and also deported persons who had been condemned by the Inquisition. The Maranos are said to have quickly thrown off their mask and to have professed Judaism. As early as 1548 (according to some, 1531) Portuguese Jews, it is asserted, transplanted the sugar-cane from Madeira to Brazil; but whether this be true or false, it is indisputable that nearly all the large sugar-plantations of Brazil during the first half of the seventeenth century belonged to Jews.

So extensive had the emigration to Portuguese colonies become in 1557 that on June 30 of that year an edict was issued forbidding Maranos to leave Portugal. A stringent law was passed prohibiting the settlement of Jews in the Spanish colonies as well, yet some of position and wealth were among the early settlers. This is indicated by the fact that the prohibition was removed in 1577 upon the payment by the Jews in the colonies of the enormous sum of 1,700,000 cruzados, equivalent to about $714,000. In 1611 mention is made of wealthy Maranos making the return trip from Bahia to Portugal.

Under Dutch Rule.

That Jews had settled in Brazil, prior to the Dutch occupation, in sufficient numbers to make them a military factor, is shown by the argument advanced in favor of an attack by the Dutch West India Company on the Portuguese in Brazil, "that the Jews there would be ready to aid the Dutch in any attempt." This attack was successfully made in 1624, at which time all the Jews in the country united in the formation of a congregation. Jews had invested largely in the Dutch West India Company; and to this fact the favorable attitude of the Holland authorities is traceable. Those who had come over under Portuguese and Dutch rule were reenforced in 1642 by a party of 600 from Amsterdam, bringing with them Ḥakam Isaac Aboab, who settled at Recife (Pernambuco), and was probably the first rabbi in Brazil. Among these settlers was also Ephraim Sueiro, a step-brother of Manasseh ben Israel. Manasseh himself intended to emigrate to Brazil, as is learned from a letter of Vossius to Grotius; but he was dissuaded by the leading men of his community. There were also settlements at Parahiba, Bahia, and Rio de Janeiro. It is estimated that at Recife alone there were more than 5,000 Jews in 1654.

The Brazilian Jews enjoyed the same rights as other Dutch subjects; and they rendered valuable services both as soldiers and in civil life.

The first Spanish and Portuguese settlers in America, other than banished criminals, were adventurers seeking land for the crown or gold for themselves. This was not true of the Jews. Expelled first from Spain, next from Portugal, they desired only a place in which they might have the opportunity to live and to throw off the mask of Christianity which they had been forced to wear. Though they engaged largely in commerce—in which they had especial advantages, having correspondents in Venice, in Turkey, and in other countries to which their coreligionists had emigrated—they counted among their number several scholars, and during the Dutch occupation maintained friendly relations with learned men in Amsterdam.

First American Jewish Scholar.

The first trace of Jewish literature in America is found in 1636, when some Brazilian Jews, in dispute about liturgical questions, sought counsel of Rabbi Hayyim Shabbethai of Salonica. In the middle of the seventeenth century there were living in Brazil, in addition to Rabbi Isaac Aboab mentioned above, a well-known Talmudist, Jacob Lagarto, and the poet ELIYAHU MACHORRO. Apparently the first Jewish scholar born on American soil was JACOB DE VELOSINO, born in Pernambuco in 1657, a philosopher, physician, and polemical writer of ability.

In 1646 war broke out between the Dutch and the Portuguese; and in this struggle, which lasted nine years, the Jews aided the Dutch until the end. The Dutch capitulation (1654) contained a rather ominous clause wherein the Portuguese promised to the Jews "an amnesty in all wherein they could promise it." The sufferings of the Jews in this war are related in a poem by Isaac Aboab, which is probably the earliest product extant of Jewish authorship on American soil.

Although it does not appear that the Inquisition was formally established in Brazil, there is evidence to the effect that the Holy Office seized suspected persons and sent them to Portugal for trial. At all events, the Portuguese conquest was followed by the dispersion of the Jewish colony. Many returned to Amsterdam, some went to the French settlements—Guadeloupe, Martinique, and Cayenne—some to Curaçao, and others to New Amsterdam. We have travelers' statements to the effect that as late as 1850 a few remained in Brazil as Maranos; and in very recent times small congregations have been formed.

Mexico: Mexico, which contained the most highly civilized aborigines on the American continent, was invaded by Cortez in 1519; the capital was captured in 1521, and the country made a Spanish colony under the name of Nueva España (New Spain).

The most authentic information concerning the Jews of Mexico is unhappily contained in the records of the Inquisition, from which accurate, if not detailed, accounts are derived.

The first auto da fé celebrated in New Spain was held in the year 1536; and the first Jew, or rather "Judaizer" (*Judaisant*), as he was called, mentioned in these records is a certain Francisco Millan, who was "reconciled" in the year 1539. His case seems, however, to have been a solitary one; since for many years after all of those tried by the Inquisition were Lutherans or persons otherwise suspected of heresy.

Jews and the Inquisition.

In 1571 the Inquisition was formally established in Mexico, for the purpose "of freeing the land, which had been contaminated by Jews and heretics, especially of the Portuguese nation."

It is not until 1578 that the names of Jews—three in that year—are again met with; and from that time on, until the close of the Inquisition records of Mexico in 1803 (the Holy Office was not formally disestablished in Mexico until 1820), a large proportion, possibly as many as one-half, of those tried were Jews. Since all of these were Maranos, and a great number of the secret Jews must have escaped the eye of the Inquisition, a fair conception may thus be obtained of the very considerable number who settled and lived in Mexico during this period. Paramus, the historian, writing in 1599, states that in spite of all obstacles the Jews publicly celebrated their Passover; but the statement is open to question.

Some idea of the number of Jews in Mexico in the middle of the seventeenth century may be gained from the fact that, in a single trial by the Inquisition—that of a boy in 1642—the names of no less than eighty-six Judaizers are mentioned. It is generally assumed that one of the principal motives of the Inquisition was the confiscation of estates; and it is unquestionably true that a considerable proportion of the Jews tried in Mexico were mine-owners or merchants. Nevertheless, there must have been many Mexican Jews in the humbler walks of life. Between 1600 and 1650 the following occupations of Jews and Jewesses are recorded: butcher, gilder, baker, sugar-hawker, peanut-vender, silversmith, juggler, nurserymaid, and seamstress.

In recent times Jews have again immigrated to Mexico; and for a short time a Jewish journal was published in the capital city.

From 1590 until the revolt of Mexico from Spanish rule the Philippine Islands were governed through the viceroy and audiencia of Mexico; and prior to 1601 at least four Jews had gone from Mexico to the city of Manila.

Peru.

Other South American States: Peru was captured by the Spanish in 1533–34; and many Spanish Jews took refuge in Lima. Philip II. took rigorous measures against them, and early introduced the Inquisition. From imperfect records it appears that a Jew was burnt there in 1581. In 1639 twelve Portuguese merchants, supposed to be Jews, were burnt, one of them being described as "the Judaizing millionaire Manuel Bautista Perez." Six thousand Portuguese, of whom it may be assumed many were Jews, purchased the right of residence upon the payment of 200,000 ducats. It appears to be the opinion of writers upon the Inquisition that in Lima the Holy Office was particularly rapacious, and that all rich Portuguese were charged with being Judaizers. Yet it is extremely likely that this cynical view is incorrect, and that the larger number of Portuguese in Peru in early days were actually Maranos. A few details of the history of the Jews in Peru are known, through a memoir composed from original manuscript sources by B. Vicuna MacKenna, of a certain Francisco Moyen, who suffered most grievously from the Inquisition in the eighteenth century. In very recent times Jews to the number of about 500 have resettled in Peru.

Jews are also to be found in very small numbers in Venezuela, Costa Rica, and other South American states. To the Argentine Republic, however, there has been a systematic immigration, due directly to the efforts of Baron de Hirsch. It is estimated that there are now settled in that country about 6,755 Jews (see Agricultural Colonies in the Argentine Republic).

Surinam: As early as 1644 the Jews commenced to go in small numbers to Paramaribo. In 1662 Lord Willoughby secured from Charles II. permission to colonize Surinam; and two years later the Jewish colony of Cayenne, which had been disbanded, removed to Surinam.

In February, 1667, Surinam, then an English colony, surrendered to a Dutch fleet. The articles of surrender provided that English subjects disposed to leave the colony should be at liberty to do so. Six months later Surinam was retaken by the English fleet and became again an English colony; but by the treaty of Breda (July 16, 1667) it was restored to the Dutch. The circumstance became important because the British government made strong representations to Holland on behalf of Jewish residents of Surinam who, under this clause of the treaty, desired to leave for Jamaica, but to whom the Dutch authorities at Surinam refused permission to depart, on account of their wealth and standing. In spite of the "alien" status of Jews domiciled in English possessions from the point of view of British law, the Council of Great Britain found it expedient to recognize Jews as British subjects at this early date.

Jews Regarded as British Subjects.

The Dutch continued to the Jews the privileges which had been accorded them by the English. A synagogue was built at Savanna, which was called "Jews' Town," and is said to have been inhabited exclusively by Jews. Another and a larger synagogue was erected at Paramaribo.

Many of the colonists—probably the major part of them—left with the English fleet under Captain Willoughby, and settled in Jamaica and Barbados. In 1669 the Dutch government gave the Jews of Surinam a formal promise that they would be allowed the free exercise of their religion. They were largely engaged in agriculture, and were the first cultivators of the sugar-cane in Surinam. When, in 1689, a French fleet made a sudden attack upon Surinam it was met with brave resistance by the Jews, under Samuel Nassy; and on a second attack in 1712, the Jews, under Captain Isaac Pinto, made a stubborn fight. They were also foremost in the suppression of the negro revolts from 1690 to 1772. The first rabbi in Surinam was Isaac Neto: the date of his immigration to the colony must have been about 1674.

In 1685 the Congregation Berakah we-Shalom of Savanna built a splendid synagogue. This was probably rendered possible by the considerable additions to the colony from Brazil after the reconquest of the country by the Portuguese. In 1890 the Jews in Surinam numbered about 1,560, having two synagogues, one following the Spanish and the other the German rite.

Cayenne: A colony was established here probably as early as 1650; and this was augmented by a party of 152 which set sail for Cayenne in August, 1660. Among them was the Spanish-Jewish poet, historian, and litterateur Miguel (or Daniel) de Barrios. In 1664 the colony at Cayenne was dissolved; the inhabitants moving to Surinam (as stated above), to Jamaica, and to Barbados.

Curaçao: In 1650 twelve Jewish families were brought to Curaçao.

In 1652 two leagues of land along the coast for fifty families, and four leagues for one hundred families, were granted by the Dutch West India Company to Joseph Nuñez de Fonseca (alias David Nassi) and others, to found a colony of Jews in that island. As early as 1654, direct relations between these settlers and the inhabitants of New Netherlands were established. In that year immigrants of wealth and standing arrived in considerable numbers from Brazil. The first burial-ground was established in 1656; and by 1692 the Congregation Mikveh Israel had completed its synagogue. A second congregation, Neveh Shalom, was established in 1740, and in 1865 a Reform congregation, under the name "Emanuel." In 1690 a party of about ninety set sail for North America, and established themselves in Rhode Island (Newport).

West Indies: In 1502 King Ferdinand prohibited the settlement in the West Indies of any more Jews; and in 1506 he ordered the bishops to proceed against such as might be already settled there. As noted above, Luis de Torres, who accompanied Columbus on his first voyage, settled and died in Cuba. It is asserted that as early as 1493 young Jewish children were, after baptism, sent to the island of St. Thomas. In 1642 mention is made of a certain Miguel Nuñez, a Marano in Cuba; and some authorities incline to the opinion that the first considerable settlement of Jews in New Amsterdam came from that island.

Privileges as to Taking Oath.

Barbados: Jews settled in Barbados as early as 1628; but the first definite information relates to the year 1661, when certain traders petitioned the king to permit them to live and trade in Barbados and Surinam. As early as 1664 reference is made to a Jew, named Señor Abraham Israel de Pisa, who found gold in the island. Another person of nearly the same name, Isaac Israel de Piso, fell under the king's displeasure in March, 1665, owing to his failure to find the expected gold-mines. In 1668 Jews are mentioned as owners of sugar-works. In 1671 Moses Pereyra was made a free denizen; and in 1673 the Jews began an agitation for recognition of their rights as citizens. On Feb. 18, 1674, a law was passed granting them the privilege of taking the oath upon the five books of Moses; and in January, 1675, a favorable response was made by the Assembly to their petition for the extension of their trade privileges. In 1676 Governor Sir Jonathan Atkins reported that there were about 30 Jewish families of Dutch extraction from Brazil. On Oct. 29, 1679, Jacob Senior arrived at Barbados. In the year 1680, according to a contemporary document, there were 54 adult Jews and 182 children, residing in and about the town of St. Michaels. These Jews owned a large number of slaves. In 1679 a few of the Barbados Jews emigrated—3 to London, 2 to Jamaica, and 1 to Surinam. According to the census of 1891 there were 21 Jewish families on the island.

Jamaica: Jews probably settled here in considerable numbers in the second half of the sixteenth century.

The first Jews—six in number—who were introduced into Jamaica under British government in 1663, came on the ship "Great Guest," Captain Bernard. In December, 1671, Governor Lynch reported to Lord Arlington that the king could have no more profitable subjects than the Jews. Meanwhile petitions of merchants against them were considered by the king's council; the request being that the Jews be restricted to wholesale trade, which proposition the council rejected. In 1700 the Jews presented to Sir William Beeston, governor-in-chief of Jamaica, a petition asking for exemption from special taxes, and reciting other grievances.

The trade between London and Jamaica was principally in Jewish hands; and by 1750 about 200 Jews resided and had been naturalized in that island. One of the best-known literary men of Jamaica was Daniel Israel Lopez, who translated the Psalms into Spanish. At the present day there is a flourishing Jewish community in Jamaica.

Leeward Islands: On Aug. 31, 1694, an act was passed to prevent Jews from engrossing commodities imported into the Leeward Islands, which act was repealed in 1701—an indication that there must have been an early settlement of considerable proportions there.

Porto Rico: Of Porto Rico nothing is known concerning any early Jewish settlement. In recent years, since the Spanish-American war, Jews have immigrated thither; and there is now a flourishing congregation.

Aborigines and Lost Ten Tribes.

The Resettlement in England and Its Relation to America: Not without great interest is the intimate connection between American history and the resettlement of Jews in England. According to Lucien Wolf, "American history really played a very considerable part in bringing about the return of the Jews to England." It was in America that religious liberty won its first victory. A Jewish traveler, Antonio de Montezinos, was fully persuaded that in the American Indians he had found the Lost Ten Tribes—a belief which has had an extraordinary vitality. He related this story to Manasseh ben Israel; and his narrative made a profound impression. This fact accorded with the view of the times, that the dispersion was complete except for one particular land, England; and Manasseh argued that if the Jews would return to England, the Messiah would come. This view he promulgated in his work, "The Hope of Israel." The notion that the American aborigines were the Lost Ten Tribes has played an important part among Americanists. Besides those named above, it was held by Roldan, Garcia, Thorowgood, Adair, and Lord Kingsborough; and, though without important adherents among students of the American aborigines, it is still discussed as a theory to be considered.

It seems not unlikely that some of the members of the Crypto-Jewish community in London, prior to the Restoration, came from the American continent.

United States: The greatest prosperity and the largest population reached by any nation on the American continent have been attained by the United States; it is not surprising, therefore, that it now contains a larger number of Jews than any country in the world save Russia and Austria.

About forty years after the settlement of New Amsterdam Jews commenced to arrive there. They gradually made their way to all of the original thirteen colonies; and by the time of the outbreak of the Revolutionary War, they had in several communities reached honorable positions in commerce and in society.

Early Colonists Mainly Sephardic.

Most of the early colonists in North America were of Sephardic stock, and came from Brazil, West Indies, Portugal, and Holland. At a later date some came from England. Yet German and Polish Jews came to America much earlier than is usually supposed. Some of these settled in Pennsylvania, New York, Maryland, Virginia, and South Carolina in the earliest Colonial period. The Sephardim, however—at this time constituting the larger number—usually organized the congregations; and the fact of the early immigration of Ashkenazic Jews has thus been lost sight of by most writers. German Jews seem even to have been among the martyrs of the Inquisition in Mexico.

New York: By a letter written April 4, 1652, from Amsterdam by the director of the West India Company to the governor and council of New Netherlands, it appears that Jews were on the muster-rolls of soldiers and sailors sent out to the colony, and that they engaged to serve for a term of one year. As early as 1655 there were both Portuguese and German Jews in the colony.

First Jewish Settlers.

The first Jewish settler in New Amsterdam whose name has been handed down was Jacob Barsimson, who arrived on July 8, 1654, in the ship "Pear Tree." He was followed in the same year by a party of 23, who arrived in the bark "St. Catarina." It is generally assumed that they came from Brazil, although it is also held that they started from some part of the West Indies, most likely Cuba; and some had, unquestionably, spent a longer or a shorter time in Jamaica. They were received in an unfriendly fashion by Stuyvesant, the Dutch governor of New Amsterdam, who wrote to the directors of the Dutch West India Company asking authority for their exclusion. This the directors refused to grant (April 26, 1655) on the ground of "the considerable loss sustained by the Jews in the taking of Brazil, and also because of the large amount of capital which they have invested in the shares of the company." They directed that "they [the Jews] shall have permission to sail to and trade in New Netherland, and to live and remain there."

Early Privileges and Restrictions.

This permission was modified on March 13, 1656, by the statement that the Jews were not privileged to erect a synagogue; and a little later they were precluded from employment in any public service, and from opening retail shops.

One of the sturdiest pioneers of the New Amsterdam colony was Asser Levy. In 1655 he, among others, applied to be enlisted in the militia; but permission was refused, and, in common with all other Jews, he was, instead, ordered to pay a tax. This he refused to do; and on Nov. 5, 1655, he petitioned for leave to stand guard like other burghers of New Amsterdam. The petition was rejected; but Levy seems to have appealed to Holland, for it subsequently appears that he was permitted to do guard-duty like other citizens. Step by step, through the courts and by appeals, he secured many other privileges (see New York and Asser Levy). He seems to have been the first Jew in the state of New York to hold real estate: a lot on what is now the site of Albany was owned by him in 1661.

Another of the most prominent of the early Jews in New Amsterdam was Abraham de Lucena, who in 1655 applied, with several others, for permission to purchase a site for a burial-ground. The request was refused with the statement that there was then no need for it. On July 14, 1656, however, the request was granted.

New Amsterdam was captured by the British in 1664 and its name changed to New York. For a half-century afterward but little is known respecting the Jewish residents. Their increase in numbers was very moderate. It seems likely that they had some sort of private worship very soon after 1655, and that they began to meet in a more or less public way in 1673. In 1682 the congregation rented a house on Mill street; and it was not until 1729 that this was exchanged for a regular synagogue building.

Under British Rule.

On Nov. 15, 1727, an act was passed by the General Assembly of New York providing that when the oath of abjuration was to be taken by any one of his British Majesty's subjects professing the Jewish religion, the words "upon the true faith of a Christian" might be omitted. Three days later an act was passed naturalizing one Daniel Nunez da Costa.

There was a very considerable antipathy in the colony both to Catholics and to Jews; but in the case of the latter this gradually relaxed, so that they soon came to receive most of the privileges accorded to other inhabitants of the town and province. In 1737, however, the Assembly of New York decided that no Jew might vote for a member of that body.

Before and during the Revolutionary War the Jews, like the other inhabitants of New York, were divided in their allegiance. Many were devoted to the patriot cause; and among these was the minister of the congregation, Gershom Mendes Seixas, who, upon the occupation of New York by the British, took all the belongings of the synagogue and, with quite a number of the members, removed to Philadelphia, where he founded the first regularly established congregation, the Mickve Israel. After the close of the war most of these Jews returned to New York, which, on the decline of Newport as a commercial city, took its place and rapidly attracted a large population. The tide of immigration now commenced to flow toward the United States, most largely in the first instance to New York city. Hither came Jews from the West Indies, from Germany, Poland, Russia, Rumania, in short, from every quarter of the globe. It is estimated that the city of New York alone now (1901) contains 300,000 Jews; and there are 110 congregations enumerated exclusive of numerous small ones. Jews are now represented in New York city in every walk of life, professional, commercial, and industrial.

Modern Jewry of New York.

From the city, Jews gradually penetrated to the state. A congregation was founded at Buffalo in 1835, one at Albany in 1837, and another at Rochester in 1848; and all of the larger and many of the smaller towns in New York state now have Jewish communities.

Newport, R. I.: The hostile attitude of Stuyvesant probably caused Jewish emigrants to leave New Amsterdam as early as 1655 and to settle in Newport. There is definite information to the effect that 15 Jewish families arrived in 1658, who brought with them the first degrees of Masonry. They were reinforced by a contingent from Curaçao in 1690.

Jews Cordially Received.

Quite in contrast with the oppressive treatment in New Amsterdam was the generous reception accorded the Jews in Rhode Island, in consonance with the liberal principles propounded by Roger Williams. Already in the seventeenth century the Jews of Newport had commercial relations with their coreligionists in New Amsterdam.

It is likely that religious services were first held in Newport in 1658, although no synagogue was erected until the following century. A burial-place, however, was purchased on Feb. 28, 1677.

In 1750 a very important accession was received in the families of Lopez, Rivera, Pollock, Hart, and Hays, all persons of wealth and enterprise engaged in manufacture and commerce. These families came from Spain, Portugal, and the West Indies. The extent of the property of Aaron Lopez is shown by the fact that at one time he owned as many as 30 vessels. Jacob Rodrigues-Rivera, a native of Portugal, came to Newport about 1745. He was the first person to introduce the manufacture of spermaceti in America.

Synagogue Built.

In 1762 the erection of a synagogue was begun, which was completed and dedicated in the following year. Two years previously there had come from Jamaica the Rev. Isaac Touro, who was chosen rabbi; and under his auspices the synagogue was well attended until the outbreak of the American Revolution. In 1763 there were between 60 and 70 Jewish families in Newport. The first Jewish sermon preached in America which has been published was delivered in the Newport synagogue on May 28, 1773, by Rabbi Ḥayyim Isaac Karigel, in the Spanish language, and was afterward translated into English. Karigel appears to have come from Hebron in Palestine, and was a close friend of Ezra Stiles, the president of Yale University. As early as 1761 a Jewish club was formed, with a membership limited to 9 persons. Just before the outbreak of the Revolutionary War the Jewish population of Newport appears to have comprised about 200 families. The community was dispersed by the war; and it never regained its importance. In 1790 it presented an address to Washington. The Touro family bequeathed sufficient money to maintain the synagogue as well as the cemetery; and these are still in existence, although the number of Jews now resident in Newport is but small.

The Jewish community of Newport held an especially interesting and even a unique position in America, and impressed itself for all time on the town, once the leading port of the colonies and now the most fashionable summer resort in the United States.

Other Parts of New England: An occasional Jew may have strayed into other portions of New England in the early days; but the Puritan atmosphere was apparently not congenial. The best known of the early settlers was Judah Monis, who became a convert to Christianity, and filled the chair of Hebrew in Harvard College from 1722 until his death in 1764.

As early as 1670 there is mention of a Jew, Jacob Lucene, in the Colonial Records of Connecticut.

When the British took Newport many of the Jews there left and effected a temporary settlement at Leicester, Mass.; but this did not survive the close of the war. A number of Jews, including the Hays family, settled at Boston before 1800. About 1840 Jews began to emigrate from New York to New Haven and Boston; and congregations were formed in those cities in 1840 and 1842 respectively.

New Haven and Boston.

The communal life of the New England Jews was without especial incident; and their numbers increased but slowly until after the beginning of the great Russian emigration in 1882. Immediately the overflow from New York, as well as the emigration through Canada, commenced to pour into New England. It is estimated that 60,000 Jews now (1901) reside in Massachusetts alone, and nearly 20,000 more in the other New England states.

Russian Jews as Farmers.

An interesting phenomenon has been noticed in connection with the shifting of agricultural industry in the United States. With the opening up of the Western country and the greater advantages offered by the virgin soil, many New England farmers absolutely abandoned their comparatively unfruitful farms and moved West. These abandoned farms, especially in Connecticut, have been taken up by Russian Jews, who, principally as dairy farmers, have added a new and useful element to the agricultural community.

Maryland: It seems not unlikely that Maryland was the first colony in which Jews settled, though they were probably stragglers; and it was long before any communal life was established.

Scattered Jews seem to have arrived shortly after the establishment of the provincial government in 1634. At least as early as 1657 Dr. Jacob Lumbrozo was settled there, and in 1658 he was tried and remanded for blasphemy, his release being due to the general amnesty in honor of the accession of Richard Cromwell (declared March 3, 1658). Letters of denization were issued to him Sept. 10, 1663. He had a plantation and also practised medicine. He is described as from Lisbon; but he had a sister in Holland.

The history of the Jews in Maryland is of especial interest; since it was in this colony and state that the civil and political rights of Jews were most restricted, and it was here, of all America, that the most systematic efforts were put forth for obtaining the fullest recognition under the law. Maryland was one of the first colonies to adopt religious toleration as the basis of the state; but it was toleration and not liberty, since there was a proviso that any person who denied the Trinity was to be punished with death. Even after the Revolution, no one might hold any office of profit or trust under the state without signing a declaration that he believed in the Christian religion.

Jews Hold Public Positions.

Efforts were made in 1801 and 1804 to obtain a revocation of this proviso; but on both occasions more than two-thirds of the legislature voted against its repeal. These efforts were renewed in 1819, and finally succeeded, so that in 1824 two Jewish citizens were elected members of the Council of Baltimore, being the first Jews to hold office in the state of Maryland. The success of these efforts was largely due to the persistent labors of a single family—the Cohens—who still maintain an honored position in the community.

At the outbreak of the Civil War, Maryland, although remaining in the Union, numbered among her citizens a large body of sympathizers with the Confederate cause. The conflict of opinion was especially severe among the Jews, due to the pronounced antislavery attitude assumed by Rabbi David Einhorn, who was actually threatened with violence and was obliged to leave the city.

Schaefersville, Lancaster, and Easton.

Pennsylvania: Jews from New Amsterdam traded along South river, subsequently named the Delaware, as early as 1655, and began to arrive as settlers in the colony of Pennsylvania not much more than ten years after its establishment. Unlike New York and Newport, a very considerable proportion of the early Pennsylvania colonists were not Portuguese, but German Jews; and they settled not in Philadelphia, but in towns in the interior of the state. The earliest settlements seem to have been in Schaefersville and Lancaster. Joseph Simon, who in the latter place was the pioneer, about 1740 embarked in the Indian trade and in real-estate transactions on a large scale. In 1747 the deed for a Jewish cemetery in Lancaster was made out in his name and in that of Isaac Nunes Ricus as trustees. Myer Hart was one of the founders of Easton in 1750. He was engaged in trade, and was there naturalized on Oct. 3, 1764. Aaron Levy settled in Northumberland county, Pa., about 1760, and was a large landowner. In 1786 he founded the town of AARONSBURG in Centre county.

Philadelphia.

The Jewish community of Philadelphia was for a time the leading one in the United States, and was inferior in numbers only to that of New York. The first Jewish settler in Philadelphia of whom there is record was Jonas Aaron (1703), and the second was Arnold Bamberger (1726). As early as 1747 a number of persons who had joined together for the purpose of worship met for services in a small house in Sterling alley—afterward in Cherry alley—between Third and Fourth streets. They were mostly German and Polish Jews; and their differences as to the liturgy to be followed prevented at the time the formation of any regular congregation. When the British troops occupied New York during the Revolutionary War, the minister, Gershom Mendes Seixas, with a considerable portion of the New York congregation, came to Philadelphia, and, finding no regular services, they, with the help of the resident Jews, established one in accordance with the Portuguese rite. Seixas was the first minister. After him no man of importance held the position until Isaac Leeser, 1829. He was the leading

Jewish minister of his time; and not more than two or three others have left such an impress upon American-Jewish affairs as he. Minister, teacher, organizer, translator of the Bible, editor, and publisher, he was in every way indefatigable. Other prominent persons were the Phillips family, chief among them being Zalegman Phillips, Henry M. Phillips, the latter one of the leading lawyers of Philadelphia and a member of the Thirty-fifth Congress. There followed Leeser, as minister of the Mickve Israel Congregation, Sabato Morais, a native of Leghorn, Italy, who from 1851 until his death in 1897 was a leading figure in American-Jewish affairs. He first suggested the Jewish Theological Seminary in New York.

Notable Philadelphia Jews.

The first German congregation was the Rodeph Shalom, which received a charter on Aug. 12, 1802, but which no doubt had meetings at an earlier date. The most prominent of its rabbis was Marcus Jastrow; the best-known cantor, Jacob Frankel. The latter acted during the Civil War as chaplain of hospitals under the United States government. The first leading Reform minister installed in Philadelphia was rabbi Samuel Hirsch. Many other congregations have since been formed, more especially since 1882, when the Russian immigration brought large numbers to the city.

Philadelphia has always been prominent in educational matters. The first Jewish Sunday-school was organized there in 1838; the Hebrew Education Society, in 1848; and the Maimonides College, in 1867. The largest fund in the United States for higher Jewish education is that provided by a deed of gift from Hyman Gratz to the Mickve Israel Congregation in trust, from which Gratz College is supported. One of the most comprehensive of works relating to Jews of any single community in the United States is "The Jews of Philadelphia," by Henry Samuel Morais, published in Philadelphia in 1894. Philadelphia Jews have been prominent in many professions, in the fine arts, and in all the avenues of manufacture and commerce. Up to 1894 as many as 116 had been admitted to the bar; and the number has since been greatly increased. Three Jews served in Congress as representatives of the state.

Maimonides and Gratz Colleges.

Jews gradually made their way to the western part of the state, settling in large numbers in Pittsburg, which, after Philadelphia, is the next largest community in Pennsylvania. That of Wilkesbarre is notable for its numbers and for the high character of its members. Since the Russian immigration Jews have made their way to every part of the state; and there is scarcely a town of any size which is now without its community or congregation.

Georgia: In none of the colonies which afterward formed the United States did the Jews arrive in numbers so early after the establishment of the colony as in Georgia. On July 7, 1733, Oglethorpe, its founder and governor, had assembled the colonists, who had arrived one month previously, on the site of the present city of Savannah for the purpose of allotting to each settler his proportion of land. While the colonists were partaking of a public dinner, given at the close of the day's proceedings, there came up the Savannah river, from London, a vessel containing 40 Jewish emigrants. Their arrival was not expected; but on the whole they were kindly received. One of their number, Dr. Nunis, was especially valuable for his attention to the sick. The trustees in London were opposed to the settlement of the Jews; but Oglethorpe included the names of a half-dozen of them as grantors in a conveyance, executed Dec. 21, 1733, of town lots, gardens, and farms. These original settlers, all of whose names have been recorded, were the progenitors of families still in existence in various parts of the United States. The first male white child born in the state of Georgia was a Jew, Isaac Minis. Abraham de Lyon had prior to 1737 introduced the culture of grapes, he having been a winegrower in Portugal. By 1742 the number of Jews in Savannah was so diminished that the services in the synagogue had to be discontinued, three only of the original families remaining. A quarter of a century later several returned from Charleston.

Savannah.

In 1774 another congregation was started, which was gradually augmented until the outbreak of the American Revolution. Immediately after the close of the war many Jews returned to Savannah; and on July 7, 1786, they hired a dwelling-house for a place of worship. On Nov. 30, 1790, a charter for a congregation, under the name of "Mickve Israel of Savannah," was granted. The religious exercises of the congregation were conducted gratuitously by Dr. de la Motta; and in 1820, on the occasion of the consecration of the synagogue, he delivered an address which is still a document of the very greatest value to American-Jewish history. The synagogue was destroyed by fire in 1829, and was replaced by a substantial structure of brick.

Augusta was the next town in the state settled by Jews. The first arrival—about 1825—was one Florence accompanied by his wife. Other families followed in 1826 from Charleston. The first congregation, B'ne Israel, was organized in 1846. Atlanta, Columbus, and Macon have considerable communities; and a number of congregations are scattered throughout the state; but the community in Savannah is still the most important. At Atlanta there is a Home for Orphans, founded and managed by the Independent Order B'ne B'rith.

Augusta, Macon, etc.

South Carolina: As early as 1742 Jews left Savannah and settled in Charleston. A congregation was formed in 1750, and its members worshiped for seven years in a small wooden house in Union street, near Queen street. They purchased a burial-ground in 1757, and in 1781 a large building in Union street which was altered and prepared for a synagogue. In 1791, when the congregation was incorporated, it consisted of 51 families, numbering in all about 400 persons. Two years later these had increased so much that a new synagogue was erected at a cost of $20,000, which was completed in 1794. The community was augmented after the Revolution by a large number of Jews from New York, who settled in Charleston, and remained there till the commencement of the Civil War. Jews are now settled in small numbers throughout the state. The first Reform movement in any congregation in America was instituted in Charleston in 1825.

Charleston.

North Carolina: In 1808 an attempt was made to expel a member of the General Assembly of North Carolina because of his Jewish faith. In 1826 the number of Jewish settlers in the state was estimated at 400, which was considerably augmented after the emigration of 1848. The largest community at the present time (1901) is that of Wilmington.

Virginia and West Virginia: Stray Jewish settlers came to Virginia about 1658, some of whose names and transactions have been handed down. At least one Jewish soldier—possibly two—served in Virginia regiments under Washington in his expedition across the Alleghany mountains in 1754. It is likely that quite a number of Jews removed from Baltimore and other points in Maryland to Richmond at an early date. The Congregation Beth Shalom was formed in the latter place about the year 1791. The Richmond community has since grown to considerable proportions, as has also that of Norfolk. Congregations now exist in about 20 towns in the state, and in at least 4 towns in West Virginia.

Louisiana: Judah Touro came to New Orleans as early as 1801. The first interment in the Jewish cemetery of that city took place on June 28, 1828. The community there grew rapidly from 1848 on; and numbers of congregations and important charitable organizations were established. Similar progress is noticeable throughout the entire state, 19 towns now having Jewish communities.

Kentucky: The first person of undoubted Jewish blood to settle in Kentucky was a Mr. Salamon, of Philadelphia, who established himself at Harrodsburg about 1808. In 1816 he was appointed cashier of the bank of the United States at Lexington. A service was established in 1838; and by 1843 there was a synagogue which, under the name of "Adas Israel," obtained a charter from the legislature.

Louisville.

Louisville now (1901) has six congregations as well as a considerable number of philanthropic and educational institutions. The major portion of the Jews of Kentucky reside in Louisville; but there are communities in at least a half-dozen other towns in the state.

The remaining Southern states, with a single exception, can be but barely mentioned here. Jews settled in the territory which is now Alabama as early as 1724; and the first congregation was formed in Mobile in 1841. Birmingham, Mobile, Montgomery, and many smaller towns have flourishing communities.

Texas: Jews played a very considerable part in the settlement and development of Texas. The first Jewish settler was Samuel Israel, who came from the United States in 1821, when Texas was still a portion of Mexico. He received a grant of land in Fort Bend county, and later a bounty-warrant in Polk county for services in the army of Texas in 1836 and 1837. He was followed by Abraham C. Labat, of Charleston, S. C., who arrived in 1831. One of the first to take advantage of the new channel of trade opened to the United States by the results of the battle of San Jacinto in 1836, which made Texas an independent republic, was Jacob de Cordova, of Spanish Town, Jamaica. In 1837 he settled in Galveston and became a citizen of the republic; and he had a large share in settling persons on tracts of land in Texas.

Early Settlers.

The most important of the early settlers, however, was Henry Castro, pioneer of that portion of Texas to the west of the city of San Antonio. He served in the French army, and emigrated to the United States after the fall of Napoleon in May, 1827, and, having become an American citizen, was appointed consul for Naples at Providence, R. I. On June 15, 1842, Castro entered into a contract with President Houston for settling a colony west of the Medina. This colony he inaugurated Sept. 3, 1844; and it is estimated that between 1843 and 1846 he introduced more than 5,000 emigrants into the state. On the admission of Texas into the Union, a Jew, David S. Kauffman, was elected one of her congressmen; and he served until his death in 1851. Texas, in proportion to her Jewish population, has had an unusually large number of Jewish citizens prominent in public life and in the learned professions. Thirty-two towns now have Jewish communities; the largest being those of Dallas, Galveston, Houston, San Antonio, and Waco.

Western States.—Indiana: As regards Hebrews in the Western states, the first definite information is of the arrival in Indianapolis in 1794 of Jews from England; but no congregation appears to have been organized there until 1856. This congregation was, however, preceded by those of Fort Wayne (1848), Lafayette (1849), and Evansville (1853). Twenty-three towns in the state now have Jewish communities.

Michigan: A congregation was organized in Detroit, Mich., in 1851. That city now has a considerable Jewish community. In no other place in the state have Jews settled in large numbers. They are, however, distributed in small numbers throughout the whole of Michigan, there being no less than 26 towns with Jewish communities, among which should be especially mentioned Alpena, Bay City, Grand Rapids, and Kalamazoo.

Ohio: The earliest Jewish community of importance in the West, and that which still plays a leading part in Jewish affairs in the United States, is the community of the state of Ohio, more especially that of Cincinnati.

Cincinnati.

The Jewish pioneer of the Ohio valley was Joseph Jonas, who was born in Exeter, England, and arrived in Cincinnati on March 8, 1817. In 1819 he was joined by three others. Many more, all of English birth, followed, until the year 1830, when a wave of German emigration flowed into Cincinnati. As early as 1819, services were held on New-year's Day and on the Day of Atonement. In 1825 a congregation was formed, under the name "Kahal Kadosh B'ne Yisrael." Two others were established in 1841, and a fourth in 1848. Largely through the influence of Isaac M. Wise, but powerfully aided by capable and public-spirited members of the community, Cincinnati has indelibly impressed itself upon Judaism in America. It is the seat of the Union of American-Hebrew Congregations, of the Board of Delegates, and of the Hebrew Union College, which now supplies the pulpits of a large majority of the Reformed congregations of the United States.

Second in importance is the community of Cleveland, in which town Jews settled as early as 1839. A congregation was founded in 1846, and a second in 1850. Jews are now settled in 20 towns in the state.

Illinois: The state of New York contains more than one-third of the Jewish population of the United States; and the states of Pennsylvania and Illinois together comprise one fifth, these two latter being about equal. This is all the more surprising in view of the comparatively recent opening-up of the western territory; though it is quite certain that there were Jewish settlers in the Illinois territory during French rule about 1700.

Chicago received its charter not earlier than the year 1837. The first authentic information of the settlement of Jews there dates back to 1841; and in 1843 a large number arrived. The first Jew to buy land in Cook county was Henry Meyer, who came to Illinois in the spring of 1847. In 1845 the first Jewish organization was established under the name of "The Jewish Burial-Ground Society." The Ḳehillat Anshe Ma'arab was organized in 1847, being the oldest congregation in the Northwest; a second, B'nai Sholom, was established in 1852. In 1858 the

Chicago.

first steps were taken toward the formation of a Jewish Reform association, which resulted in the establishment of the Sinai Congregation in 1861. Since that time the growth of the Jewish community there has been in every way proportionate to the growth of the city itself, which, though not yet 70 years old, is in point of population the second city in the United States. Fifty congregations are known to exist; and there are no doubt many smaller ones whose names have not yet been ascertained. The Jewish community of Chicago has many notable educational establishments and hospitals, and has furnished distinguished members of the legal profession, architects, and musicians. Among its prominent rabbis Liebmann Adler, B. Felsenthal, and Emil G. Hirsch may be named. Jewish communities are known to exist in 16 cities and towns of the state.

Central and Southwestern States: Of these but a bare mention can be made here.

Missouri: For a year previous to the admission of Missouri into the Union as a state, the territory was inhabited by Jews, a family by the name of Bloch having settled there in 1816.

The first religious services were held in St. Louis in 1836, and in 1837 a congregation was established. St. Louis and Kansas City now have very considerable Jewish communities, and smaller ones exist in 8 other towns in the state.

Tennessee: There are Jewish communities in Memphis, Nashville, Knoxville, and other towns.

Minnesota: The first congregation in Minnesota was established at St. Paul in 1856, which now has a considerable community, as has also Minneapolis; Duluth ranking third. Milwaukee has also a large Jewish community, the first congregation having been established in 1852. It has now no less than 5 congregations; and there are congregations in 13 other towns of the state of Wisconsin.

Iowa: The oldest congregation in Iowa is that of Keokuk, founded in 1856. The largest congregation is in Des Moines; and Jews now live in 11 towns in the state, though in small numbers and greatly scattered.

Kansas: The earliest congregation seems to have been that of Leavensworth, founded in 1860. Eight towns now have Jewish communities.

Nebraska: The first Jewish congregation was founded about 1870 in Omaha, which now has a considerable community. There are also congregations at Lincoln and several smaller towns throughout the state.

California: Jews went to the Pacific coast in large numbers on the announcement of the discovery of gold in 1849; and as early as 1850 two congregations had been established in San Francisco. The community grew with great rapidity; and it differed somewhat from the other Jewish communities in the United States at that time, in that while the sole additions of population to the eastern part of the United States were from Germany, California received quotas from England, France, and Holland as well. Sacramento, Los Angeles, and many other towns have congregations; but the bulk of the Jews in the state are in San Francisco. There are at least 11 congregations in this city, a hospital, an orphan asylum, and many other organizations. As a result of this movement toward the Far West, settlements have been made in other states.

Other States and Territories: Jews were in **Oregon** as early as 1850, and in the city of Portland a congregation was founded in 1858.

At Salt Lake City a congregation was established in 1881; but it is asserted that Jews went there much earlier and furnished a few converts to Mormonism.

Colorado has its principal community in Denver, the earliest congregation there having been established in 1874. A National Home for Consumptives was opened in that city in 1899. There are communities in 7 other towns of the state.

The great wave of Russian immigration has also pushed westward. **Montana, Washington,** and **North** and **South Dakota** now have congregations. It may be confidently asserted that, in spite of the apparent congestion on the eastern seaboard, there is no state or territory in the Union which at the present writing (1901) is without a Jewish community. Indeed, this statement may be extended to include the distant territories recently brought under the jurisdiction of the United States; since there are already congregations in Porto Rico, in the Hawaiian Islands, and in the Philippines.

Political Status of Jews.

Canada: Aaron Hart, born in London, England, 1724, who was in the British army about 1760, seems to have been the first Jewish settler in Canada. In that decade a dozen or more men of means settled in Montreal; and in 1768 they formed a congregation which took the name of "Shearith Israel." In 1807 the question of the political status of the Jew was raised by the election of Ezekiel Hart as a member of the legislature. Refusing to take the oath on the faith of a Christian, he was allowed by the clerk to take it in the Jewish form and with head covered; but, after an exciting debate, his seat was declared vacant and the election null. He was reelected by a heavy majority, but was again prevented from taking his seat; and a bill was brought in to disqualify Jews for seats in the House of Assembly. The governor-general on May 15, 1809, highly displeased with the legislature, dissolved the House; and it was not until 1831 that all the disqualifications of Jews were removed. It is a noteworthy fact that Canada extended full political rights to Jews more than a quarter of a century before the mother-country.

The first regular minister of the Montreal synagogue was J. R. Cohen, who settled in Montreal about 1778. The most distinguished minister of the congregation was Abraham de Sola, who held office from 1846 to 1882, and was a well-known author and professor of Hebrew in McGill University. A German congregation was established there in 1846, and a Reform congregation in 1882. Since 1890 a large number of Russian Jews have immigrated to Canada, many of whom have engaged in agricultural pursuits. Jews are also settled in Toronto, in Halifax (Nova Scotia), in Victoria, Winnipeg, and in various portions of Manitoba.

Waves of Immigration: All the great nations of historic times have been composed of immigrants. Pressure of population, the nomadic or seafaring spirit, the desire for adventure, for conquest, or for commerce, the tyranny of governments or of churches, have all contributed to turn the human race into a vast migratory species, more capable of adaptability as it is to new environment, than any other form of life. In the birth of intense national feeling following upon the establishment of the German empire, the fact has frequently been lost sight of that none of the peoples now inhabiting any great state is indigenous.

The expulsion of the Jews from Spain, and later from Portugal, and the activity of the Inquisition against the secret Jews, called Maranos, in those countries, coupled with the circumstance that these two peoples were the principal explorers and colon-

Spanish and Portuguese Exiles.

izers of Central and South America, were the factors in determining the early immigration of Jews to America, which was composed exclusively of Spanish and Portuguese exiles, who settled in all the islands to which ships from these countries went. This immigration began with the first settlement of the American continent, and was almost exclusively confined to Central and South America; although the settlers who arrived at Savannah, Ga., in 1733 went direct from Lisbon, making but the briefest stay in England. As the immigration gradually spread in South America small numbers of settlers made their way from Brazil, Curaçao, or the West India Islands to North America, and thence the first Jewish settlements in what is now the United States were derived.

Dutch-Sephardic Jews.

To Spain and Portugal Holland succeeded as an exploring nation in the early part of the seventeenth century. With the outbreak of the revolt of the Netherlands against Spain in 1567 there developed, by way of protest against the bigotry of the Spaniards, the broadest toleration then known in Europe. By the middle of the century, when Holland had extorted recognition of her independence even from Spain, when she was in league with England and Sweden and was at the height of her power, many Jews of wealth, learning, and influence—largely though not exclusively Spanish exiles—had settled in her dominions; and these were deeply interested in the Dutch West India Company, which determined the attitude of the government toward the settlement of Jews in their new dominions. The Jews in Brazil, moreover, recognizing the favorable attitude of the Holland government toward their coreligionists, powerfully aided the Dutch in their successful attack upon Brazil in 1624. The Dutch dominion lasted until 1654; and during the intervening period many Dutch Jews came to Brazil and other settlements, thus reinforcing the original migration from Spain and Portugal. Owing to the reconquest of Brazil and the subsequent flight of the Jews, these Spanish, Portuguese, and Dutch Jews found their way to the West India Islands and to North America. Jews began to go to New Amsterdam from Holland probably as early as 1652. These, then, constitute the main source whence the Sephardic-Jewish settlers were derived, although stragglers came from France, from England, and even from the Orient, at an early period. It should be stated, however, that not all of the Dutch Jews were of Sephardic stock. Proportionate to the extent of English colonization in the West India Islands surprisingly few Jews went from England to the American colonies or the West India Islands. Some undoubtedly did go to Jamaica and other islands, as well as to the continent, even up to the beginning of the present century; and they were pioneers in several states, but rather as individuals than in any considerable bodies. This is no doubt due to the fact that at the period of the earliest settlement of America there were few if any Jews in England; and later on they were too well satisfied with the conditions there to seek a home elsewhere, although a small number did go to Canada.

Ashkenazic Jews.

Jews of the Ashkenazic rite went early to America, but only as stragglers; an occasional one, to Mexico; and a few, from Holland, to New Amsterdam. From 1730 forward Germany was a theater of war and petty persecutions and of the drafting of able-bodied men into the armies, either for local purposes or to be sold as mercenaries to foreign powers. As the result of a desire to escape these hardships there ensued a steady immigration of Germans to New York, to Georgia, and, above all, to Pennsylvania, where Germans were most hospitably received. In 1750 the German settlers in Pennsylvania alone were estimated at 90,000 out of a total population of 270,000; and among this enormous number there was quite a considerable body of Jews. A lesser number had settled in New York within the same period.

German-Jewish Immigration.

The first partition of Poland in 1772, and the unsettlement of affairs consequent thereupon, brought the first contingent of Polish Jews (through Germany) to America; and this number gradually grew with the successive disasters to Poland and the incorporation of the territory and people with Russia, Germany, and Austria. The Napoleonic wars, the general misery which followed in Germany, the desire to avoid military conscription, the eager wish to partake of the advantages offered in the new country, all impelled a steady stream of German-Jewish immigration to the United States beginning about 1830, reaching its height between 1848 and 1850, and continuing until 1870, when it ceased to be a considerable factor. This immigration was principally from South Germany, from the Rhine provinces, and more especially from Bavaria. The immigrants were mostly from small towns; rarely from the larger cities or from North Germany, which contained well-organized Jewish communities.

Russian Jews.

The most momentous, and at the same time the most easily recognized wave of immigration was that from Russia, which practically began in 1882. Restrictive measures against the Jews had been for a long time enforced in the empire. The Jews were regarded as a legacy from Poland, and were practically confined to that region; but many had gradually settled in other parts of the empire. In May, 1882, a series of the most proscriptive laws ever passed against Jews in any country was promulgated. These laws practically forbade residence outside of a narrow pale of settlement, restricted higher and secondary education of Jews, mercantile and professional pursuits, and left open no course but emigration en bloc. A small portion of this emigration was directed by Baron de Hirsch to the Argentine Republic, and some to Canada; but the great bulk, by a natural impulse, came to the United States. In the past year (1900) it would appear from available figures that no less than 600,000 Russian-Galician Jews migrated to the United States; and within the year the proscriptive laws of Rumania have started a tide whose force none can foresee. These various movements have given America the third largest Jewish population in the world, and will probably in the future remove the center of Jewish activity to the United States.

Education: In the very earliest years of the establishment of the first Jewish congregation in New York city there was attached to the synagogue a school in which ordinary, as well as Hebrew, branches were taught. It was one of the earliest general schools in America. Religious education and instruction in Hebrew were established in connection with most of the early synagogues or were given privately; while for ordinary secular education the Jews resorted to the schools and colleges in existence, although these were largely under the patronage of one or another sect of the Christian church. There was a Jewish matriculate at the University of Pennsylvania, for instance, as early as 1772. As has already been noted, there was established in Philadelphia as early as 1838 a general Sunday-school quite irrespective of congregational organization; and this was the beginning of a movement, which has spread throughout the country, for the organization of educational work along lines quite independent of congregational activities.

Early Jewish Matriculates.

Organization of Free Schools.

A similar school was organized in Charleston, S. C., in the same year; in the following year, one in Richmond, Va.; in 1845 this movement spread to New York, being taken up first by the Emanuel Society, although the Shearith Israel congregation had started a Hebrew school system as early as 1808. In 1840 Mordecai M. Noah, a well-known traveler, politician, and journalist, urged the formation of a Jewish college in the United States; and in 1848 the Hebrew Education Society was founded at Philadelphia—originally a school for general instruction in the ordinary branches up to and through the grade of grammar school, coupled with instruction in Hebrew and in the Jewish religion. In 1864 the Hebrew Free School Association was incorporated in New York; and throughout various states of the Union a movement gradually spread for the organization of free religious schools which would bring into a common school system children from the various congregations in each city. These were largely intended to supersede the private instruction that had theretofore been given. They were, in the main, carried on by volunteer teachers; and their distinguishing feature was that the instruction was usually conducted by native-born persons and in the English language as against the German teaching in the congregational schools.

Technical Schools.

The whole tendency of this educational work was toward the unification of the community and the bringing-out of its individual members from the rather narrow congregational life that had prevailed. Within the last decade or so there has been a decided reaction; and religious schools and Sabbath-schools have been highly organized in connection with individual congregations. Particular stress is laid upon them by the congregations; and much of the communal strength is derived from them. While the Hebrew education societies and schools continue in existence, they do not develop or flourish as might be expected; in fact, since 1882 they have largely taken upon themselves an entirely new function. With the sudden arrival in this country of the large number of Russian Jews having no knowledge of the English language, and in many cases without any particular handicraft, there devolved upon the American Jewish community the necessity of providing, first, day and night schools for teaching the new arrivals English; and, second, manual training and technical schools. These have been established in New York, Philadelphia, Chicago, and in other cities, more or less with the aid of the Baron de Hirsch Fund.

Theological Institutions.

Of higher education there has been nothing general, but only special and theological. In 1855 I. M. Wise projected a theological college in Cincinnati under the name of "Zion College"; but the plan came to naught. In 1867 there was established, largely through the instrumentality of Isaac Leeser, Maimonides College at Philadelphia, which, however, was of scarcely longer duration than its predecessor. It was not until the year 1875 that there was founded, by the Union of American Hebrew Congregations, the Hebrew Union College of Cincinnati, which is devoted to the training of rabbis and teachers. While theoretically without partizan bias, it is practically the representative of the Reform wing in America. In 1886 there was established in New York the Jewish Theological Seminary, also for the training of rabbis and teachers, and representing the Orthodox wing of the community. In 1893 there was founded in Philadelphia, through a trust vested in the Mickve Israel congregation by Hyman Gratz, Gratz College, which is devoted to the preparation of teachers for Jewish schools, practically occupying the place of a normal school.

Throughout the United States there have been established in connection with the various congregations, and also independently, societies and Young Men's Hebrew associations which are to a certain extent educational in their character. They usually sustain small libraries and provide lecture-courses on secular and religious topics. In 1893 there was founded the Jewish Chautauqua Society, which has branches all over the country and bears the same relation to the regular schools and colleges as does the University Extension movement, as interpreted in America, to regular colleges for university work. The Council of Jewish Women has engaged to a considerable extent in educational work among its own members. In 1886 there was organized a Sabbath-school Union for the purpose of promoting uniformity and approved methods in Sabbath-school instruction. There are at present (1900) in the United States 415 Jewish educational organizations, 291 of which are religious schools attached to congregations, with 1,127 teachers and an attendance of about 25,000 pupils. There are also 27 Jewish free schools, chiefly in large cities, with about 11,000 pupils and 142 teachers.

Publication Societies and Libraries.

Three societies have been organized in the United States to issue Jewish publications—the first, in Philadelphia in 1845; the second, in New York in 1873, and the third, in Philadelphia in 1888. This last is a flourishing organization, and has issued many instructive and important works. Among the educational activities should also be mentioned the American Jewish Historical Society organized in 1892. Associated with many of the schools there are now circulating and reference libraries, as well as several independent ones, the largest of which is the Aguilar Library in New York, founded in 1886. The Maimonides Library of the Independent Order B'ne B'rith in New York was organized in 1851.

It should be said in this connection that this Order and many of the other Orders and lodges had educational features—lectures and otherwise—and did pioneer work in the education of their members.

Of Jewish periodicals and newspapers published at one time or another in the United States, not less than 83 have been in English or German, 16 in Hebrew, and 82 in Yiddish.

Philanthropy: Of the philanthropic work of Jews in America practically nothing is known outside of the United States and Canada; and under these heads the subject will be treated in detail. In a general way it may be said that, until a very recent time, philanthropic work took the form of ordinary charity. The poor were clothed, fed, and kept warm, the sick were visited, and the dead were buried. The higher philanthropic work, that of preventing poverty by improvement of conditions and surroundings, is but a recent development. From the earliest arrival of Jews in this country, it was

Early Individual Charity.

Charitable Organizations.

their ideal that none of their poor should become a charge upon the general community; and in the earlier days charity was dispensed by by individuals, or by funds collected through the congregations; the former, however, being the prevalent means. A well-to-do family, or even one in but comfortable circumstances, would care for one or more poorer families, supplying them regularly with the necessaries of life. Gradually, as the Hebrew population increased, this method proved to be inadequate, and societies—generally small, and having specific objects—were formed. Some were for the visitation of the sick and the burial of the dead; some, in connection with congregations, for general charitable purposes; and some for the distribution of unleavened bread for the Passover. Still later, as the need grew, associations for the care of orphans, hospitals for the care of the sick, and, later still, homes for the aged were erected. Most of these societies and institutions were small; their work was done with insufficient funds and by voluntary officers, and without a definite plan. It was seen that this scattering of forces produced waste, and it was feared that it tended to pauperism; so that in all the large cities a gradual amalgamation took place of the various charitable organizations into one society with a trained officer. These societies usually included all the organizations, with the exception of the hospitals and the orphan asylums, in a given city, and had for their purpose the rendering of immediate relief. Later still, in each of a few cities, a central organization was formed, which included the hospitals and orphan asylums, and whose object it was to have a central body to collect funds for all the charitable organizations in the city and to distribute them pro rata. Of recent years it has been realized that this highly organized method of distributing charity has resulted in placing the whole matter on a somewhat mechanical basis, and has not always been productive of such good results as the old and unscientific giving from man to man, which bore with it the evidence of a certain human sympathy. Consequently in all the large cities an endeavor is being made to return to a more personal relation between the rich and the poor; and Sisterhoods or Personal Service societies have been organized to aid in the intelligent and sympathetic distribution of relief.

Philanthropic Homes.

The most recent development has been the National Conference of Jewish Charities in the United States, founded Dec. 1, 1899, in Cincinnati, and composed of 40 relief organizations. Its object is to promote reforms in administration and uniformity of action without interfering with the work of any local society. There are at present 15 homes for orphans, or societies for their care, in the United States; 12 homes for the aged; and 9 hospitals. It is estimated that there are 593 Jewish philanthropic organizations in the United States.

Religious Development: Until a very recent date, religious development was not marked by any special feature. The Jews who came to the Spanish and Portuguese settlements were all Maranos who, while attached to the Catholic Church at home, had secretly observed the tenets of their own religion, and had, to a certain extent, mingled the rites of Catholicism with those of their own faith. From the testimony given in Inquisition trials it appears that quite a series of new customs arose from this mixture.

In the Dutch settlements, the Dutch tradition was usually maintained, the rabbis being imported from Amsterdam. From the very beginning the Jews in the United States consisted of both Sephardim and Ashkenazim; but the former were at first in the majority, and organized the four earliest congregations in the country; namely, those of New York, Newport, Savannah, and Philadelphia. As early as 1766 a translation into English of the Prayers—probably the first English-Jewish Prayer-Book ever issued—was published in New York.

In Jamaica and in Canada there has always been more or less direct relation with England; but in the United States the entire religious life of Jews has been especially characterized by the absence of dependence upon any European authority, as well as by the absence of any central authority in America. Congregational autonomy has been the watchword.

Reform Movement Begun in Charleston.

The movement for ceremonial reform began in Charleston in 1825. It was strongly supported in Albany, and later in Cincinnati, by I. M. Wise, from 1850, but did not make much headway until the arrival in the United States of David Einhorn and Samuel Hirsch. Under the influence of these men and of other rabbis, —principally from Germany—the trend toward alterations in the liturgy and ritual set in very strongly; but about 1880 a reaction against the radical tendencies took place, even on the part of some congregations professedly attached to the Reform movement, resulting in the formation of an intermediate or a Conservative group. With the influx of large numbers of Russian Jews, many congregations of the Orthodox type were established. The general attitude of Jews in America is one of very considerable attachment to the principles of their religion coupled with a gradual abandonment of many of the forms and ceremonies, although apostasy and actual defections from the synagogue are rare (see America, Judaism in).

Services to the State in Military and in Civil Life: As has already been pointed out under "Brazil," the Jews rendered great service to the Dutch in their conquest of Brazil in 1624 and afterward in 1646–54 against the Portuguese. They also made a brave resistance against the French fleets which attacked Surinam in 1689 and 1712 respectively, and played a considerable part in the suppression of negro revolts in the same country between 1690 and 1772. They had a separate company of which David Nassy was captain, and, later, Isaac Carvalho (1743).

Earliest Jewish Settlers Were Soldiers.

The first Jewish settlers in Canada were soldiers who came over in Braddock's army, and there is record of their being engaged later on in encounters with the Indians. There were one or two Jews in Washington's expedition across the Alleghanies in 1754. When the first agitation began which ended in the Revolutionary War, the Jews, like their fellow citizens, were divided. Some remained loyal to the British crown; but the great majority adhered to the Patriot cause. There were 9 Jewish signers to the "non-importation" resolutions of 1763; and when the war actually broke out, they not only risked their lives, but some, like Haym Solomon, helped with their money to equip and maintain the armies of the Revolution.

So far, the names of 45 Jews who served as officers and privates in the continental armies have been put on record; and this can hardly be the total number, as a considerable proportion were officers. Possibly the best known of the latter was David S. Franks, who was major, and afterward lieutenant-colonel, on the staff of General Arnold. In the war of 1812 there were, as far as known, 43 Jews, of whom the most prominent was Brigadier-General Joseph Bloomfield, in charge of Military District No. 4, comprising Pennsylvania, Delaware, and western New Jersey. In the Mexican War there were 57 Jews, the most prominent being David de Leon, who twice received the thanks of Congress for gallantry. In the Civil War there were on both sides 7,038 Jewish soldiers, and in the Spanish-American War over 2,000. Besides, a fair number has been found in the regular army, as well as in the navy (see ARMY, JEWS IN, and UNITED STATES).

Services in Civil Life.

In civil service to the state nearly all of the information at hand relates to the United States. There have been 4 Jewish members of the United States Senate and about 20 of the House of Representatives. Many have been in the diplomatic and consular services, among whom may be specially mentioned Mordecai M. Noah, consul at Tunis; B. F. Peixotto, consul at Bucharest; Simon Wolf, consul-general in Egypt; Oscar S. Straus, twice minister to Turkey, and Solomon Hirsch, who held the same post.

Jews have served as mayors of cities, members of the legislature, judges of the courts; and they have held many minor offices of trust and confidence. Simon W. Rosendale was attorney-general of New York; Isador Raynor, attorney-general of Maryland.

The first statue to belong to the United States, and which originated Statuary Hall in the Capitol at Washington, was one in bronze of Thomas Jefferson by David d'Angers, a French sculptor. It was presented to the United States in 1838 by a Jew, Lieutenant, afterward Commodore, Uriah P. Levy, of the United States navy, and was formally accepted by Congress in 1874 on the motion of Senator Sumner.

Varying Experiences of Early Settlers.

Civil and Political Rights: In the colonies established on American soil more liberty or toleration was usually shown to the Jews than in the mother countries, yet they labored under serious disabilities. In Lima, in Peru, and in Mexico they were pursued by the Inquisition. In the Dutch West India Islands and provinces they were accorded the greatest freedom. In New Amsterdam, while there was some objection to them, and they were at first denied burghers' rights, the latter seem to have been granted them at a very early date—a result due largely, as already stated, to the persistence, both by petitions and before the courts, of Asser Levy. In Surinam, in 1669, Jews were formally granted the right of free exercise of their religion. The British Parliament in 1753 passed an act permitting "persons professing the Jewish religion to be naturalized by Parliament," which was repealed in the following year. Not until 1858 might Jews sit in Parliament; and it was only in 1860 that the words "on the true faith of a Christian" were removed from the ordinary oath.

The English provincial governors and assemblies exhibited a tolerant spirit much earlier. Dr. Lumbrozo was granted letters of denization in Maryland as early as Sept. 10, 1663. In 1670 Sir Thomas Lynch, governor of Jamaica, was instructed to give all possible encouragement to persons of differing religions. In 1672 Rabba Couty of New York appealed to the king in council, and promptly obtained redress for a grievance. In 1674 in Barbados Jews were allowed to take the oath upon the five books of Moses. A law passed in Jamaica in 1683 required applicants for naturalization simply to take the oath of allegiance. In 1727 the General Assembly of New York voted that Jews taking the oath of abjuration might omit the words "upon the true faith of a Christian."

In the British Colonies.

This liberality was not confined, however, to provincial assemblies. In 1740 Parliament passed an act for naturalizing, among others, such Jews "as are settled or shall settle in any of His Majesty's colonies in America." Of the 189 Jews who took advantage of this act, 151 were in Jamaica, 24 in New York, 9 in Pennsylvania, 4 in Maryland, and 1 in South Carolina. Following the Declaration of Independence in 1776 most of the states placed all citizens upon an absolute equality; the only notable exception being Maryland, in which state a prolonged struggle took place before full political rights were finally secured (see above, under "Maryland").

The stringent Sunday laws now in force in nearly all the states, forbidding Jews to work on the Christian Sunday, entail considerable hardship among Jews observing the Sabbath; but these laws are in the nature of police regulations, and are not discriminative against Jews as such.

Jews Eminent in All Departments.

Science and Art, Literature, and the Learned Professions: Jews have been members of all the learned professions—principally the legal and medical—and they have contributed to nearly all the sciences and to the fine arts. The fact has already been mentioned that some Jews have been elevated to the bench, and others elected to the post of attorney-general. Many eminent physicians, medical writers, and professors in medical schools are Jews. There has been at least one distinguished Hebrew sculptor, Moses Ezekiel, and there are several others of rank. Among artists and etchers should especially be mentioned the Rosenthals of Philadelphia, father and son; and of illustrators the best known is Louis Loeb. Jews are also found as inventors, *e.g.*, Emil Berliner, inventor of the telephone transmitter; as architects, Dankmar Adler of Chicago, and Arnold W. Brunner of New York, for instance; and as engineers, the most distinguished of whom is Mendes Cohen of Baltimore, one of the pioneer railroad builders of the country, and at one time president of the American Society of Civil Engineers.

Many Jews hold professorships in colleges: M. Bloomfield and J. H. Hollander at Johns Hopkins; Richard Gottheil and E. R. A. Seligman at Columbia; Morris Loeb at the University of New York; Morris Jastrow at the University of Pennsylvania; Joseph Jastrow at the University of Wisconsin; Charles Gross at Harvard; while a much larger number are assistant professors or instructors.

The most distinguished Jewish writer of poetry in the United States was Emma Lazarus; Michael Heilprin gained eminence as an editor and writer; A. Cahan and Emma Wolf are successful novelists; and Morris Rosenfeld is a gifted Yiddish poet.

Music and the Stage.

In music a number of Hebrews have acquired a reputable position. Jews are also prominent as actors and as dramatic authors. Among the latter may be mentioned Aaron J. Phillips, who first appeared in New York at the Park Theater in 1815 and was a very successful comedian; Emanuel Judah, who first appeared in 1823; and Moses S. Phillips, who acted at the Park Theater in 1827. Mordecai M. Noah, best known as journalist, politician, and diplomat, was also a dramatic author of considerable note. Other dramatists and authors were Samuel B. H. Judah (born in New York in 1790) and Jonas B. Phillips; and at the present time David Belasco is a most successful playwright. It would be impossible to enumerate the Jews now on the stage. The introduction of opera into the United States was due largely to the instrumentality of Jews.

In Commerce and Manufacture: In commerce Jews were notably important in the eighteenth century. The fact that the earliest settlers were men of means, and were Spanish and Portuguese Jews who had relatives and friends settled throughout the Levant, gave them specially favorable opportunities for trading. Some were ship-owners; one man, Aaron Lopez of Newport, had before the Revolutionary War a fleet of thirty vessels. Jews very early traded between the West India Islands and the North American colonies, as well as with Amsterdam, Venice, etc.

The Jewish immigrants who arrived in America during the nineteenth century were in the main poor people who commenced trading in a small way, usually by peddling, which, before the existence of railroads, was a favorite method of carrying merchandise into the country districts. By industry and frugality they laid the foundations of a considerable number of moderate fortunes. The Jews in New York became an integral part of that great trading community.

In the early colonial period, more especially in Pennsylvania and in New York, many of the Jews traded with the Indians.

Jews Active in Financial Circles.

The organization under which the Stock Exchange of New York was formed, originated in an agreement in 1792 to buy or sell only on a definite commission; and to this document were attached the signatures of four Jews. Since then Jews have been very active in the Stock Exchange and in banking circles, both in New York and elsewhere. They have also taken a leading part in controlling the cotton trade. Jews are likewise very prominent in the manufacture of cloaks and shirts in the clothing trade, and more recently in cigars and jewelry.

In 1888 Markens estimated that the wholesale trade in the hands of Jews in the city of New York amounted to $248,000,000, and the holdings of real estate to $150,000,000.

Agriculture: Jews were the first to introduce the culture of the sugar-cane on the western continent and of the vine in Georgia. Otherwise their agricultural activity was extremely limited until the arrival of Russian Jews, from 1881 forward, and the powerful impulse given through them to agriculture by emigration societies, by the Baron de Hirsch Fund, and by their own great desire to revert to the cultivation of the soil (see AGRICULTURAL COLONIES IN THE UNITED STATES).

Social: The social organization of the Jews resident in America has differed little from that in other countries. In the early colonial period the wealthier Hebrews seem to have taken part with their Christian fellow citizens in the organization of dances and other social functions, and clubs; and it is a matter of record that the wealthier Jewish families lived with comparative good taste and possessed fine houses, objects of art, etc. Nevertheless, in the main, and without any compulsion, Jews preferred to live in close proximity to each other.

At the time when little toleration was shown in other countries, there were in America many interchanges of mutual good-will between Christians and Jews. Rabbi Haym Isaac Karigel was apparently a close friend of Ezra Stiles, president of Yale College.

Jews and Christians Cooperate.

Gershom Mendes Seixas, minister of the Shearith Israel congregation, New York, was a trustee of Columbia College (1784–1815) although this organization was under the Episcopal Church; and the Episcopal bishop of New York occasionally attended service in the synagogue. After 1848 there arrived a large number of Jews who could not speak the English language, and to them a certain odium attached on this account; but this seems to have gradually worn off. The general American public exhibited great sympathy with the Jews in 1840 at the time of the Damascus murders, and again in 1882 on the occasion of the persecutions in Russia; and Hermann Ahlwardt, on his visit to America in 1895, found the soil an unfavorable one for his anti-Semitic propaganda.

The only indication of any prejudice against the Jews—shown mainly in the Eastern states—has been the exclusion of Jewish children from certain private schools and of Jews generally from some hotels.

Hebrew Clubs.

Very early the Jews in America began to form social organizations. A club was started in Newport as early as 1769; and social clubs—some comprising many members and possessed of magnificent properties—have been established in many sections of the country. This development of Hebrew social clubs has been larger in the United States than anywhere else. American Jews have also been especially given to the forming of secret "Orders," which, while they had primarily an educational and charitable purpose, had much social influence, and tended powerfully toward the continued association of Jews with each other when the hold of the synagogue upon them relaxed. These were supplemented later by the formation of Young Men's Hebrew Associations, which, like the Orders, partook to some extent of the nature of social organizations.

Statistics: In 1818 Mordecai M. Noah estimated the Jewish population of the United States at 3,000, and in 1826 Isaac C. Harby set it at 6,000. In 1840 the "American Almanac" gave the number as 15,000; and in 1848 M. A. Berk estimated it at 50,000. The first systematic attempt to obtain statistical information was undertaken by the Board of Delegates of American Israelites, through a committee, of which William B. Hackenburg, Simon Wolf, and others were members. They estimated the Jewish population in 1880 at 230,257. In 1888 Isaac Markens estimated it at 400,000.

In the reports on the statistics of churches in the United States at the eleventh census (1890), the Jewish statistics were collected by Philip Cowen. His investigations showed that there were 533 congregations with 130,496 communicants. Of these congregations, 301 worshiped in edifices with an approximate seating capacity of 139,284. Others occupied 232 halls and rooms, having an aggregate seating capacity of 28,477. The total value of the synagogue property was estimated at $9,754,257.

In 1897 David Sulzberger estimated the total population at 937,800; and in 1900 it was estimated at 1,058,135.

In the latter year it was estimated that there were upward of 791 congregations in the United States, 415 educational organizations, and 593 philanthropic organizations.

The total Jewish immigration to the United States through the ports of New York, Philadelphia, and

Baltimore, from 1881 to July 1, 1900, was 593,896. This does not take into account the emigration from Canada or to ports other than those mentioned.

Following are tables giving the estimated distribution of (1) Jews of the United States (including the Hawaiian Islands and Porto Rico), and (2) Jews of Canada, British Columbia, and South America:

DISTRIBUTION OF JEWS OF THE UNITED STATES.

Alabama	8,000	Montana	2,500
Arizona	2,000	Nebraska	3,000
Arkansas	4,000	Nevada	2,500
California	25,000	New Hampshire	1,000
Colorado	8,000	New Jersey	25,000
Connecticut	8,000	New Mexico	1,500
North and South Dakota	3,500	New York	400,000
Delaware	1,080	North Carolina	12,000
District of Columbia	3,500	Ohio	50,000
Florida	3,000	Oregon	5,500
Georgia	6,135	Pennsylvania	95,000
Hawaiian Islands	20	Porto Rico	100
Idaho	2,000	Rhode Island	3,500
Illinois	95,000	South Carolina	8,000
Indiana	25,000	Tennessee	10,000
Iowa	6,000	Texas	15,000
Kansas	3,000	Utah	5,000
Kentucky	12,000	Vermont	1,000
Louisiana	12,000	Virginia	15,000
Maine	5,000	Washington	2,800
Maryland	35,000	West Virginia	1,500
Massachusetts	60,000	Wisconsin	15,000
Michigan	9,000	Wyoming	1,000
Minnesota	6,000		
Mississippi	5,000	Total	1,058,135
Missouri	35,000		

DISTRIBUTION OF JEWS OF CANADA, BRITISH COLUMBIA, ETC.

Canada and British Columbia	6,414
Barbados	21
Jamaica	200
Argentine Republic	6,755
Costa Rica	35
Curaçao	831
Surinam	1,250
Peru	498
Venezuela	411
Total	16,415

JEWISH IMMIGRATION INTO THE UNITED STATES, 1881–1900.

Years.	New York.	Philadelphia.	Baltimore.	Totals.
1881–84	....	....	....	14,310
1885	18,535	1,076	....	19,611
1886	27,348	2,310	....	29,658
1887	25,788	1,680	....	27,468
1888	29,602	1,761	....	31,363
1889	22,674	1,288	....	23,962
1890	32,321	1,982	....	34,303
1891	62,574	4,984	1,581	69,139
1892	52,134	3,039	5,152	60,325
1893	25,678	5,324	1,941	32,943
1894	16,381	3,825	1,902	22,108
1895	27,065	2,791	2,221	32,077
1896	23,802	2,499	1,817	28,118
1897	17,278	1,752	1,654	20,684
1898	22,921	2,079	2,409	27,409
1899	12,909	....	1,463	14,372
1900 (to July)	43,507	....	2,439	45,946
	460,517	36,390	22,579	593,796

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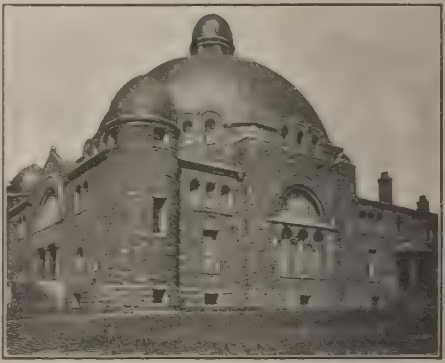
A.

——**Jewish Architecture**: The first Jewish settlers arrived in New York—which was originally called New Amsterdam—in 1654, and some appeared in Newport, R. I., in 1677; consequently, it was in those places that the first synagogues in America were built. The oldest Jewish landmark in New York city is the cemetery at the junction of the Bowery and Oliver street, which was purchased in 1681 for a burial-place. Though of antiquarian interest, it contains no tombstones of importance from the point of view of design. The cemetery in Newport, of about the same date, was more pretentious; and at this day (1901), with its carved Egyptian entrance and high iron railings, erected by Judah Touro, it is one of the sights of Newport. Although the Jews had a place of public worship in New York as early as 1681, the first regular synagogue—that in Mill street—was not built till 1729. Like all early synagogues in America, it had no claims to architectural beauty, but was a simple, modest structure. It was subsequently taken down and more substantially rebuilt.



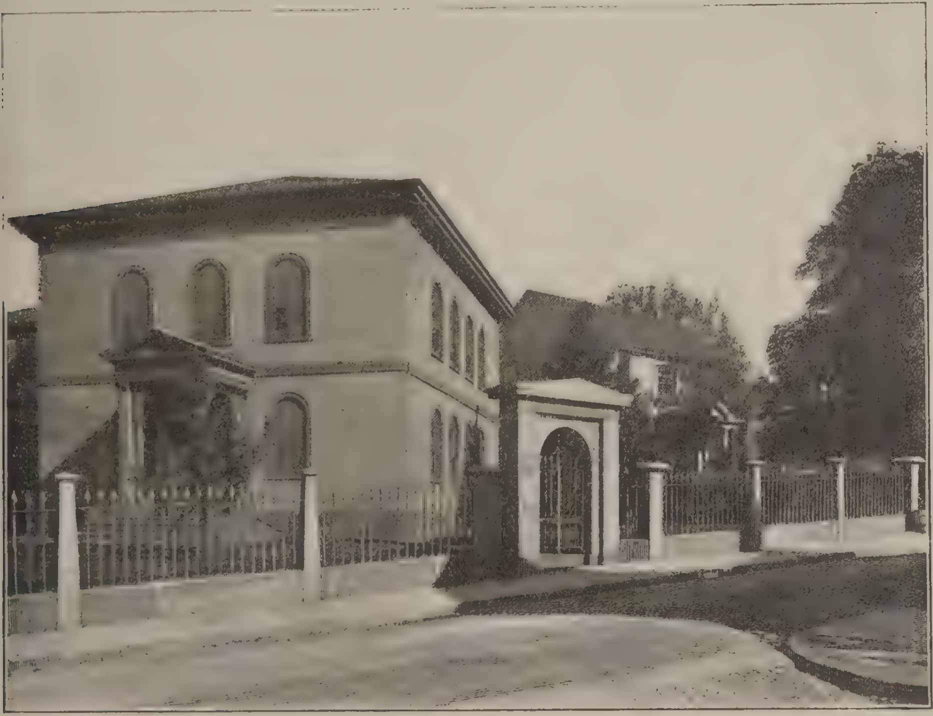
Temple Beth Zion, Buffalo, N. Y.—*Byzantine.*

(From a photograph.)

The first synagogue of note in America was erected at Newport in 1762. It is still intact; and no alterations have been made except for the introduction of gas-lighting. The building, which is an excellent example of the colonial style of the period, is constructed of brick, and has a carved-stone cornice and porch. The plan is rectangular, with windows on all four sides and a projecting north wing, containing a vestibule and the only entrance to the women's gallery. The porch is on the west side and the Ark on the eastern wall. The latter is neatly paneled, and its cornice is surmounted by the two tables of the Law. It is raised above the main floor; it has high railings all along it, with a space at the left for the pulpit. The reading-desk is in the center of the building; and there are no stationary seats. Twelve Ionic columns support the gallery, which extends on three sides of the building and is faced by a balustrade high enough to shield the occupants from view. The ceiling is flat, with a deep cove above a modillion cornice. This little building was designed by Peter Harrison, an architect whose work in Boston and Newport is well known; it is treated in his customary style, and is a typical American synagogue of the earlier times. The columns, cornices, pilasters, balustrades, all of which are painted white with some of the carving sparingly gilded, are good examples of the best work of the day; while the plan of the interior is exactly adapted to the requirements of an Orthodox Jewish synagogue. There was even an oven connected with the building for the baking of unleavened bread.

The Newport Synagogue.

In 1805 there were but five synagogues worthy of the name in the United States, but a little later they began to multiply in New York, Philadelphia, Charleston, Savannah, and other large cities. The rabbinic traditions regulating the position and number of windows and doors, the level of the main floor, the site, and other similar points appear to have been entirely neglected. It was generally understood that the Ark was to be at the eastern end of the building, the reading-desk in the middle, and the seats in rows under the women's galleries extending east and west. This was the usual arrangement, varied only in details or when existing conditions compelled some deviation from established custom. As the various congregations grew wealthier and could afford handsomer buildings, more attention was paid to their design; and attempts were made to secure individuality and expression which should be typically Jewish. Various styles of architecture were experimented with, but general preference seems to have been for the Moorish. This was due, no doubt, partly to the fact that some of the newer synagogues in Europe had been designed in this style, and partly to a vague impression that the style itself was Oriental and consequently appropriate.



Jeshuat Israel Synagogue at Newport, R. I.—*Colonial.*

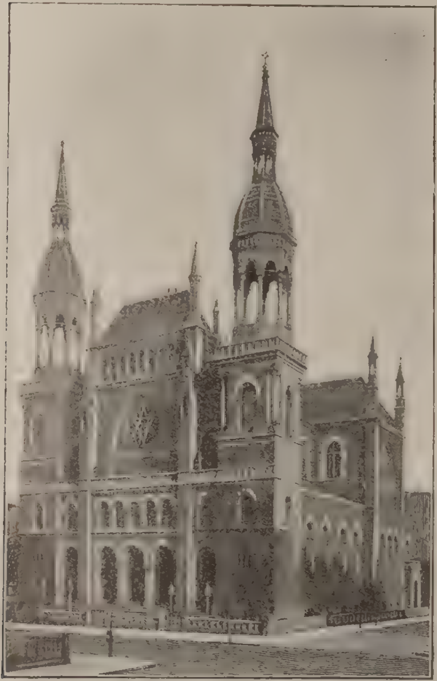
(From a photograph.)

There were many exceptions to the prevailing taste, and some of them most successful. A synagogue was built in Charleston, S. C., in the Greek style. It possessed some dignity, and was a fair copy of a Doric temple. The interior was treated in the Ionic order; the Ark, placed in the east, was of mahogany handsomely carved; and the details generally were well executed.

The congregation Shearith Israel, New York, the owners of the original building in Mill street referred to above, built in 1860 a synagogue on strictly classic lines on West Nineteenth street. The façade was ornamented by two orders, Ionic below and Corinthian above; and the edifice was crowned by an octagonal dome. The building, now demolished, was of unusual interest. The main entrance was on its south side. The entire ground floor was therefore devoted to vestibules and staircases, in order that the entrance to the synagogue proper should be at its western end, and the Ark placed at the east. The general effect of the interior was very imposing, the domed ceiling being of great height, and the Ark well proportioned. Corinthian columns supported the galleries; and pilasters, cornices, and balustrades were used. The windows were arched,

Later Synagogues.

with keystones; and classic forms were consistently employed.



Temple Emanu-El, New York.—*Moorish.*
(From a photograph.)

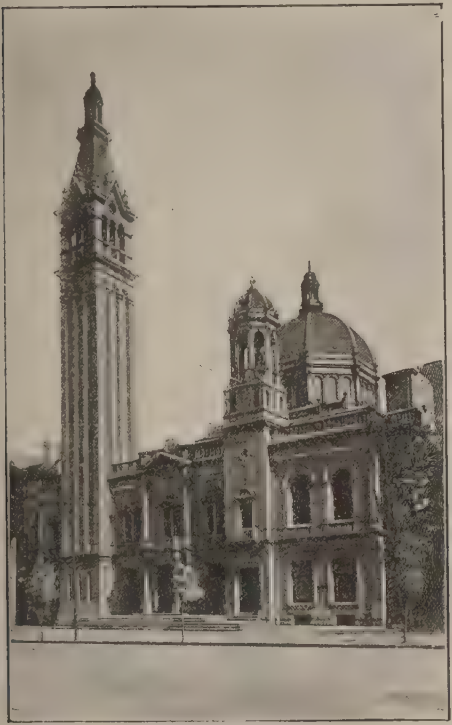
Shearith Israel Synagogue, New York.—*Classic.*
(From a photograph.)

Sinai Temple, Chicago.—*Romanesque.*
(From a photograph.)

Synagogues in New York City.

Several synagogues were built in New York by the late Henry Fernbach, the first Jewish architect who practised in America. Like most of his work, they were all dignified, handsome buildings, well adapted to the requirements of the several congregations. They evidenced a marked tendency toward the Moorish style, which, even when departed from in the main design, was insisted upon in details. The most ambitious and noted example is the Temple Emanu-El, which Fernbach built in collaboration with Leopold Eidlitz. While exhibiting strong Gothic tendencies in its main lines and in its interior disposition, it is strictly Moorish in its details, which are well studied and of great beauty. It is undeniably one of the most splendid modern synagogues. Its exterior has graceful minarets and well-executed carving and tracery, in the manner of the Alhambra; and in the interior there are massive stone piers, with intermediate granite columns dividing the nave from the aisles. From the piers spring large horseshoe arches which interrupt the clerestory above the smaller arches, thus producing to some extent the effect of a transept, in the ends of which are circular stained glass windows. The Ark, in the east, is elaborately arcaded and paneled, and is set in an arched recess crowned by a smaller arcade. The colors are rich; blue, red, yellow, and gold are lavishly used; but they are so well blended that the general effect is harmonious. The galleries, which are of wood, extend behind the piers and columns, and seem to be of secondary importance. The platform in front of the Ark contains the reading-desk and pulpit; and the seats, which face the Ark, fill the nave. This disposition has become very general in modern American synagogues; and the advantages of combining reading-desk and pulpit—thus concentrating the attention of the congregation as well as securing additional seating capacity—have made the arrangement a favorite one. A further development of this idea was adopted in the Temple Beth-El, corner of Fifth avenue and Seventy-sixth street, New York, designed by Arnold

W. Brunner and Thomas Tryon, who built several of the newer synagogues. The benches are curved and so arranged that every seat directly faces the Ark, which is on a platform in a semicircular apse or recess. The reading-desk is in front of the Ark; and the pulpit is directly in front of the reading-desk. The surface behind the Ark is covered with mosaic; and above the Ark are eight marble columns supporting a half-dome and screening the organ and the choir. The ceiling of the building is vaulted, and is supported by arches springing from four columns. There are galleries on three sides, and double galleries at the west end. The building is designed in the Romanesque style, with round arches and elaborate detail work, executed in marble and mosaic. The exterior is of limestone; and its main feature is a dome covered with gilded tracery.



Temple Keneseth Israel, Philadelphia.—*Renaissance.*

(From a photograph.)

The desire for an unobstructed view of the pulpit and the Ark, that suggested the use of only four columns in the Temple Beth-El, has resulted in the planning of buildings wholly without columns, the roof being supported entirely by the walls. Other practical reasons in synagogue architecture have suggested the use and arrangement of chairs as in theaters; and light, perfect acoustics, ventilation, and comfort have been so assiduously sought after, that in the desire to secure a perfect auditorium in these respects the artistic element has frequently been forgotten, and the devotional ensemble, so important in a place of worship, has been entirely sacrificed. In some cases, as in the Keneseth Israel synagogue at Philadelphia, not only does the body of the building lack the expression of the old synagogue, but even the Ark itself has been modernized. The Temple at Cleveland, Ohio, is open to the same criticism; and there is danger that this fault in synagogue-building may become more pronounced as new examples multiply. This serious and unnecessary architectural defect is greatly to be deplored, especially in the two synagogues referred to, which are in other respects beautiful structures.

Stern Mausoleum, Cypress Hills, N. Y.

(From a photograph.)

The present building of the congregation Shearith Israel in New York city, erected in 1897, is an instance of an important modern synagogue in which the orthodox arrangement of seats, pulpit, etc., has been retained. The plan is practically that of the original building in Mill street, so far as the position of the Ark, reading-desk, galleries, and seats are concerned; but the materials employed are costly. The exterior is entirely of stone; and in the interior marble and bronze are lavishly used. Classic traditions have been respected throughout in the design, and in the interior as well as on the façades the Corinthian order has been adopted.

Seligman Mausoleum, Cypress Hills, N. Y.

(From a photograph.)

The synagogue in the thriving colony at Woodbine, N. J., is of interest, as having been built by members of the colony, who did their own work, even to the extent of making their own bricks. It is the simplest possible structure both in design and construction, with no sins of bad taste; and it is an indication of earnest, well directed endeavor to provide a fitting place of worship while the struggle for existence is still severe.

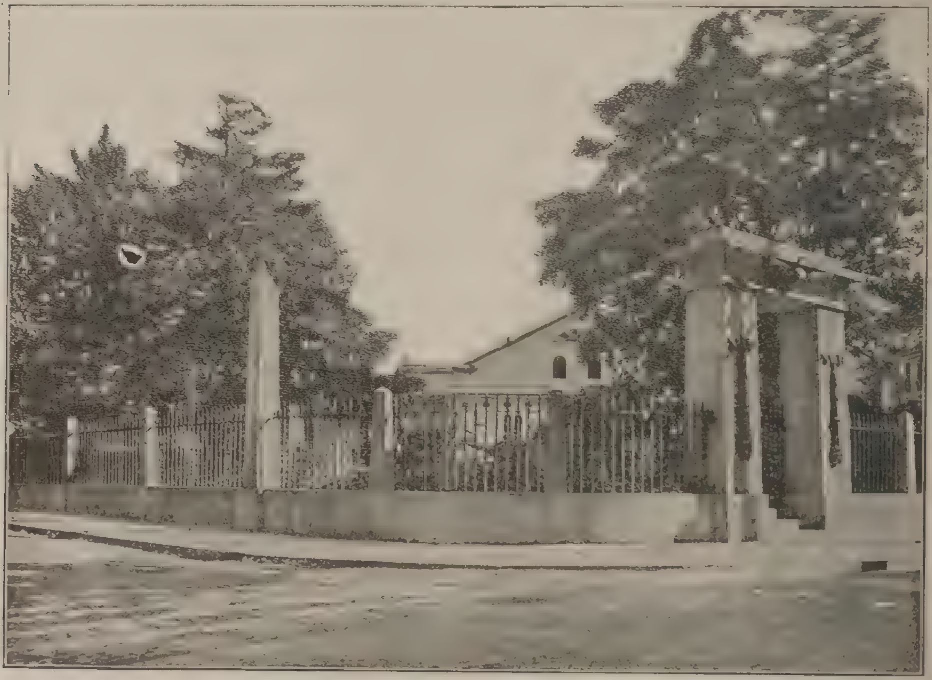
There has been much divergence of taste in the building of synagogues; but a vague Oriental tendency can generally be noticed in all of them. The preference for the Moorish style, at one time so much in favor, seems to have passed away, experience having shown it to be eminently unsuitable and un-Jewish. In America, as in other countries, if places for Jewish worship are built not entirely in the prevailing style of church architecture, they are at least strongly influenced by it. Churches in America have been built in Colonial, Gothic, Romanesque, classic, and the various forms of the Renaissance; and there are now many synagogues in all of these styles, except the Gothic. Like the synagogue at Cleveland and the Temple Beth-El at New York, the Sinai Temple at Chicago is Romanesque. It was built by the late Dankmar Adler, a Jewish architect of much ability, who, with Louis H. Sullivan, designed many noteworthy buildings. The synagogue Keneseth Israel at Philadelphia is a good example of Renaissance architecture, with a dome and a tower suggesting an Italian campanile. The synagogue at New Haven is Spanish; and many synagogues throughout the United States have been designed in other variations of Renaissance.

Domes are often used; and probably the most interesting example is the Temple Beth-Zion at Buffalo, which is an excellent Byzantine building entirely covered with a low copper dome. In Philadelphia, New York, Brooklyn, and Cleveland other examples of this treatment are to be seen. The general disposition of mass in the Temple Emanu-El, New York, which has two towers covered with minarets, is paralleled in the Temple Sinai, New Orleans, the Temple Emanu-El, San Francisco, the Temple, Cincinnati, and many others. This is a favorite arrangement, and is the natural outcome of the convenient plan of a tower on either side of the main entrance, containing staircases leading to the galleries.

In nearly every case provision is made in the synagogue or in an adjoining building for a religious school. Generally the school is in the lower story, and often occupies as much floor-space as the synagogue proper and contains a large assembly-room and numerous class-rooms. The school-rooms are generally well appointed; and much care is taken in their maintenance and equipment.

On the whole, synagogue architecture is rapidly reaching a high plane of excellence; and buildings of much beauty devoted to Jewish worship now abound, taking place among the monumental structures of America. Many of the interiors are impressive, and, while general simplicity of arrangement usually exists, the Ark and its surrounding walls afford opportunities for design that are not often neglected. In many cases the Ark is constructed of carved wood or rich marbles; and Mexican onyx, gold, and mosaics have been used with good effect.

Tombs and mausoleums are assuming architectural importance; and the latter, many of which are noteworthy for good design and great dignity, help to distinguish the cemeteries, in which much pride is taken. Buildings for various Jewish charities are



Touro Cemetery, Newport, R. I.

(From a photograph.)

numerous and often of much interest. Orphan asylums, hospitals, homes for the aged and the infirm, libraries, schools, etc., have sprung up in all the large cities of the United States. While these are frequently models as to plans and arrangements, and are handsome in design, they can not be considered as specimens of distinctly Jewish architecture; for, though erected for Jewish purposes, they are equally adapted for the uses of other denominations, while, unlike synagogues, they give no indication of sectarian purpose. A. W. B.

OLD JEWISH CEMETERY, CHATHAM SQUARE, NEW YORK.

(From a photograph.)

AMERICA, THE DISCOVERY OF: Among the various discoveries of the fifteenth century, none is more intimately connected with the Jews and their history than the discovery of the New World. Indirectly and directly, the Jews contributed to the success of Columbus' voyage of exploration: indirectly, by means of several astronomical works prepared by them, such as "De Luminaribus et Diebus Criticis," by Abraham ibn Ezra; and directly by the invention of instruments for astronomical observation. The instrument for observing the stars called JACOB'S STAFF, a sea-quadrant, was the invention, not of Regiomontanus, as has long been considered, but of Levi ben Gerson, who was the first to describe it, as is proved by Steinschneider and Günther. Abraham Zacuto then applied this instrument in navigation to the determination of latitude without depending upon the sun's meridional height—sometimes unobtainable—using the altitude of the polar star at night to ascertain the ship's position. His Latin perpetual almanac (afterward translated into Spanish), with its astronomical tables, rendered Columbus incalculable service; indeed, on one occasion it saved the lives of his whole company.

A Jew Invents the Sea-Quadrant.

A conspicuous part, too, in the discovery of America was taken by the Marano Luis de Santangel, against whose relatives the Inquisition waged a war of extermination, he himself being subjected to much inconvenience because of his Jewish origin. He was the farmer of the royal taxes and head of an important commercial house in Valencia; and, owing to his being a confidant of King Ferdinand, he became chancellor of Aragon. Together with a relative, the royal treasurer, Gabriel Sanchez (whose father was burned in effigy as a Jewish heretic at Saragossa in 1493), and his friend, the royal chamberlain, Juan Cabrero, who was likewise of Jewish stock, Santangel entered very energetically into the far-reaching plans of Columbus. He represented to Queen Isabella the advantages that would accrue to the crown and to Spain from the discovery of a sea-route to the Indies—immeasurable riches, accession of lands, and immortal fame. Under the influence of such glowing representations, she consented to Columbus' undertaking, and, since the state treasury was exhausted, was ready to pawn her jewels to procure the necessary funds to fit out his expedition. At this stage, Santangel sought permission to advance the necessary sum out of his private treasure, and accordingly loaned without interest, to the royal treasury, for the venture, 17,000 ducats (about $20,000, or £4,100; perhaps equal to $160,000 at the present day).

On April 30, 1492, Columbus received both the contract (concluded only thirteen days before, between him and Juan de Coloma on the part of the royal pair) and the royal commission to fit out the fleet for its voyage to India. A month earlier the edict expelling the Jews from Spain had been published in all public places in the dominions of the united kingdoms of Aragon and Castile. On August 2, about 300,000 Jews (some writers consider the number much greater) left the country; and on the next day, Friday, August 3, Columbus sailed with his three ships in quest of the unknown. Among the members of the expedition several were of Hebrew blood. Of these there may be mentioned Luis de Torres, who understood Hebrew, Chaldaic, and some Arabic, and who was to serve the admiral as interpreter; Alonzo de la Calle, who took his name from the Jewish quarter (*calle*), and died in Spain in 1503; Rodrigo Sanchez, of Segovia, who was a relative of the chancellor of the exchequer, Gabriel Sanchez, and joined the expedition in compliance with the special request of the queen; the surgeon, Marco; and the ship's doctor, BERNAL, who had lived formerly in Tortosa, and had been punished

Jews with Columbus.

in 1490 by the Inquisition, in Valencia, as an adherent of Judaism.

Luis de Torres was the first European to tread American soil, and the first to discover the use of tobacco. He settled in Cuba, and, having won the confidence and good-will of one of the chiefs, received from him large grants of land and many slaves as presents. From the king and queen he also received an annual pension of 8,645 maravedis (about $36, or £7). He died in Cuba. Luis de Santangel was the first to receive a detailed statement of the voyage and discoveries of Columbus, contained in a letter written by the admiral, February 15, 1493, in the Azores, where he stopped on his way home. From Lisbon, Columbus wrote a similar letter to Gabriel Sanchez, who published it in Barcelona. These letters have often been published in later times, both in Italian and in English.

Jewish Treasure Equips Second Expedition.

The expenses of the second expedition, which sailed from Cadiz, Sept. 25, 1493, were covered by the funds procured from the sale of the gold and silver vessels taken from the expelled Jews, or from those who had wandered into Portugal, or from the converted Jews who remained behind, from whom the property was seized under pretext that it formerly belonged to the emigrants. Even Christians suspected of possessing any of the Jewish treasure were not allowed to retain it. All valuables of whatever sort, clothes, and other goods belonging to the exiles, notes of hand which they could not cash, the damask, velvet, and silk draperies of the Torah, were collected and sold to further the voyage. Of the treasure thus collected, Columbus received 10,000 maravedis, promised to the one who should first see land, and 1,000 golden doubloons (about $5,000, or £1,000) as a special present.

By his haughtiness and harsh treatment, Columbus had made many enemies, and had also incurred the ill-will of Bernal, the ship's doctor. The conspiracy fostered by Bernal and Camacho was disastrous to the admiral, who in his desperate condition was compelled to call upon his old patrons, Gabriel Sanchez and Luis de Santangel, to intercede for him with the king and queen. For the services he had rendered to the state, Luis de Santangel obtained many privileges; perhaps the most important of them being a royal decree, issued May 30, 1497, by which he, his children, and his grandchildren were to be protected from any further molestation by the Inquisition.

Emigration to the newly discovered lands, upon which Columbus had set the seal of the Church, was strictly forbidden to those Maranos whom the Inquisition from time to time still persecuted. Nevertheless, Gabriel Sanchez was the first person to obtain a royal grant to export grain and horses to America. Spanish and Portuguese Maranos, well-to-do merchants and learned physicians, emigrated to New Spain in such numbers that the authorities of Castile felt themselves impelled, so soon after the discovery as 1511, to take steps against the Maranos and the children and grandchildren of those Jews who had fallen victims to the Inquisition, and to this end caused similar inquisitorial courts to be erected in the New World. One of the first victims in New Spain was Diego Caballero, a Marano from Barrameda. The edicts of June 30, 1567, and March 15, 1568, were intended to prevent any further emigration of the Jews.

Mention in Jewish Writings.

Jewish writers soon began to devote their attention to Columbus and his discoveries. The first to mention them was Abraham Farissol of Avignon, who, according to the "Stories of the Discoveries of Columbus," which appeared in a collection, "The Journeys in the New World," Vicenza, 1567, refers to them in his geographical work, "Iggeret Orhot 'Olam," written in 1524 (Venice, 1587); translated into Latin by Thomas Hyde in 1691. More particular attention was devoted to these discoveries by Joseph Cohen, also of Avignon, who translated into Hebrew, in 1557, the "Historia General de las Indias," by Francisco Lopez de Gomara (2 vols., 1535), and included them in his Hebrew work, "Book of the Chronicles of the Kings of France," etc., Venice, 1552–53, Amsterdam, 1733; translated into English by Bialoblotsky, London, 1834–35.

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M. K.

AMERICA, JUDAISM IN: Judaism in America—by its logical and historical development of Judaism in its most recent sphere of activity—promises to react upon and in certain directions modify all existing phases of the faith. It varies essentially from Oriental Judaism, and has surpassed even that of western Europe in its adaptation—more or less happy—of ancient ideas to modern forms. It is in much the inevitable creation of its novel environment in a new world; but it is not lacking in independent initiative along lines of thought that sometimes emanate far back in the common history. In its development three distinct threads of derivation may be discerned which, when woven together by the hands of time and circumstance, constitute the firm texture of its fabric to-day. These are: (1) Oriental Judaism (sometimes called "Orthodox," but more correctly "Ancient," Judaism), transplanted to this country by the earliest settlers, who were of Sephardic, Polish-German, and British origin; (2) Sephardic-Conservative, tracing back to the rationalistic thought of Spain (Sephard) in the early Middle Ages; (3) German-Reformed, derived from the influx of recent German thought brought hither by the living representatives of that school, to whom the rigid domination of Oriental Judaism in Europe had grown repugnant.

The first Jewish settlers in America naturally belonged to the Orthodox or Ancient section of the faith. They were observant Jews, mainly of the Orthodox Sephardic type, who had emigrated from Europe directly to South America and later on to the northern continent. Southey ("History of Brazil," quoted by Daly, "The Settlement of the Jews in North America," ed. Kohler, p. 6) states that the open joy with which the Jews of Bahia celebrated their religious ceremonies attracted unfavorable attention there, offending their Catholic neighbors; in Portugal they had been forced to be Maranos (pseudo-Christians). In 1656 a special burial-lot on the outskirts of the town was presented to the New York Jews, who had arrived in that city in 1654. In 1677 the community at Newport, R. I., where Jews had settled in 1657, consecrated a Jewish cemetery. By 1695 the New York colony had dedicated the first synagogue on the continent of North America, in Beaver street, New York. The chaplain to the English garrison (Rev. John Miller) describes a visit he paid to it in that year (see Daly, p. 27). In 1710 Abraham de Lucena, minister of the New York congregation, petitioned Governor Hunter for

Orthodoxy.

exemption from certain civil and military duties by reason of his sacred office as rabbi and ḥazan (synagogue-reader), stating that the ministerial functions of his predecessors had secured for them the like immunity. Even as late as 1782, violations of the rabbinical laws were matters for inquisition at the hands of the congregational authorities, as, for instance, shaving on Sabbath ("Publ. Am. Jew. Hist. Soc." i. 18). Kalm, the Swedish traveler (quoted at length by Daly, p. 50, note), speaks of the strict observance by New York Jews of the Sabbath and dietary laws, and notes the covered heads at worship, the use of the *ṭallit*, and the seclusion of women-worshipers at the synagogue in New York in 1748.

Nor were contemporary settlers of German origin any different then in the matter of Orthodox observance. Such cities as New York, Newport, Savannah (1733), Charleston (1750), and Philadelphia (some time before 1781), were sought by Orthodox Sephardic Jews, as the following names of settlers testify: Abrasias, Andrade, Da Costa, De Lucena, Gomez, Hendricks (Amsterdam), Henriques, Medina, Nunez or Nones, Pacheco, Rodriguez, Seixas, in New York; and Abendana, Cardozo, Da Costa, De Lucena, Gomez, Madeira, Marache, Sasportas, and Seixas, in Philadelphia. But the cities of Pennsylvania—Philadelphia, Lancaster, etc.—as well as Richmond, Va., were the favored dwelling-places for those of German extraction, to judge from such names of early residents as Arnold Bamberger (1726), Gratz, Barnitza, Etting, Frank, possibly also Marks, Josephson, Lyon, Philipps, Simon, all in Philadelphia; and Marx, Rehine, Elkan, Darmstadt, Woolf, Kursheedt, and Bloch, all in Richmond (from 1791). Of Michael Hart (Lancaster, 1776) his daughter writes (Markens, p. 83): "He was strictly observant of Sabbaths and festivals; the dietary laws were adhered to in his home, although he was compelled to be his own *shoḥeṭ* (slaughterer)." The German Jews were probably still in great minority; for divine services were everywhere conducted according to the Orthodox Sephardic ritual in its ancient forms, amplified and elaborated by certain abuses that had encrusted themselves upon it. Anticipating events, it may be here mentioned that the first synagogue founded by Orthodox Germans in Philadelphia, was extant in 1801; in New York, that of B'nai Jeshurun was founded in 1825; followed by Anshe Chesed in 1830 (consolidated in 1874 with Temple Beth-el). In 1840 a Polish congregation, Sha'are Zedek, was established there; in 1841 the Sha'are Hashomayim, which consolidated in 1899 with the Ahawath Chesed. (Concerning the foundation of synagogues in other states, see Markens, *l.c.*, pp. 78–125.) The first English translation of the Sephardic service was published in New York in 1766. See Lady Magnus, "Outlines of Jewish History," p. 347. For Isaac Leeser's edition, see list of publications at the end of this article.

First Reform of Sephardic Origin.

The first notes of dissatisfaction with the existing routine of a lengthy and cumbersome liturgy—and thus the first utterances of Reform—were sounded in the Orthodox Sephardic congregation of Charleston, S. C., and by a Sephardi of the Sephardim. Isaac Harby (of the Morocco family Arbib), born at Charleston in 1788, was a noted publicist and dramatist and the first president of the Reformed Society of Israelites in that city. In his first annual address (Nov. 21, 1825) he expatiates on the principles and aims of the society—which were "to promote true principles of Judaism according to its purity and spirit"—and formulates the demands then recently made in a petition to the congregational authorities for the improvement of the liturgy. These consisted of the addition to the regular service of English versions of the principal parts thereof; "the abolition of rabbinical interpolations [extracts from rabbinical writings] and of useless repetitions; and to read or chant with solemnity." Further, the delivery by the ḥazan of a weekly lecture or discourse upon the section read from the Law was asked for; the same to be "explanatory of its meaning, edifying to the young, gratifying to the old, and instructive to every age and class of society." Other demands were made for the abolition of profane offerings, "and not to insult us with bad Spanish or Portuguese"; these demands having reference to the practise of making money donations in public at certain stages of the worship, which "offerings" were announced aloud in a mongrel Spanish-Portuguese dialect, replete with linguistic and grammatical errors. The society numbered nearly fifty members; but its efforts did not meet with the approval of the congregational authorities; and in 1828 Harby removed to New York, where he died the same year.

First Reform Congregation in America.

Those remaining, however, rented a hall and conducted their worship according to their own modernized ideas; and thus the first conservatively Reform congregation in America, with David Nunez Carvalho as honorary reader, was formed by those of Sephardic stock, the lineal descendants of the rationalizing and cultured Sephardim of ancient days.

It may always be a moot question how far these innovations—which were then held to strike at the fundamental principles of Judaism—were influenced or suggested by the antecedent Reform movement in Germany, where, ten years earlier, Jacobson had originated a similar introduction of the vernacular into the Hebrew liturgy, and of the vernacular sermon and hymns (at Seesen, Berlin, and Hamburg). The probabilities seem greatly in favor of the supposition that the Charleston movement was independent, if for no other reason than that the aristocratic Sephardim of that community would have felt it derogatory merely to adopt what Ashkenazim (Germans and Poles) had inaugurated: such was the feeling existent in religious as well as social matters between these two great bodies of Jews. Thus inaugurated, this conservative reform, aiming at the esthetic and intelligent development of divine service, although perhaps not immediately successful, showed in the sequence of events that it had struck lasting root; for when, in 1840, a new synagogue was built by the congregation, then under the guidance of Rev. Gustavus Posnanski (of German extraction), who had been minister since 1835, an organ and choir were introduced, together with a prayer-ritual modified after the Hamburg prayer-book. This led to the secession of the Orthodox minority, and to the formation by them of a separate congregation; which schism continued until reconsolidation took place in 1866. The Charleston movement toward a conservative reform, thus inaugurated, gradually lost force, owing probably to the complete lack of theologically equipped leaders. It did not appear again with any prominence for three or four decades, when, under the name of Conservatives, various important congregations—hitherto Orthodox—adopted some of the features of Reform (introduction of the organ, family pews, and an abbreviated liturgy). Among these congregations were Bnai Jeshurun (Henry S. Jacobs, minister) and Shaaray Tefilla (F. de Sola Mendes, minister), both in New York, the former in 1876, the latter in 1878.

Foreign-Born Rabbis.

But although the Charleston movement thus subsided for an interval, the opportunity had offered meanwhile for the interweaving on a larger scale of the third strand in the fabric of American Judaism, that of the more radical, more rationalistic, scholarly German Reform. In 1843 fifteen gentlemen in New York, of German extraction, having constituted a "Cultus Verein," organized the Emanu-El Society, "to introduce an improved form of divine service." They were in the main the same who were influential in founding the Order of B'ne B'rith. By 1845 their numbers had increased to 33; holding service in a private dwelling at the corner of Grand and Clinton streets, with Leo Merzbacher (born at Fürth, 1809; died, New York, 1856) as their rabbi and G. M. Cohen as ḥazan. About the same time, or possibly a little before, the Har Sinai Reform congregation was formed in Baltimore, with the adoption of the Hamburg Temple ritual ("Sinai," i. 199); and was incorporated Nov. 1, 1843. But for a considerable period Reform made little headway. The representative leaders of the Orthodox wing, who strenuously opposed all innovations, were, in the order of their arrival in America, Isaac Leeser, conspicuous for his literary activity (born in Westphalia, 1806; merchant and teacher in Richmond, Va., 1824; minister in Philadelphia, 1830; died there 1868); Samuel M. Isaacs (born in Holland, 1804; installed at New York, 1839; died there, 1878); Morris J. Raphall (born at Stockholm, 1797; installed at Birmingham, England, 1841, New York 1849; died, 1868), the latter two both active in New York; Abraham de Sola (born at London, 1825; installed at Montreal, 1847; died there, 1882); and Sabato Morais (born at Leghorn, 1823; installed at Philadelphia, 1851; died there, 1897).

On the other side, in addition to Dr. Merzbacher, the representatives of the more strenuous and, speaking generally, more scholarly German Reform movement were: Max Lilienthal (born in Bavaria, 1815; installed at New York 1844, at Cincinnati 1855, died there, 1882); Isaac M. Wise (born in Bohemia, 1819; installed at Albany 1846, Cincinnati 1854; died there, 1900); Isidore Kalish (born in Prussia, 1816; installed at Cleveland 1850, at Newark 1870; died there, 1886); James K. Gutheim (born in Prussia, 1817; installed at Cincinnati 1845, at New York 1866, at New Orleans 1868; died there, 1886); David Einhorn (born in Bavaria, 1819; installed at Pesth 1848, at Baltimore 1855, at New York 1866; died there, 1879); Samuel Adler (born at Worms, 1810; installed at Alzey 1844, at New York 1856; died there, 1891); B. Felsenthal (born in Bavaria, 1822; installed at Chicago 1854); and Liebman Adler, of a more conservative cast (born at Weimar, 1812; installed at Detroit 1855, at Chicago 1861; died there, 1892). These leaders avowedly belonged to the radical German Reform school, which, not content with such minor innovations in public worship as the Charleston congregation had inaugurated, demanded an adjustment to modern times and circumstances of the professed principles of Judaism, not of its forms merely.

The movement was of slow growth; for opposition to it was active, and feeling ran high. Before tracing the history of its final development, the successive arrivals in America of many destined to take part in the formative process must be noted. In the sixties came Samuel Hirsch (born in Rhenish-Prussia, 1815, officiated in Birkenfeld 1842, in Budapest 1852, in Philadelphia 1866; died, 1889); Benjamin Szold (born in Hungary, 1830; officiated at Baltimore 1860); and Marcus M. Jastrow (born at Rogasen, 1829; officiated at Warsaw 1857, at Worms 1863, Philadelphia 1866), both belonging to the more conservative wing of the Reform party, as did also Adolf Hübsch (born in Hungary, 1830; officiated at Prague 1861, at New York 1866; died there in 1884). Next in order of arrival in America were K. Kohler (born in Bavaria, 1843; officiated at Detroit 1869, at Chicago 1871, at New York 1879); Gustav Gottheil (born in Pinne, 1827; officiated at Manchester, England, 1860, and at New York 1873); and Alexander Kohut (born in Hungary, 1837; officiated at Stuhlweissenberg 1867, at Grosswardein 1875, and at New York 1884; died 1894), editor of the "Aruch Completum." To these must be added, as an exponent of the most radical features of Reform, such as the worship on Sunday in lieu of Saturday, Emil G. Hirsch (born in Luxemburg, 1851; officiated at Baltimore, Louisville and Chicago); and possibly as initiating a movement akin to certain sides of the Reform Judaism may be mentioned Felix Adler (born 1850), professor of Hebrew at Cornell University, and founder of the Society for Ethical Culture, New York.

Native Preachers.

A drawback to the usefulness of the older school of Reform, profound scholars though many of its members were, was felt to exist in the impossibility for those of German birth to acquire such complete mastery over the spoken English tongue as the pulpit demands. Many of them, indeed, continued to preach in German; but the use of English in the pulpit was much advanced by the foundation, through the indefatigable organizing power of I. M. Wise, first of the Union of American Hebrew Congregations in 1873, and next of the Hebrew Union College in Cincinnati (October, 1875) as the chief aim and purpose of that organization. The union began to make itself felt at once in American Judaism by the graduation annually since 1883 of native English-speaking rabbis, all of whom—so great was the dearth of native preachers—at once found positions. Up to the present (1901) over seventy have been graduated, the most prominent of whom are too conspicuous in the public eye to need individual mention here. Previous attempts at a theological seminary had been made, unsuccessfully, with "Zion College" at Cincinnati in 1855, and with "Maimonides College" at Philadelphia in 1867.

Rabbinical Conferences.

Such coherent shape as this German Reform Judaism of America possesses was given to it only slowly, and mainly through the agency of certain conferences of rabbis, which, in emulation of those held in Germany in the forties (Brunswick, 1844; Frankfort-on-the-Main, 1845), were directed to this task. At a conference held at Cleveland, O., in October, 1855, Wise, Lilienthal, Leeser, Cohn,. and others were the dominant spirits; and a platform was promulgated so sweeping in its conservatism as to arouse the vigorous protest of the reformers. After stating that all Israelites agreed upon the divine origin of the Bible, it proceeded to declare the Talmud to be the sole legal and obligatory commentary on the Bible. Against this corollary (see "Sinai," 1855, i. 29) Einhorn protested most vigorously, as did also the New York Emanu-El congregation ("Sinai," *l.c.*); and their dissent was applauded by Leopold Stein and Ludwig Philipson in Germany. Nothing tangible was done, however, until 1869, when, in an appeal to their "theologically equipped colleagues" (published in the New York "Jewish Times," June 1, 1869), Einhorn and

Adler issued a call for another conference to meet in Philadelphia in November of that year, at which, mainly through Einhorn, the following principles of Reform Judaism were enunciated:

A.

I. Israel's Messianic goal is not the restoration of a Jewish state and its seclusion from other nations, but the union of all peoples in the knowledge of the One Supreme God, the unification of all mankind, and their elevation to purity and holiness.

II. The destruction of Israel's independence is not to be considered as the punishment for Israel's sinfulness, but as the fulfilment of the divine purpose in sending Israel forth into the world upon its priestly mission, to lead men to a correct knowledge of God and to the performance of His will.

III. The Aaronic priesthood and the sacrificial services in the Temple were but preparatory and temporary steps to the better fitting of Israel for this world-wide task. They have therefore disappeared now forever; and all references to them in our prayers should be in the way of historical mention only.

IV. The belief in a resurrection of the body has no religious foundation in Judaism: the belief in the immortality of the soul is the proper formulation for our belief in this connection.

V. The employment in worship of the Hebrew language, in which the priceless treasures of divine revelation have been preserved and the immortal monuments of a literature dominating all civilization have been handed down, must be regulated by the knowledge or ignorance of that language by the people for whom the ritual is arranged.

B.

The male child of a Jewish mother is by the fact of its birth, just as much as the female child, a member of the Jewish community, even without circumcision.

In addition, the subjects of marriage and divorce were discussed; the law of the land was recognized in such matters as the paramount authority, and various modifications in keeping with the age were promulgated.

Questions not fully discussed at the conference were postponed to another convention to be held the following year at Cincinnati. This projected conference did not take place, however; but in June, 1871, a convention was held there at which certain ill-considered utterances about revelation and a personal God were made, which provoked an indignant protest by Einhorn and eighteen other Reform rabbis (see CONFERENCES). No other Reform conferences of note took place until November, 1885, when at Pittsburg, in obedience to a call issued by Kohler, another attempt was made to formulate principles and to reconcile differences. The following is an abstract of the Pittsburg resolutions:

Art. 1 declares that Judaism conveys the highest conception of God and of His relation to man; that God is the Creator and Ruler of the World, Father and Educator of the human race.

Art. 2 treasures the Holy Scriptures as the record of Divine Revelation, and of the consecration of the Jewish people as the missionaries of the One God. In composition and literary arrangement, the Scriptures are only the work of men, with the unavoidable limitations of their age.

Art. 3 welcomes the results of natural science as the best helps to the understanding of the working of Divine Love in the world, the Bible serving as guide to illustrate the Divine Power working within us.

Art. 4 regards the Mosaic laws as intended for the training of the Jews of Palestine in their former surroundings; that only the moral laws are divine; and that all social, political, and priestly statutes, inconsistent with our modern habits and views, are to be rejected.

Art. 5 declares that the Mosaic-rabbinical laws on diet, purity, and dress fail to imbue modern Jews with the spirit of priestly holiness; and that their observance to-day would obstruct rather than enhance moral and spiritual elevation.

Art. 6 proclaims Israel's Messianic hope to be the hope for the establishment of the authority of peace, truth, justice, and love among all men. No return to Palestine is expected, nor the reinstitution there of a Jewish state, or of a worship conducted by descendants of Aaron.

Art. 7 declares Judaism to be an ever-growing, progressive, and rational religion of modern civilization, and asserts the necessity of preserving identity with the great past of the Jewish nation.

Art. 8 hails the efforts made by various religious denominations toward removing the barriers separating sect from sect.

Art. 9 declares it to be the duty of Jews to spread the knowledge of their religious truths and mission among Jews and Gentiles.

Art. 10 declares the present agitated state of Judaism to be a period of transition from a blind belief in authority and exclusion to a rational and humanitarian conception of religion; and that the masses, therefore, should be enlightened as to the history and mission of the Jewish people, and their social and spiritual condition elevated through press, pulpit, and school.

The declarations of the Pittsburg conference, while to a great extent acceptable to all shades of Judaism, contained, nevertheless, certain planks that gave dire offense to the more Orthodox—notably to those declaring against the hope for the restoration of Palestine as a Jewish home, and against the dietary laws, etc. Various pronouncements at the conference in favor of Sunday services and discussions arising from motions favoring the admission of proselytes without circumcision evoked a heated agitation, which eventually led to the foundation (May 9, 1886) of the Orthodox Jewish Theological Seminary in New York, the main moving spirit in which was Morais, who was its director until his death.

One of the first cares of the Reform movement was naturally for an improvement in the traditional prayer-ritual. Moderate changes, as already shown, had been advocated by the Charleston movement, and also in the various prayer-books successively put forth by Szold and Jastrow, by Wise in his "Minhag America," by Hübsch, and by others; but the most radical—embodying principles afterward formulated by the Philadelphia conference—was that of Einhorn, "'Olat ha-Tamid" (The Perpetual Offering), published 1856, with German translation; edited in English by E. G. Hirsch in 1896.

The Union Prayer-Book.

Good work in the line of harmonizing the various independent rituals that had sprung up in all the decades of attempted ritual reform was done by the Central Conference of American rabbis (organized in Detroit, 1889; Isaac M. Wise, first president) in producing the "Union Prayer-book," which, to a very large extent, was founded on the Einhorn book (1894-95). Laboring under certain imperfections of literary style and a rather vague expression of Reform ideas, it is nevertheless, in point of practical utility, a considerable improvement over its predecessors, and has accordingly been adopted in the majority of Reform and even Conservative congregations in America—contributing thus to the great desideratum of a uniformity of service all over the United States. A "Union Hymnal," published by the same conference in 1897, exhibits the weak features of the prayer-book to an even greater degree—a proposed new edition will probably remove the latter. Unification of Sunday-school instruction has also been a department in which the Central Conference has worked most acceptably (the Hebrew Sabbath-School Union being founded in 1886 with Rabbi David Philipson, of Cincinnati, as president). For the educational development in American Judaism, see SABBATH-SCHOOL and CONFIRMATION.

The distinctive tendency of progressive American Judaism has thus been toward a scholarly and earnest development from the Ancient or Orthodox phase, in the light of the circumstances and demands created by the new sphere and the modern age. As concerns its future course in the United States, it seems destined by its numbers and its vigor to be a prominent factor in the development of the Judaism of the world. Any future addition of qualifying elements can come only from the Orthodox side of European Jewry; that is, from the oppressed districts of eastern Europe. Since 1882 these have been arriving in large numbers throughout the United States. But possessed of learning as well as intelligence, such elements will in all probability, after a generation or two in their new surroundings, conform themselves to the mean between extreme

Future Elements and Problems.

Orientalism and extreme Reform. It is to this mean that American Judaism as a whole is tending. Experience teaches that Oriental orthodoxy in a free country does not long successfully withstand the rationalizing influence of modern culture. It is true, however, that the principles of Reform Judaism have been frequently misunderstood by the masses and misapplied by incompetent leaders, with detrimental results. The error of disproportionate demolition, as well as the evil of restlessness, resulting in irreverence for things once held sacred, are beginning to be perceived and deplored. Nevertheless, fanatical hostilities between leaders of religious thought are no longer known, each side having arrived at the conclusion that in an interchange of ideas lies true wisdom. The restoration of Sabbath sanctity, the systematic education of the young, public worship well ordered and in the vernacular—these are the problems in which both sides are to-day joining hands for common effort. In connection with the last-named field, the efforts of the National Council of Jewish Women—formed in Chicago in 1893—are noteworthy. Remarkable also have been the attempts to lend a religious tinge to the common leisure-day (Sunday) by holding worship thereon in various Reform temples and the endeavors of the more conservative to similarly provide religious edification for those engrossed in commerce on the seventh day by holding special services late on Friday evenings. See Sunday Services.

A Sabbath Observance League was founded in New York in 1868, but it accomplished little. Resuscitated under various auspices from time to time, results are not even yet tangible; but the growing disposition in large cities to observe Saturday as a holiday in the commercial world, together with the dawning perception that the reputable Christian respects the Jew in direct proportion as, other things considered, he respects his ancestral religion, may yet achieve what formal attempts have failed to accomplish. While the rite of circumcision was violently denounced as barbarous by the early Reform rabbis of radical stripe (see L. Zunz on "Circumcision," Frankfort, 1844; also S. Holdheim, Schwerin and Berlin, 1844; Abraham Geiger, "Gesammelte Werke," v. 181, 202, and Einhorn, "Sinai," ii. 699, iii. 796), the tendency is now to listen to what medical science teaches of the prophylactic value of the rite from moral, mental, and sanitary standpoints (Bryant, "Phimosis" in "The Practice of Surgery," pp. 632, 708; Sayre, "Orthopedic Surgery," 1876; and T. Gaillard Thomas, "The Higher Functions of Medicine," pp. 7–10); and while to some extent not conforming to the rite, Reform is no longer violently antagonistic. Regarding the belief in the restoration of Israel to Palestine—so stoutly disavowed by earlier reform—see the article Zionism.

Orders and Associations.

On the practical side any account of American Judaism would be incomplete without reference to the orders peculiar to it (see Orders). Perhaps the most potent agencies, in point of the greatest good to the greatest number in the educational field, are institutions such as the Jewish Trade Schools (New York Technical Institute, 1883); the Baron de Hirsch Trade School (founded in New York, 1890; enlarged, 1899); the Woodbine (N. J.) Agricultural School (founded 1894 by the Baron de Hirsch Fund); and the National Farm School at Doylestown, Pa. (founded 1896 by Rabbi Joseph Krauskopf of Philadelphia). The practical work of all of these is leavened by Jewish religious instruction. Young Men's Hebrew Associations exist in many cities. The parent association—and by much the most conspicuous of them—is that in New York (founded 1874), which of late (1901) has exhibited renewed vitality and vigor. Similar work on a very large scale has been for years accomplished in the lower portion of the city by the New York Educational Alliance (founded 1889), in a building erected by communal effort, but placed upon a permanent endowment footing by the wise munificence of Baron de Hirsch. All these institutions, to which may be added the benevolent "Sisterhoods" organized in the congregations for personal effort in philanthropic work (first suggested by Dr. Gustav Gottheil, Feb. 3, 1889), are destined to have an important influence in Americanizing a large number of the youth (of both sexes) born in the United States of European parentage, whose religious inclinations, on attaining adult age, are toward the mean of American Judaism, rather than toward the extremes of either the Oriental or the ultra-Reform phases.

In point of literary activity, the productiveness of American Judaism has not been hitherto energetic. In addition to a very large number of periodicals, weekly and monthly (see Periodicals), the purposes of enlightenment have been served by the various successive publication societies (see American Jewish Publication Society and Jewish Publication Society of America). The following is a list of works in various departments of Judaism (theoretical and practical), published in the United States:

Bible.—I. Leeser, "Jewish Family Bible," 1853; A. de Sola, "Behemoth Hatemeoth" (Unclean Animals), 1848; *idem*, "Sanitary Institutions of the Hebrews," 1860; I. M. Wise, "Pronaos to Holy Writ"; M. Flügel, "Spirit of Biblical Legislation"; I. Kalish, "Guide for Rational Inquiries into Biblical Writings"; B. Szold, "The Book of Job, with a New Commentary" (Hebrew), 1886; M. Heilprin, "Historical Poetry of the Ancient Hebrews, Translated and Critically Examined," 1879; H. Berkowitz, "The Open Bible," 1896; A. B. Ehrlich, "Mikra ki-Pheschuto" (critical notes in Hebrew on the Bible), 1899–1900.

Talmud.—I. Kalish, "A Sketch of the Talmud"; A. Hahn, "Rabbinical Dialectics," 1879; M. Mielziner, "Jewish Law of Marriage and Divorce in Ancient and Modern Times," 1884; *idem*, "Introduction to the Talmud," 1894; S. Mendelsohn, "Criminal Jurisprudence of the Ancient Hebrews," 1891; B. C. Remondino, "History of Circumcision"; D. W. Amram, "The Jewish Law of Divorce," 1899; M. Jastrow, "Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature," 1886; Margolis, Max L., "Commentarius Isaacidis," 1891; *idem*, "The Columbia College MS. of Meghilla," 1892; C. Levias, "Grammar of the Aramaic Idiom of the Babylonian Talmud," 1900; M. L. Rodkinson, "New Edition of the Babylonian Talmud" (English translation), 1896; S. Sekles, "The Poetry of the Talmud," 1880; A. Huebsch, "Gems of the Orient," 1880; L. Weiss, "Talmudic and Other Legends," 1888; H. Polano, "Selections from the Talmud"; Alexander Kohut, "The Ethics of the Fathers," 1885; A. S. Isaacs, "Stories from the Rabbis," 1890; Henry Cohen, "Talmudic Sayings," 1894.

Theology.—I. Leeser, "The Jews and the Mosaic Law," 1853; I. M. Wise, "Essence of Judaism," 1857; *idem*, "The Cosmic God," 1876; A. Hähn, "Judaism and Christianity," 1883; *idem*, "Arguments for the Existence of God"; F. de Sola Mendes, "A Hebrew's Reply to the Missionaries," 1876; L. Grossman, "Judaism and the Science of Religion"; K. Kohler, "Ethical Basis of Judaism," 1887; M. Rabbinowitz, "Ha-Mahanaim" (Hebrew), 1888; J. H. Hertz, "Bachya, the Jewish Thomas à Kempis," 1898; B. Drachman, "The Nineteen Letters of Ben Uziel," 1899.

Jewish History and Literature.—History: M. J. Raphall, "Post-Biblical History of the Jews," 1856; A. de Sola, "The Jews of Persia," 1848; *idem*, "Shabbethai Tsevi," 1869; *idem*, "The Jews of Poland," 1870; *idem*, "The Jews of France," 1871; I. M. Wise, "History of the Israelitish Nation," 1854; *idem*, "History of the Second Commonwealth," 1880; *idem*, "Martyrdom of Jesus of Nazareth"; H. S. Morais, "Eminent Israelites of the Nineteenth Century," 1880; *idem*, "Jews of Philadelphia"; *idem*, "The Daggatouns," 1882; I. Markens, "The Hebrews in America," 1888; E. Schreiber, "Reform Judaism and Its Pioneers," 1892; E. G. Hirsch, "The Crucifixion," 1892; M. J. Kohler, "Rebecca Franks," 1894; D. Philipson, "European Jewries," 1886; S. Wolf, "The American Jew as Patriot, Soldier, and Philanthropist," 1895; *idem*, "Mordecai Manuel Noah," 1897; *idem*, "Influence of the Jews on the Progress of the World," 1898; J. Krauskopf, "The Jews and Moors in Spain," 1880; C. P. Daly and Max J. Kohler, "Settlement of the Jews in North America," 1893; M. Jahlomstein, "Dibre Yeme Arẓot ha-Berit" (Hebrew), 1893; G. A. Kohut, "Correspondence between the Jews of Malabar and New York,” 1897; M. Flügel, “Israel, the Biblical People,” 1900; H. Iliowizi, “Jewish Dreams and Realities.” Literature: I. Kalish, “The Sefer Yezirah,” 1877; Emma Lazarus, “Songs of a Semite,” 1883; D. Philipson, “The Jew in English Fiction,” 1889; G. Rosenzweig, “Masseket America” (Hebrew), 1892; H. Rosenthal, “Koheleth: Worte des Sammlers,” 1893; *idem*, “Shir ha-Shirim: Das Lied der Lieder,” 1893; M. Rosenfeld, “Songs from the Ghetto,” 1898; M. M. Dolitzky, “Shire Menaḥem” (Hebrew), 1900; W. Popper, “Censorship of Hebrew Books,” 1899; N. S. Lebowitz, “Yehudah Arieh mi-Modena” (Hebrew), 2d ed., 1901.

Prayer-Books.—I. Leeser, “Daily Prayers,” 1847; I. M. Wise, “Minhag America,” 1856; D. Einhorn, “‘Olat-Tamid,” 1856; *ib.*, second edition, ed. by E. G. Hirsch, 1896; B. Szold and M. Jastrow, “Abodath Israel,” 1864 and 1871; M. Jastrow, “Hegyon Leb (Hausandacht),” 1875; I. P. Mendes, “Pure Words,” 1884; New York Board of Jewish Ministers, “Jewish Home Prayer-book,” 1888; *idem*, “The Door of Hope” (prayers at the cemetery), 1898; Central Conference of American Rabbis, “Union Hebrew Prayer-book,” 1894–95; G. Gottheil, “Sun and Shield,” 1896; M. Jastrow, “The Haggadah Service for Passover”; H. Berkowitz, “Kiddush, or Sabbath Sentiment,” 1897; Annie J. Levi, “Meditations of the Heart,” 1900.

Hymns.—Penina Moise, “Hymns Written for the Use of Hebrew Congregations,” 2d ed., 1856; I. M. Wise, “Hymns, Psalms, and Prayers,” 1857; G. Gottheil, “Hymns and Anthems Adapted for Jewish Worship,” 1887; F. de Sola Mendes, “Synagogue and School,” 1887; I. S. Moses, “Sabbath-school Hymnal,” 1894; Conference of American Rabbis, “Union Hymnal,” 1897.

Sermons.—I. Leeser, “Sermons and Discourses on the Jewish Religion,” 1837, etc.; D. Einhorn, “Ausgewählte Predigten”; J. Krauskopf, “Evolution and Judaism”; F. de Sola Mendes, “Tyndallism and Judaism,” 1874; L. Adler, “Sabbath Home Thoughts”; A. Huebsch, “Sermons and Lectures” (memorial volume), 1885; H. Baar, “Addresses on Homely and Religious Subjects,” 1880; K. Kohler, “Backward or Forward!” 1885; S. Schindler, “Messianic Expectations and Modern Judaism,” 1886; M. H. Harris, “Temple Israel Pulpit,” 1894–96; Conference of American Rabbis, “The American Jewish Pulpit,” 1896.

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Cordial Relations with Christians.

Judaism in the United States has been most fortunate in securing testimony of esteem from political authorities and from representatives of the Christian faith, to a degree unheard of—and perhaps impossible—in Europe. The highest legislative body in the land, the national Congress in Washington, has repeatedly invited Jewish ministers to open its public sessions with prayer; the earliest instance in the Senate was afforded by M. J. Raphall, Feb. 1, 1860, followed, among others, by Abraham de Sola, Jan. 9, 1872; L. Stern, Aug. 12, 1876; H. Pereira Mendes, 1884; J. Silverman, 1892. Similarly the House of Representatives there was opened by M. Jastrow in 1869; E. G. Hirsch, March, 1892; E. N. Calisch, April 7, 1892, and I. M. Wise, 1892. Of the numerous state legislatures, New York has invited Max Schlesinger of Albany (repeatedly since 1867); Virginia, E. N. Calisch (frequently since 1891); Alabama, Oscar J. Cohen of Mobile; and New Jersey, N. Rosenau, 1901. Isaac L. Leucht was honored in the same way by the Constitutional Convention of the state of Louisiana; and the Republican National Convention at St. Louis, in 1896, made Samuel Sale one of its chaplains.

Nor has this cordial recognition of Judaism as a church been confined to non-religious bodies: Jewish ministers in America have been so frequently invited to address Christian audiences in the churches of the latter that the incident no longer attracts special attention. The earliest steps in this direction were taken by M. Lilienthal and I. M. Wise of Cincinnati, who repeatedly preached in Christian churches; while among those who have accepted similar invitations in Unitarian, Universalist, Lutheran, and Presbyterian churches have been J. Krauskopf, in Philadelphia, Kansas City, Des Moines, Cheyenne, also in Huntsville, Ala.; I. Aaron, in Buffalo, N. Y., and Hamilton, Ont.; H. J. Messing, in Hannibal, Mo., 1897; L. Stern, in Washington, D. C., 1899; I. L. Leucht and Max Heller in New Orleans, La.; S. Hecht, in Milwaukee, Wis.; S. Sale, in Baltimore, Md.; A. Guttman, in Syracuse, N. Y., 1899; R. Lasker, repeatedly at summer services in Winthrop, Mass.; W. S. Friedman, for ten successive Sundays in Denver, Col.; Emil G. Hirsch, very frequently in Chicago; G. Gottheil, in New York and Brooklyn; F. de Sola Mendes, at the Talmage “Jubilee” in Brooklyn; M. J. Gries, in Cleveland, O., and Chattanooga, Tenn.; L. Mayer, in Pittsburg; Joseph Leucht, Newark, N. J.; H. Berkowitz, First Unity Church of Philadelphia, also repeatedly in Methodist and Unitarian churches at Kansas City; E. N. Calisch, Baptist Church, Peoria; M. Schlesinger and Alexander Lyons, Congregational Church, Albany, N. Y.; O. J. Cohen, Methodist Church, Dallas, Tex.; and Meldola de Sola, at St. George's Church, Montreal, 1886 (lecture on the Jewish dietary laws). At the Parliament of Religions at Chicago in 1893 Emil G. Hirsch was one of the leaders in speech and action; while as recently as 1900, Jewish ministers were welcomed to prominent participation in the New York State Conference of Religions, both in preparing papers for the same (H. Berkowitz, M. H. Harris, R. Grossman) and in compiling a union ritual for the use of the conference (G. Gottheil).

Christian congregations have frequently worshiped in Jewish temples, as, for instance, St. George's Episcopal in the United Hebrew Congregations' Temple at St. Louis, 1888; several Presbyterian congregations and a Unitarian congregation in Pittsburg at the Jewish temple there, 1885, etc.; the First Baptist Church of Newark, N. J., at the local temple in 1889. In October, 1895, Miss Florence Buck, of the Unity Church, Cleveland, O., preached in the temple of that city, and vice versa Jewish congregations were offered the use of churches for their regular divine service on Sabbath and holy days. So, for instance, the Sinai congregation in Chicago, after the great fire had destroyed its temple in 1871, assembled for a long time in a Congregational church for regular worship.

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F. DE S. M.

AMERICAN HEBREW, THE: A weekly journal, the first number of which was published in New York city, Nov. 21, 1879. It was founded chiefly through the efforts of F. de Sola Mendes, who, together with Philip Cowen, the publisher of the paper from its first number, interested several other persons in the formation of a corporation to issue the paper,

Origin and Management.

which corporation was named "The American Hebrew Publishing Company." In the third number of this periodical, its policy was declared as follows: "It is not controlled by one person, nor is it inspired by one. Its editorial staff comprises men of diverse shades of opinion on ritualistic matters in Judaism, but men who are determined to combine their energies for the common cause of Judaism." At the outset of its career, "The American Hebrew" was conducted—and is to this day—by a board of editors, in which only one change has been made—that change being rendered necessary by the death of one of its members. To insure absolute impersonality in all matters pertaining to the paper, the names of the persons forming this board have never been published.

During the persecutions of the Rumanian Jews that followed the signing of the Treaty of Berlin (1878)—which treaty, it was hoped, would alleviate, rather than aggravate, the condition of the Jews of Rumania—"The American Hebrew" published a number of important letters on the subject from European writers, which led the American Jews to exercise their influence on behalf of their suffering coreligionists abroad.

The persecution of the Russian Jews that began with the enforcement throughout Russia of the May Laws in 1881 caused a large immigration of these Jews to the United States. In England and America, immigration aid associations were formed; and "The American Hebrew" assisted in the formation in New York of the "Hebrew Emigrant Aid Society," which cared for the immigrants on their arrival in the United States; though this journal was not connected in any other way with the society.

Among the leading figures in Jewish life that "The American Hebrew" has introduced to American Judaism may be named EMMA LAZARUS, who attained distinction as a poet. Under the management of this journal, Miss Lazarus published her "Dance of Death," a fourteenth-century tragedy, based on authentic documents furnished through Prof. Franz Delitzsch. Subsequently Miss Lazarus contributed the first poem she translated from the original Hebrew, which appeared in the issue for May 11, 1883. In "The American Hebrew" Miss Lazarus advocated industrial education for the younger generation of Russian refugees; her efforts in this direction, together with those of other earnest writers, leading ultimately to the founding of the "Hebrew Technical Institute" in New York city, which was the first institution of its kind in the United States.

Special numbers of "The American Hebrew" have been published from time to time. A noteworthy issue was that of the memorial number commemorative of the death of Emma Lazarus. This was published in December, 1887, and contained tributes in prose and verse from the pens of Browning, Whittier, Warner, Stedman, Hay, Burroughs, Dana, Eggleston, Boyesen, Maurice Thompson, and Savage.

Religio-Literary Symposium.

Three years later (1890), "The American Hebrew" published a unique religio-literary symposium, entitled "A Consensus on Prejudice." Among the contributors to this number were such prominent educators as President James McCosh of Princeton University, President Charles W. Eliot of Harvard University, and Prof. Crawford H. Toy. The Christian Church was represented by Bishops Potter, Littlejohn, and Coxe, and Doctors Vincent, Dix, Crosby, Chadwick, Newton, Buckley, Hale, and Gladden. Literary men also contributed to this number; and among the leading ones were Holmes, Curtis, Burroughs, Howells, Hay, and Higginson. Zebulon B. Vance, Robert G. Ingersoll, and many others represented the public men. These persons all gave their views on the causes of the existing prejudice against the Jews, and suggested means for its dissipation. Among the more important literary contributions published in the columns of "The American Hebrew" must be instanced Max J. Kohler's edition of Judge Daly's work on the "Settlement of the Jews in America." There, too, many important discussions bearing on the development of Judaism in America have been carried on.

Since its publication "The American Hebrew" has absorbed several Jewish periodicals, among which have been "The Jewish Chronicle" of Baltimore, Md., in 1880; "Jewish Tidings" of Rochester, N. Y., in 1895; "The Jewish Reformer," a weekly journal conducted for a time by Kaufmann Kohler, I. S. Moses, and Emil G. Hirsch, in 1886.

Active in Matters of Public Interest.

Among other matters of public interest in which "The American Hebrew" has taken an important part are the establishment in New York city of the Jewish Theological Seminary, and the dispatch, in 1900, of a special commissioner (David Blaustein) to visit Rumania for the purpose of ascertaining the condition of the Rumanian Jews. Mr. Blaustein contributed a series of comprehensive reports on the subject of his investigations; and in them he also discussed the question of emigration, which had then already begun. These reports appeared in the October and November issues of "The American Hebrew" for 1900.

Editorially, "The American Hebrew" stands for conservatism in Judaism. Nevertheless, the columns of this journal are ever open to the discussion of views with which it can in no way accord, but which may be of interest to its readers. Nearly all the prominent Jewish writers and communal workers in the United States have been contributors to its pages. "The American Hebrew" has always avoided the publication of purely private or social news, thus resisting an almost universal tendency among modern American newspapers.

F. H. V.

AMERICAN ISRAELITE, THE: A weekly journal established in Cincinnati, O., in July, 1854, by Isaac Mayer Wise under the title of "The Israelite." It had two objects: (1) to propagate the principles of Reform Judaism; and (2) to keep the Israelites that lived—often singly or in communities of two or three families, in the numerous small towns of the United States—in touch with Jewish affairs, thus contributing to save them to Judaism. "The American Israelite" has always advocated progressive—that is, Reform—Judaism, while planting itself on the platform of Americanism. It has constantly maintained that American Jews are differentiated from American Christians in religion only, not in nationality, and that there is no such thing to-day as a Jewish nation.

For some time Edward Bloch and Herman M. Moos were associated with Dr. Wise as publishers. On Jan. 1, 1875, Leo Wise, the eldest son of the editor, became business manager, and the editorial management gradually passed into his hands; though Dr. Wise wrote the leaders and most of the editorial paragraphs uninterruptedly up to the time of his death (March 26. 1900). Since the latter date the management has been assisted by Rabbi David Philipson of Cincinnati, as editorial writer, and by Dr. Louis Grossmann of Cincinnati, and Dr. Julius Wise of Chicago, as editorial contributors. On July 1, 1874, the title of the paper was changed to "The

American Israelite," as being more in consonance with the ideas it represented. In the West and the South this periodical has always had a wide circulation.

One of the first things that Dr. Wise learned when he undertook to extend the circulation of "The Israelite" was that there were very many Jews in the country who were not familiar with English. To reach and influence these, and to keep them from straying from Judaism altogether, he, in 1855, began the publication of "Die Deborah," printed in German. It was conducted on the same lines as "The Israelite," and had similar aims. In this work Dr. Wise had associated with him, at different times, S. Rothenberg, Max Lilienthal, Solomon H. Sonneschein, Heinrich Zirndorf, and Gotthard Deutsch. The "Deborah" was discontinued for a time at Dr. Wise's death, but has since been revived. Owing to the intimate relations of Dr. Wise with "The American Israelite," much special information about the Union of American Hebrew Congregations, the Hebrew Union College, and the various Rabbinical Conferences is contained in its pages.

As a record of the history of the Jews of America during the latter half of the nineteenth century, the files of "The American Israelite" and of the "Deborah" are of considerable value. They indicate the growth and development of Reform Judaism in America, and of its various institutions. Most of the prominent rabbis and Jewish thinkers of the United States have been among the literary contributors to both periodicals. L. Wi.

AMERICAN JEWESS, THE: A monthly (afterward quarterly) magazine printed in Chicago and New York. There were nine volumes, the first appearing in April, 1895, the last in March, 1899. The object of the magazine was to offer to the American Jewess a field for her talents, to bring the Jewish women of the United States into closer touch with each other, and to act as the official organ of Jewish women's organizations. The editor was Rosa Sonnenschein. R. K.

AMERICAN JEWISH HISTORICAL SOCIETY: A society organized at New York city, June 7, 1892, at a meeting convened by Cyrus Adler, of Washington, D. C. About forty persons were in attendance; Oscar S. Straus was chosen president, and Cyrus Adler secretary.

The objects of the society are the collection and preservation of material bearing upon the history of Jews in America. It is not sectarian but American, and welcomes all students interested in the work as part of American history. The society meets annually for the transaction of business and the reading of papers. Meetings have been held in New York, Philadelphia, Baltimore, and Washington. Nine volumes of publications had been issued. The articles of 1893–1900 cover a wide range and contain much information and many original documents never before published. Oscar S. Straus, in his presidential addresses, 1892–97, has each year dwelt upon some phase of the history of the Jews in America, and outlined work to be pursued by the members of the society. In 1899 Cyrus Adler was elected president and Oscar S. Straus honorary president. The researches of the members have established the fact that from an early date Jews participated in the social and political life of the American colonies. It is impossible to refer in detail to the subjects treated in the society's publications, but the following may serve to show the general lines on which its society's work has hitherto progressed.

J. H. Hollander and Leon Hühner have shown that in the English and Dutch colonies Jews claimed and were accorded political rights which were denied them by the home governments. Cyrus Adler, in his articles on the Inquisition in Mexico, has described the persecutions of the Holy Office in that country. Incidentally he has shown that Jews were among the early settlers there, and that a number, driven out by persecution, sought refuge in the seventeenth century, in the Philippine Islands and in England. G. A. Kohut has done a similar service for the Inquisition in South America. Max J. Kohler and A. M. Dyer have made important contributions to the history of the Jewish community of New York, as have Rev. Henry Cohen and Rev. David Philipson to that of the settlement of the Jews in Texas and Ohio respectively. Kayserling has described the colonization of the South American countries by the Jews and the early literary activity of the Jews in Brazil and Surinam. Herbert Friedenwald has portrayed the part played by the Jews in the American Revolution, and added considerably to the knowledge of the settlements in the British West Indies. H. F.

AMERICAN JEWISH PUBLICATION SOCIETY: A society formed for the dissemination of Jewish literature, and the first of its kind in the United States; founded at Philadelphia in 1845 by Isaac Leeser. The same year an auxiliary society was established at Richmond, Va. The society published, under the general title of "Jewish Miscellany," the following works: (1) "Caleb Asher," 1845; (2) "Hebrew Tales," by Hyman Hurwitz, 1845; (3) "The Prophet's Daughter," by Marion Hartog, 1846; (4) "Moses Mendelssohn," by M. Samuels, 1846; (5) "Path of Israel," part i., by J. Ennery, 1847; (6) "Days of Old," by Charlotte Elizabeth (Mrs. Tonner); "Rachel Levi," a tale; "The Jews and Their Religion," by Isaac Leeser, 1847; (7) "The Perez Family," by Grace Aguilar, 1847; (8, 9, 10) "Patriarchal Times," by Adelaide O'Keeffe, 1847; (11) "Path of Israel," part ii., by J. Ennery, 1848; (12, 13) "Spirit of Judaism," by Grace Aguilar, 1849; (14) "Path of Israel," part iii., by J. Ennery, 1849.

In 1851 the Hart Building, at the corner of Sixth and Chestnut streets, Philadelphia—in which were stored the plates and books belonging to the society—was destroyed by fire, and the society ceased to exist.

Bibliography: *The Occident*, ii. 511, 517–527; iii. 35–40, 421–428; iv. 396–398; v. 454–458; vi. 410–413, 574–576; vii. 474.

A.

AMERICAN JEWISH PUBLICATION SOCIETY: An association founded in 1873 by a number of New York Jews: Leopold Bamberger, Benjamin I. Hart, Myer Stern, Edward Morrison, Arnold Tanzer, and Louis Lewengood, with William B. Hackenberg of Philadelphia and Simon Wolf of Washington. It was at first called "The Jewish Publication Society"; but in 1874 it added the word "American" to its title. The publication committee consisted of Gustav Gottheil, Moses Mielziner, and F. de Sola Mendes, New York rabbis; Marcus Jastrow of Philadelphia, and Moritz Ellinger of New York, editor of "The Jewish Times." In 1873, as its first publication, the society issued the fourth volume of Grätz's "Geschichte der Juden," which had been translated by Rabbi James K. Gutheim of New Orleans. In 1875 two volumes were issued: (1) "Jewish Family Papers: Letters of a Missionary," by "Gustav Meinhardt" (Dr. William Herzberg), translated by F. de Sola Mendes; and (2) "Hebrew Characteristics," miscellaneous papers from the German, comprising "extracts from Jewish moralists from the eleventh to the fifteenth century," from Zunz's "Zur Geschichte und Literatur"; "Jewish Marriage in Post-Biblical Times, a Study in Archeology," by Dr. J. Perles; and "On Interment of the Dead in Post-Biblical Judaism," also by Perles; all translated by Albert H. Louis.

Device of the American Jewish Publication Society of 1873.
"To the Law and to the Testimony."

The financial panic of 1873 and the ensuing commercial depression compelled the suspension of the society in 1875. See JEWISH PUBLICATION SOCIETY OF AMERICA. F. DE S. M.

AMERICAN, SADIE: Corresponding secretary of the Council of Jewish Women; born at Chicago, March 3, 1862.

Miss American has been connected with many philanthropic movements both in the general as well as in the Jewish community. She has been a member of the executive committee of the Chicago Civic Federation since 1896; member of the executive committee of the South Central District of Charities; vice-president of the Consumers' League since 1899; director of the Cook County League of Women's Clubs since 1899; chairman of the Vacation School and Playground Committee of Women's Clubs since 1896; president of the League for Religious Fellowship, 1897 and 1898.

Miss American has been prominently identified with the Council of Jewish Women since its organization, having always been its corresponding secretary, and she was secretary to the Jewish Women's Congress in the Parliament of Religions at Chicago in 1893, out of which the Council grew. In the capacity of corresponding secretary to the Council she has spoken before various national women's organizations, and she was delegate to the National Congress of Women at London in June, 1899. She has frequently been invited to occupy pulpits, and has delivered addresses in many places on social, religious, and educational topics. Besides editing the publications of the Council of Jewish Women, she has contributed to Jewish and secular journals numerous articles on the Council and on various subjects relating to educational and charitable topics. A.

AMETHYST: A variety of quartz of a clear purple or bluish violet color, much used as a precious stone. It is generally accepted that the Amethyst held the ninth place and was in the third row among the precious gems on the breastplate of the high priest (Ex. xxviii. 19, xxxix. 12); but the derivation of the Hebrew name *aḥlamah* is unknown (see PRECIOUS STONES). G. B. L.

AMI. See AMMI.

AMI DES ISRAÉLITES, L'. See PERIODICALS.

AMICO (originally **Amigo**), **JOSEPH:** Learned and influential rabbi born in Tunis (?), who went to Italy after the year 1550, when Moses Provençal was chief rabbi of Mantua. In the question of the legality of the divorce granted to Samuel Venturoso in Venice, on which the opinions of the contemporaneous rabbis were divided, Joseph Amico took sides with Moses Provençal and Felice Melli. In this case, as in a similar one at Ravenna, he couched his decision in moderate terms, and continually exhorted the contending sides to prudence. In a much-debated case dealing with the levirate law that came up for decision in 1578, Joseph Amico was also asked for an opinion, and he defended the thesis that "the law of levirate takes precedence over that of release (*ḥaliẓah*)." Since neither of these Responsa bears any indication of date or place, it is difficult to say where Joseph Amico lived, but it would appear, from the earlier form of his name, (Amigo), that he was of Levantine or quasi-Spanish origin. His name occurs also in the second part of the Responsa of Moses ben Joseph di Trani and in the collection of rabbinical consultations in the possession of M. Zadoc-Kahn. In the "Shalshelet ha-Kabbalah" (64*a*) mere mention is made of a Jacob Amigo, but the exact relationship between these two men can not be determined with any degree of certainty, nor for that matter can it be decided whether there is not a misprint in the name Jacob for Joseph.

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G. J.

'AMIDAH. See SHEMONEH 'ESREH.

AMIGO, ABRAHAM: A noted rabbi of Palestine; flourished about the middle of the seventeenth century. He was a contemporary of Moses ben Nissim Benveniste, the younger, author of the responsa, "Sefer Pene Mosheh." For his piety and learning, Amigo was highly respected by his contemporaries. He wrote "Peri Ḥadash" (New Fruit), a commentary on the subdivision Oraḥ Ḥayyim of the Shulḥan 'Aruk, from the laws of the Passover to the end. The work has been lost. Amigo was also the author of a large work, containing responsa as well as novellæ to the Talmud and the halakic literature, which came under the notice of Azulai.

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H. G. E.

AMIGO, MEIR: A Spanish Jew, who lived in the second half of the eighteenth century at Temesvar (Hungary). He was nicknamed "Re chico" (the little king) on account of his wealth, and was highly respected at the court of Maria Theresa. At Constantinople he had many connections, and was an intimate friend of Diego de Aguilar. When, through private sources, Aguilar learned of the imminent expulsion of the Jews from Bohemia, he wrote to Amigo asking the latter to go to Constantinople and bring his influence to bear in favor of his threatened coreligionists. Amigo went, and succeeded in persuading the sultan to send an envoy extraordinary—the Jew, CORONEL—with an autograph letter to the empress. By this means she was induced to repeal the decree of expulsion. Judah, Isaac, Menahem, and Joseph ben Meir Amigo, other members of this family, also lived at Temesvar.

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M. K.

AMILTAI (probably identical with **Amalthea**): In Greek mythology, the goat, whose horn overflowing with nature's riches has become the symbol of plenty (the cornucopia), and that nursed the infant god Zeus with her milk. This name occurs twice in ancient Jewish legend: (1) Job's daughter, Keren-happuch (Job, xlii. 14), is translated in the Septuagint "Amalthea's Horn," wherein the Hebrew words קרן הפוך are reproduced. This daughter of Job, Amalthea's Horn, plays a prominent rôle as a type of saintly beauty in the "Testament of Job"—a Jewish apocrypha (see Kohler, "Testament of Job" in "Semitic Studies in Memory of Al. Kohut," p. 288); her "unicorn-like beauty" and her "smaragd-like radiance" are dwelt on also in B. B. 16*b*. (2) The name of Abraham's mother, called Edna (the Graceful One) in the Book of Jubilees (xi. 13), is said by Rab (B. B. 91*a*) to have been Amiltai, the daughter of Karnebo, which seems to be a corrupt reproduction of Amalthea-Keren-happuch, the daughter of Job—Job's and Abraham's histories being constantly interwoven in ancient legend. Possibly the Zeus legend prompted the name, as it is narrated that the infant Abraham was miraculously nourished by milk and honey in the cave where he was hidden.

BIBLIOGRAPHY: Beer, *Leben Abrahams*, p. 102; Zipser and Hübsch, in *Ben Chananja*, vi. 709–713, 881–884.

K.

AMITTAI: Father of the prophet Jonah (II Kings, xiv. 25; Jonah, i. 1). According to rabbinical sources (Yer. Suk. v. 55*a*; Gen. R. xcviii.; Yalḳ., Jonah, § 550) Amittai came from the tribe of Zebulon and lived at Zarephath. There is a tradition that the widow who sustained the prophet Elijah there (I Kings, xvii. 9–24) was Amittai's wife, and that the child whom Elijah revived was Jonah (Pirḳe R. El. xxxiii.).

M. B.

AMITTAI BEN ABIDA AHIZADEK. See CARO, DAVID.

AMITTAI BEN SHEPHATIAH: A well-known liturgical poet, who flourished at Oria, Italy, in the beginning of the tenth century. The time of his activity was until recently a matter of doubt. Rabbenu Tam (died 1171) cites one of his piyutim (אשנבי שחקים; Yeb. 16*b*; Tos. *s.v.* פסוק); and Joseph ha-Kohen mentions him as one of the early poets, but without giving any further details ("'Emeḳ ha-Baka," ed. Letteris, p. 19, Cracow, 1895). According to Zunz and Landshuth, he lived after the persecutions of the first Crusade (1096). The only reliable information in regard to the personality of Amittai, however, is to be found in the "Chronicle of Ahimaaz," which states that he was the son of Shephatiah, who died toward the end of the ninth century, and the grandson of that Amittai with whom the "Chronicle" commences. Few details of his family life are given. He had a sister Kassia, who married her cousin Hasadyah; and it is said that Amittai composed a liturgical piece in honor of the wedding. He sometimes gave a public recitation of his elegies; and once, while thus officiating at a funeral, he took offense at the action of a brother of the deceased, a certain Moses, whom Kaufmann supposes to be Moses of Pavia. He was subsequently placed under the ban because of testimony which he had offered touching the morals of a woman.

Amittai was a most prolific poet. Zunz enumerates as many as twenty-four liturgical pieces written by him, among which is the *yoẓer* for a nuptial Sabbath commencing אדון מגיד מראשית אחרית. He makes use of the Midrash, and in one piyut versifies a piece of the Mekilta. At other times he has references to historical events; *e.g.*, in אהבתיך אהבת כלולה, where he mentions the forced conversion of Jewish children. In the *seliḥah* למה יי תעמוד מרחוק the date 1096 occurs; but for other than chronological reasons Zunz suspects that the verse is a later insertion. One of his seliḥot (יי יי אל רחום) still forms part of the Ne'ilah service of the Day of Atonement.

BIBLIOGRAPHY: *Chronicle of Ahimaaz*, in Neubauer, *Mediæval Jewish Chronicles*, ii. 124; Kaufmann, in *Monatsschrift*, xl. 506 *et seq.*; Bacher, in *Rev. Ét. Juives*, xxxii. 147; Landshuth, *'Ammude ha-'Abodah*, p. 46; Zunz, *Literaturgesch.* pp. 166, 256; idem, *Z. G.* p. 374; idem, *S. P.* pp. 185, 186 (translation of two piyutim); M. Sachs, *Festgebete der Israeliten*, 1874, part iv., 4th ed., p. 507, and Nina Davis, *Songs of Exile*, 1901, p. 69 (translations of the *Ne'ilah Seliḥah*).

G.

'AMM, 'AMMI (עמי): A name applied to Semitic gods and found in Biblical names like Amminadab, Ammiel, Ammishaddai. The word *'amm*, *'am*, properly "kinsman" (in Arabic, "paternal uncle"), was used among the Semites as an appellation of various gods in the sense of patron, personal protector, in the same way as *ab*, "father," *aḥ*, "brother," *ḥal*, "maternal uncle," *ḥam*, "father-in-law," *dad*, "near kinsman," and the like. Traces of this use of *'am* are found in ancient proper names in many parts of the Semitic world; thus, in Babylonia (Hammu-rabi dynasty; see "Z.D.M.G." xlix. 524), Ammi-zaduga (צדק ?), Ammi-ditana. There is no sufficient reason for doubting the Babylonian origin of these names. The signification of the ending *ī* in the Ammi of these and the following compounds is uncertain: Ammi-ba'al, a Canaanite ruler (time of Ashurnasirpal; Hommel, "Geschichte Babyloniens und Assyriens," 574 *et seq.*); Hebrew 'Ammi-el (compare Abi-el, etc.), Ammi-nadab (compare Abi-nadab, etc.), Eli-am (compare Eli-ab), etc., probably also Amram, Rehoboam (Raḥab-'am), Jeroboam (Yarob'am); Ammonite Ammi-nadab (time of Ashurbanipal; Delitzsch, "Paradies," 294); South-Arabian Ammi-yada', Ammi-anisa, Am-karib, and others.

There have thus far been found no certain indications that 'Am was at any time or place used as the proper name of a god (see, however, "Z.D.M.G," xlix. 525). That it should have been often and widely used in ways closely resembling the use of proper names is quite natural. It is intrinsically improbable that any of the words *ab*, *aḥ*, *'am*, *dad*, etc., should have become true proper names, and only the most direct and unmistakable evidence could establish the fact. It is obviously not permissible to conclude, as some have done, from such a passage as Gen. xix. 38, that the Hebrews believed the ancestor of the Ammonites to have borne the name Ben-Ammi, and that therefore the existence of an Ammonite god Ammi is to be assumed, whose name also appears in the name of the people (Bene Ammon). On the contrary, the Ammonite use of 'Am, 'Ammi, in proper names can not well be distinguished from the Hebrew or Arabic use, or from the exactly parallel use of the other words denoting kinship. See also AMMIEL, AMMINADAB, AMMISHADDAI.

BIBLIOGRAPHY: Gray, *Hebrew Proper Names*, pp. 41-60, 245, 254 *et seq.*, 323; *Expositor*, September, 1897, pp. 173 *et seq.*; Hommel, *Ancient Hebrew Tradition*, pp. 48, 83 *et seq.*, 106 *et seq.*; Jensen, *Zeit. f. Assyr.* x. 342 *et seq.*; Smith, *Religion of the Semites*, lecture ii.

C. C. T.

AMMAR, DAVID B. SAMUEL: An author of Leghorn, who wrote "Tefilah le-David" (A Prayer of David) on the hundred daily benedictions (Salonica, 1777; see Steinschneider, "Cat. Bodl." col. 857; "Jew. Quart. Rev." xi. 486).

H. G. E.

Descent.

AMMI, AIMI, or **IMMI**: The name of several amoraim. In the Babylonian Talmud the first form only is used; in the Palestinian Talmud all three forms appear promiscuously, Immi predominating, and sometimes R. Ammi is contracted into "Rabmi" or "Rabbammi" (Yer. 'Ab. Zarah, v. 45*a*, *b*). The most distinguished of these is a Palestinian amora of the third generation (third century). His native country is not named, but it is generally assumed to be Babylonia. It seems probable that the lifelong friendship existing between R. Ammi and R. Assi had its origin in ties of blood. R. Assi is identical with R. Assi (Jose) b. Nathan, and R. Ammi's full name, as given by himself, is Ammi b. Nathan (Giṭ. 44*a*); both of them, moreover, were of priestly descent (Meg. 22*a*, Ḥul. 107*b*), so that they seem to have been the sons of the same father; and as R. Assi is a native Babylonian, there is reason for assuming R. Ammi's Babylonian nativity. In his early age Ammi attended the college at Cæsarea, presided over by R. Hoshaiah I. (Yer. Shab. iii. 5*d*), and later he went to Tiberias and became the disciple of R. Johanan, at whose death he voluntarily observed the ritual period of mourning prescribed on the death of nearest relatives only (M. Ḳ. 25*b*). When he once heard that his Babylonian contemporary, R. Naḥman, had expressed himself disrespectfully of a misapplied opinion of R. Johanan, he indignantly exclaimed, "Does Naḥman think that because he is the son-in-law of the exilarch, he may speak disparagingly of R. Johanan's opinions?" (Ḥul. 124*a*). In Tiberias he became the center of a large circle of learned friends, among whom were R. Abbahu, R. Ḥanina (Ḥinena) b. Pappi, R. Isaac, and R. Samuel b. Naḥmani (M. Ḳ. 17*a*, 20*a*; Yeb. 48*b*); but the closest and most enduring friendship existed between him and R. Ḥiyya b. Abba and R. Assi (Ber. 16*a*, Yer. Pes. iii. 30*b*), both of whom were Babylonian immigrants.

Tamar's Lawsuit.

Rector at Tiberias.

Although R. Ammi had been in Palestine long before R. Assi, they were both ordained at the same time, and received a warm greeting from the students, who sang, "Such men, such men ordain for us! Ordain for us not those who use words like 'sermis' and 'sermit,' or 'hemis' and 'tremis'" (Ket. 17*a*, Sanh. 14*a*; see the explanation of these expressions in Bacher, "Ag. Pal. Amor." ii. 145, note 1; Krauss, "Lehnwörter," ii. 276; Jastrow, "Dict." p. 477; *idem*, "Future of Talmudic Texts," p. 15), which was an allusion to the simple language used by these rabbis as contrasted with the admixtures of foreign terms employed by other teachers. These two, together with R. Ḥiyya, constituted a court of justice, the administration of which at one time endangered their liberty, if not their lives. For a certain offense they had passed a severe sentence on a woman named Tamar, whereupon she preferred charges against them before the proconsular government for interfering with the Roman courts. Fearing the consequences of this denunciation they requested R. Abbahu to exert his influence with the government in their behalf; but he had anticipated the request, and nothing more was heard of the case (Yer. Meg. iii. 74*a*). Among their Babylonian contemporaries, Ammi and Assi were known as "the Palestinian judges," or as "the distinguished priests of Palestine" (Giṭ. 59*b*, Sanh. 17*b*). On the other hand, when R. Ammi quoted a doctrine of Rab or of Samuel, he introduced it with the expression, "Our masters in Babylonia say" (Shebu. 47*a*; compare Sanh. *l.c.*). Eventually R. Ammi succeeded to the rectorate of the college at Tiberias (Ḥul. 134*b*); but that did not prevent him from attending to his judicial functions, in conjunction with Assi. Indeed, it is reported that they interrupted their studies hourly, and, rapping at the college door, announced their readiness to hear causes if required (Shab. 10*a*). They would offer their prayers in the college building, preferring for that purpose the spaces between the pillars to all the thirteen synagogues in the city (Ber. 8*a*, 30*b*). Besides filling these offices, they, together with R. Ḥiyya, acted as inspectors and, where necessary, as organizers of schools for children and for adults. One of the instructions given by Ammi to the schoolmasters was to accommodate itinerant scholars in the schoolrooms (Yer. Meg. iii. 74*a*). In connection with one of the tours of inspection, the following characteristic anecdote is related:

> They came to a place where there were neither primary schools for children nor advanced schools for adults, and requested that the guardians of the city be summoned. When the councilmen appeared before them, the rabbis exclaimed, "Are these the guardians of the city? They are the destroyers of the city!" When asked who were the guardians, they replied, "The instructors of the young and the masters of the old; for thus the Scripture says (Ps. cxxvii. 1), 'Except the Lord keep the city, the watchman waketh but in vain'" (Yer. Ḥag. i. 76c, Midr. Teh. on *l.c.*).

Besides their familiarity with Halakah and Haggadah, Ammi and Assi also possessed some knowledge of the sciences of their time. They prescribed remedies in cases of sickness ('Ab. Zarah, 28*a*), and studied the habits of animals (Lev. R. xix. 1, Midr. Sam. v.). Much as they valued the study of the Law, they prized pious deeds still higher. Therefore they and R. Ḥiyya did not scruple to absent themselves from college and to miss a lecture by R. Eleazar, when the interment of a stranger required their attention (Yer. Pes. iii. 30*b*); and when once a considerable sum of money was presented to the college, Ammi took possession of it in the name of the poor, among whom it was subsequently distributed (Ḥul. 134*b*). Once R. Ammi, accompanied by R. Samuel b. Naḥmani, undertook a journey to the court of Zenobia, queen of Palmyra (267–273), to intercede for Zeir b. Ḥinena, who had been seized by her orders. Zenobia refused to liberate him, remarking, "Your God is accustomed to work miracles for you," when a Saracen, bearing a sword, entered and reported, "With this sword has Bar Nazar killed his brother"; this incident saved Zeir b. Ḥinena (Yer. Ter. viii. 46*b*). On another occasion he was ready to ransom a man who had repeatedly sold himself to the Ludi (lanistæ, procurers of subjects for gladiatorial contests—Jastrow, "Dict." p. 695). He argued that although the Mishnah (Giṭ. iv. 9) exempted a Jew from the duty of ransoming a man who repeatedly sells himself to non-Israelites, still it was his duty to ransom the children (to save them from sinking into idolatry); so much the greater was this obligation in a case where violent death was imminent. Ammi's colleagues, however, convinced him that the applicant for his protection was totally unworthy of his compassion, and he finally refused to interfere (Giṭ. 46*b et seq.*).

R. Ammi as Exegete.

R. Ammi and R. Assi are very frequently cited in both Talmuds and in the Midrashim, and often together, either as being of the same opinion or as opposed to each other. Owing to this circumstance, the same doctrines are quoted sometimes in the name of one and sometimes in that of the other (compare Ber. 9*b*; Pes. 119*a*; Suk. 34*a*; Ta'anit, 3*a*; Suk. 44*a*; M. Ḳ. 3*b*). The same uncertainty manifests itself even where the reporter had probably received the tradition directly from one of them (Ḥul. 84*b*; Ber. 20*b*; Soṭah, 4*b*; Giṭ. 7*a*).

Following are some specimens of R. Ammi's exegetics: Commenting on Lam. iii. 41, "Let us lift up our heart with our hands unto God in the heavens," he observes, "No man's prayer is heard of heaven, unless he carry his soul in the hands which he raises in prayer." "The prayer for rain is granted only for the sake of the men of faith." In support of this remark, Ammi, by means of an exegetical substitution of synonymous Hebrew words, quotes the verse (Ps. lxxxv. 11), "When Faith springeth forth from the earth, Beneficence looketh down from heaven" (Ta'anit, 8*a*). In Moses' designation of Israel as "a stiff-necked people" (Ex. xxxiv. 9), Ammi sees not so much a reproach as a praise of its firmness in religion, even in the face of persecution: "The Jew would either live as a Jew or die on the cross" (Ex. R. xlii.). According to R. Ammi, death is the consequence of sin, and suffering the penalty of wrongdoing; the first observation he derives from the Scriptural saying (Ezek. xviii. 4), "The soul that sinneth, it shall die"; the second from Ps. lxxxix. 33, "I will visit their transgressions with the rod (of chastisement), and their iniquity with stripes" (Shab. 55*a*, Eccl. R. on v. 4).

Bibliography: Grätz, *Gesch. d. Juden*, 2d ed., iv. 300-307; Frankel, *Mebo*, p. 63*a*; Weiss, *Dor*, iii. 96; Bacher, *Ag. Pal. Amor.* ii. 143-173.

S. M.

AMMIANUS MARCELLINUS: Roman historian; born at Antioch, Syria, about 320; died about 395. He wrote a history of Rome, from Nerva to Valens, in which the Jews are mentioned in Books XIV. ch. viii.; XXII. ch. v.; XXIII. ch. i.; XXIV. ch. iv. It is interesting to note that from the passage xxii. 5, §§ 4, 5, the legend of the "fœtor judaicus" or evil smell of the Jews which was so widely believed in during the Middle Ages, took its origin. Reinach does not share the view of Joel ("Blicke in die Religionsgeschichte," ii. 131) and Loeb ("Rev. Ét. Juives," xx. 52) that the word "fœtentium" is a mistake of a copyist for "petentium." In xxiii. 1, §§ 2, 3, we have the only pagan account of the unsuccessful attempt of the Jews under the emperor Julian to rebuild the Temple; all the other authorities being church fathers (M. Adler, in "Jew. Quart. Rev." v. 617).

Bibliography: Th. Reinach, *Textes d'Auteurs Grecs et Romains Relatifs au Judaïsme*, pp. 351-355, Paris, 1895.

H. R.—G.

AMMIEL ("El is My Kinsman," or "My Kinsman is God"; compare Eliam): A name of the following persons in the Old Testament: **1.** A Danite (Num. xiii. 12). **2.** Father of Machir, of Lodebar (II Sam. ix. 4 *et seq.*, xvii. 27). **3.** Father of David's wife, Bathsheba ("Bathshua") (I Chron. iii. 5; compare II Sam. xi. 3). **4.** A doorkeeper (I Chron. xxvi. 5). For the meaning of the element Ammi, compare names Abi-el, [A]hi-el, Eli-am, 'Ammi-baal; and see 'Amm, Ammi.

C. C. T.

AMMIHUD: **1.** Father of Elishama, the chief of Ephraim in the second year after the exodus (Num. i. 10, ii. 18); appears also in the genealogical list of Ephraim (I Chron. vii. 26). **2.** Father of Shemuel, who was to represent the tribe of Simeon in the division of the land and assist Eleazar and Joshua in the work (Num. xxxiv. 20). **3.** Father of Pedahel, the representative of Naphtali under the same circumstances as the father of Shemuel (Num. xxxiv. 28). **4.** Father of Talmai, the king of Geshur, father-in-law of King David, with whom Absalom took refuge after he had killed Amnon (II Sam. xiii. 37). The variant reading here is Ammihur. **5.** Son of Omri, a Judean living in Jerusalem (I Chron. ix. 4).

G. B. L.

AMMIHUR. See Ammihud (4).

AMMINADAB ("My Kinsman Has Given Freely"; compare the names Abi-nadab, Ahi-nadab, Jeho-nadab, and Kammush-nadab. See also Schrader, "Cuneiform Inscriptions and the Old Testament," p. 281; and see 'Amm, 'Ammi): **1.** The father of Aaron's wife Elisheba (Ex. vi. 23) and of Nahshon, the "head of the tribe of Judah" (Num. i. 7, ii. 3). Also the name of certain Levites (I Chron. vi. 7, xv. 10). **2.** The name of a king of the Ammonites in the time of Ashurbanipal (Delitzsch, "Wo Lag das Paradies?" p. 294).

C. C. T.

AMMISHADDAI ("Shaddai is My Kinsman"; compare Shaddai, and the names Zurishaddai, Shedeur, and perhaps Absadai [Lidzbarski, "Handbuch der Nordsem. Epigraphik," p. 206]; also Ammi-el, Ammi-baal, etc. See 'Amm, 'Ammi): Name of the father of the Danite Ahiezer, in Num. i. 12, ii. 25, etc. Gray, "Hebrew Proper Names," pp. 194 *et seq.*, 245, pronounces the name a late and artificial formation.

C. C. T.

AMMON, AMMONITES.—Biblical Data: A nation in eastern Palestine. As to their origin from Lot, compare Gen. xix. 38, in which "Ben-ammi" (son of my paternal uncle; that is, of my nearest relative) is paronomasia, not etymology. It is possible that Ammon is derived from the name of a tribal divinity.

Derivation and Relationship.

According to the pedigree given in Gen. xix. 37-38, the Ammonites were nearly related to the Israelites and still more closely to their neighbors in the south, the Moabites. This is fully confirmed by the fact that all names of Ammonitish persons show a pure Canaanitish character. But the above passage indicates also the contempt and hatred for the Ammonites felt by the Hebrews (Deut. xxiii. 4), even to the exclusion of their progeny from the assembly of the Lord (contrast Deut. ii. 19, 37, in which the consciousness of relationship seems to be at the root of the regard shown to Ammon).

The borders of the Ammonite territory are not clearly defined in the Bible. In Judges, xi. 13, the claim of the king of Ammon, who demands of the Israelites the restoration of the land "from Arnon even unto Jabbok and unto Jordan," is mentioned only as an unjust claim (xi. 15), inasmuch as the Israelitish part of this tract had been conquered from the Amorites whom the Moabites had, in part, preceded; while in Judges, xi. 22 it is stated that the Israelites had possession "from the wilderness even unto Jordan," and that they laid a claim to territory beyond this, so as to leave no room for Ammon. Num. xxi. 24 describes the Hebrew conquest (compare Judges, xi. 19) as having reached "even unto the children of Ammon, for the border of the children of Ammon was Jazer" (read the last word, with Septuagint, as "Jazer," instead of "'az," strong, A. V.; compare Judges, xi. 32). Josh. xiii. 25, defines the frontier of the tribe of Gad as being "Jazer . . . and half the land of the children of Ammon." The latter statement can be reconciled with Num. xxi. 24 (Deut. ii. 19, 37) only by assuming that the northern part of Sihon's Amorite kingdom had formerly been Ammonite. This explains, in part, the claim mentioned above (Judges, xi. 13). According to Deut. ii. 37, the region along the river Jabbok and the cities of the hill-country formed the border-line of Israel.

In Judges, xi. 33, a portion of the land of Ammon is mentioned. It extended from Aroer to Minnith, including twenty cities, and must have been an extremely narrow strip of land, comprising only the northeastern quarter of the region called, at present, El-Belka. According to the Moabite stone, the southeastern quarter, attributed by many scholars to Ammon, could not have belonged to it; and nothing is known concerning an extension north of the Jabbok river. The village of the Ammonites (or according to the *Ḳeri*, Ammonitess), Josh. xviii. 24, in Benjamin, does not point to former possessions west of Jordan. On the authority of Deut. ii. 20, their territory had formerly been in the possession of a mysterious nation, the ZAMZUMMIM (also called Zuzim), and the war of Chedorlaomer (Gen. xiv. 5) with these may be connected with the history of Ammon. When the Israelites invaded Canaan, they passed by the frontier of the Ammonites (Num. xxi. 24; Deut. ii. 19, 37; Josh. xiii. 25).

Ammonites and Moabites.

Ammonite Warriors in David's Army.

Sometimes a slight distinction only seems to be made between the Ammonites and their southern brothers, the Moabites. Deut. xxiii. 4, 5, for instance, states that the Ammonites and Moabites hired Balaam to curse the Israelites, while in Num. xxii. 3 *et seq.* Moab alone is mentioned. Some authorities overcome this discrepancy by the help of the emended text of Num. xxii. 5, according to which Balaam came "from the land of the children of Ammon." This is the reading of most ancient versions; the Septuagint, however, has it like the present Hebrew text: "the children of his people" ("*ammo*") (see BALAAM). In Judges, iii. 13, the Ammonites appear as furnishing assistance to Eglon of Moab against Israel; but in Judges, x. 7, 8, 9, in which not only Gilead is oppressed but a victorious war is waged also west of the Jordan, Ammon alone is mentioned. The speech of Jephthah which follows, however, is clearly addressed to the Moabites as well, for he speaks of their god Chemosh (Judges, xi. 18–24). Some scholars find that these varying statements conflict (compare Deut. xxiii. 3); others conclude that the brother-nations still formed a unit. The small nation of Ammon could face Israel only in alliance with other non-Israelites (compare II Chron. xx. and Ps. lxxxiii. 7). The attack of King Nahash upon the frontier city Jabesh in Gilead was easily repulsed by Saul (I Sam. xi., xiv. 47). From II Sam. x. 2, it may be concluded that Nahash assisted David out of hatred for Saul; but his son Hanun provoked David by ill-treating his ambassadors, and brought about the defeat of the Ammonites, despite assistance from their northern neighbor (*ibid.* x. 13). Their capital Rabbah was captured (*ibid.* xii. 29), and numerous captives were taken from "all the cities of the children of Ammon." David's treatment of the captives (*ibid.* xii. 31) was not necessarily barbarous; the description may be interpreted to mean that he employed them as laborers in various public works. The Chronicler, however, takes it in the most cruel sense (I Chron. xx. 3). Yet David could not have exceeded the savagery customary in ancient Oriental warfare; the Ammonites, themselves, for instance, were exceedingly cruel (I Sam. xi. 2; Amos, i. 13). The new king, Shobi, a brother of Hanun, evidently appointed by David, kept peace, his attitude being even friendly (II Sam. xvii. 27). There were Ammonite warriors in David's army (*ibid.* 23. 27) and Solomon's chief wife, the mother of his heir, was Naamah, the Ammonitess (I Kings, xiv. 21; compare xi. 1), probably a daughter of Shobi. After this, hostilities again broke out, under Jehoshaphat (II Chron. xx.), under Jeroboam II. (Amos, i. 13) and under Jotham, who subjected the Ammonites (II Chron. xxvii. 5).

According to the Assyrian inscriptions under Baasha (Hebrew, Ba'sha), the son of Rukhubi (Rehob), they had to send auxiliaries to the powerful king Birhidri (Benhadad) of Damascus to aid him in his war against Shalmaneser II. The following kings paid tribute to the Assyrians: Sanipu (or "Sanibu" of Bit-Ammanu; "bit," house, has either the sense of "reign" or "kingdom," or is added after the analogy of "Bit-khumri"—house of Omri—for Israel, etc.) to Tiglath-pileser III.; Puduilu to Sennacherib and Assarhaddon; Ammi-nadbi to Assurbanipal. An Assyrian tribute-list, showing that Ammon paid one-fifth of Judah's tribute, gives evidence of the scanty extent and resources of the country (see Schrader, "K.A.T." pp. 141 *et seq.*; Delitzsch, "Paradies," p. 294; Winckler, "Geschichte Israels," p. 215).

In the time of Nebuchadnezzar, the Ammonites seem to have been fickle in their political attitude. They assisted the Babylonian army against the Jews (II Kings, xxiv. 2); encroached upon the territory of Gad; and occupied Heshbon and Jazer (Jer. xlix. 1; I Macc. v. 6–8; compare Zeph. ii. 8); but the prophetic threatenings in Jer. ix. 26, xxv. 21, xxvii. 3, and Ezra, xxi. 20, point to rebellion by them against Babylonian supremacy. They received Jews fleeing before the Babylonians (Jer. xl. 11), and their king, Baalis, instigated the murder of Gedaliah, the first Babylonian governor (*ibid.* xl. 14, xli. 15). At the time of the rebuilding of Jerusalem, they were hostile to the Jews, and Tobiah, an Ammonite, incited them to hinder the work (Neh. iii. 35). But intermarriages between Jews and Ammonites were frequent (Ezra, ix. 1; I Esd. viii. 69, and elsewhere). It is stated (I Macc. v. 6) that the Ammonites under Timotheus were defeated by Judas; but it is probable that, after the exile, the term Ammonite denoted all Arabs living in the former country of Ammon and Gad. Ezek. xxv. 4–5 seems to mark the beginning of an Arab immigration, which is testified to by Neh. ii. 19, iv. 7, and is described by Josephus as completed ("Ant." xiii. 9, § 1).

Milcom Their Chief Deity.

Of the customs, religion, and constitution of the Ammonites, little is known. The frequent assumption that, living on the borders of the desert, they remained more pastoral than the Moabites and Israelites, is unfounded (Ezek. xxv. 4, II Chron. xxvii. 5); the environs of RABBA (later PHILADELPHIA), at least, were fertile and were tilled. In regard to other cities than Rabba, see Judges, xi. 33; II Sam. xii. 31. Of their gods the name of only the chief deity, Milcom—evidently a form of Moloch—is known (I Kings, xi. 5 [LXX. 7], 33; I Kings, xi. 7; II Kings, xxiii. 13). In Jer. xlix. 1, 3, "Malcam" is to be translated by "Milcom" (the god) and not as in A. V., "their king." W. M. M.

Ammonites and Jews Intermarry.

——**In Rabbinical Literature**: The Ammonites, still numerous in the south of Palestine in the second Christian century according to Justin Martyr ("Dialogus cum Tryphone," ch. cxix.), presented a serious problem to the Pharisaic scribes because of the fact that many marriages with Ammonite and Moabite wives had taken place in the days of Nehemiah (Neh. xiii. 23). Still later, it is not improbable that when Judas Maccabeus had inflicted a crushing defeat upon the Ammonites, Jewish warriors took Ammonite women as wives, and their sons, sword in hand, claimed recognition as Jews notwithstanding the law (Deut. xxiii. 4) that "an Ammonite or a Moabite shall not enter into the congregation of the Lord." Such a condition or a similar incident is reflected in the story told in the Talmud (Yeb. 76*b*, 77*a*; Ruth R. to ii. 5) that in the days of King Saul e legitimacy of David's claim to royalty was dis-ted on account of his descent from Ruth, the oabite; whereupon Ithra, the Israelite (II Sam. vii. 25; compare I Chron. ii. 17), girt with his sword, rode like an Ishmaelite into the schoolhouse of esse, declaring upon the authority of Samuel, the rophet, and his bet din (court of justice), that the law xcluding the Ammonite and Moabite from the Jew-h congregation referred only to the men—who one had sinned in not meeting Israel with bread nd water—and not to the women. The story re-ects actual conditions in pre-Talmudic times, con-itions that led to the fixed rule stated in the Mishnah Yeb. viii. 3): "Ammonite and Moabite men are excluded from the Jewish community for all time; their women are admissible."

The fact that Rehoboam, the son of King Solomon, was born of an Ammonite woman (I Kings, xiv. 21–31) also made it difficult to maintain the Messianic claims of the house of David; but it was adduced as an illustration of divine Providence which selected he "two doves," Ruth, the Moabite, and Naamah, he Ammonitess, for honorable distinction (B. Ḳ. 38b). K.

AMNON ("Steadfast"): **1.** The eldest son of David and Ahinoam, the Jezreelitess (II Sam. iii. 2). As heir presumptive to the throne he was an object of envy and dislike to Absalom. The dishonor done by Amnon to his half-sister Tamar—the full sister of Absalom (II Sam. xiii. 1 *et seq.*)—intensified these feelings and gave the younger brother a plausible justification for the murder of the offender, which was accomplished in the course of a sheepshearing feast, given by Absalom to all the king's sons (*ib.* 23–29 *et seq.*) two years after the commission of Amnon's offense. J. F. McC.

——**In Rabbinical Literature:** The sages of the Mishnah point out that Amnon's love for Tamar, his half-sister, did not arise from true affection, but from passion and lust, on which account, after having attained his desire, he immediately "hated her exceedingly." "All love which depends upon some particular thing ceases when that thing ceases; thus was the love of Amnon for Tamar" (Ab. v. 16). Amnon's love for Tamar was not, however, such a transgression as is usually supposed: for, although she was a daughter of David, her mother was a prisoner of war, who had not yet become a Jewess; consequently, Tamar also had not entered the Jewish community (Sanh. 21a). The incident of Amnon and Tamar was utilized by the sages as affording justification for their rule that a man must on no account remain alone in the company of a woman, not even of an unmarried one (Sanh. *l.c. et seq.*). L. G.

2. A son of Shimon, mentioned in I Chron. iv. 20. J. F. McC.

General View of the Ruins of the Roman Theater at Ammon.
(From a photograph by Bonfils.)

AMNON OF MAYENCE (MENTZ): Subject of a medieval legend that became very popular. It treats of R. Amnon, a wealthy and respected Jew of Mayence, whom the archbishop of Mayence, at various times, tried to convert to Christianity. On one occasion Amnon evasively asked to be given three days' time for consideration. When he failed to appear on the appointed day, the archbishop had him brought guarded into his presence. Amnon, rebuked for his failure to keep his promise, pleaded guilty, and said that his tongue should be cut out, because it had expressed a doubt as to the truth of Judaism. The archbishop, however, pronounced the sentence that Amnon's feet, which had refused to come, and his hands should be cut off. This was accordingly done.

Amnon gave orders that he be carried into the synagogue, where New-year's day was being celebrated. The reader was about to begin the Ḳedushah, when he was asked by Amnon to wait. The latter then recited the prayer called, from its initial words, "U-netanneh Toḳef," which is a description of the Day of Judgment. No sooner had he finished the prayer than he expired; and his body immediately disappeared. Three days later he appeared to R. Kalonymus in a dream, taught him the prayer, and asked him to spread it broadcast in Israel.

The oldest mention of this story seems to be found in the notes on Asheri, written by Israel of Krems or Kremsier, about 1400 (R. H. i. § 4, in the Wilna edition of the Talmud, folio 36*a*). Israel of Krems merely says: The "U-netanneh Toḳef" was written by Amnon of Mayence with reference to his own history. He gives Isaac of Vienna's work, "Or Zaru'a," as his source. The story, as given above, is found in the Maḥzor of the Roman rite for the New-year's day, published 1541. From it Gedaliah ibn Yaḥya took it; and the other historians followed him. The Maḥzor editions reprinted it; and so the story became very popular. The Russian poet S. Frug took it as the subject of an epic; and Schakschansky wove it into a drama in Judæo-German.

The story is a legend without any historical value, based on the reminiscences of the persecutions during the Crusades, and inspired by the veneration for the "U-netanneh Toḳef," which, in vivid colors, pictures the divine judgment on New-year's day.

The material of the story is taken partly from the legend of St. Emmeram of Regensburg (see AMRAM OF MAYENCE), who, having been accused by Uta, daughter of Thedo, Duke of Bavaria, of being her seducer, was tied to a ladder, where his limbs were cut off, one by one. He was then brought to the castle of Aschheim, where he expired praying and blessing his murderers ("Acta Sanctorum," September series, vi. 474).

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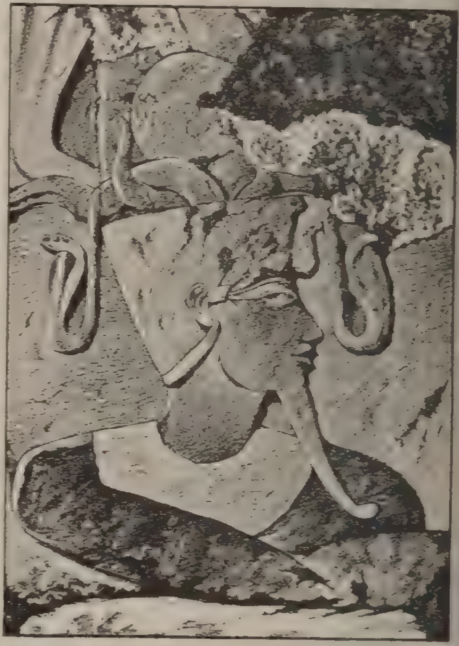
D.

AMOLO, BISHOP OF LYONS. See AMULO.

AMON (according to Brugsch, "the Hidden One"): An Egyptian god, whose name occurs in Jer. xlvi. 25 ("Amon of No," R. V.) and in Nahum, iii. 8 (No-AMON). He was originally only the local divinity of Thebes; but on the accession of the eighteenth dynasty, became the supreme ruler of the Egyptian pantheon, and official god of the empire. In this rôle the name continues to appear even in the titles of some of the Ptolemies. The Libyans and Ethiopians accepted Amon as their highest divinity; and the Greeks identified him with Zeus. When represented in human form, he was commonly given a blue skin and a head-dress of feathers, similar to that of Min of Coptos. Frequently, however, he was portrayed with the head of his sacred animal, the ram.

The earliest vocalization of his name—it does not admit of any certain etymology—is found in the El-Amarna tablets, viz., "Amanu" (compare the Ethiopian pronunciation, "Amen"). Later the name was pronounced "Amon," and still later "Amun," or, without the accent (in the *status constructus*), "Amen." The Greeks, following a popular pronunciation, doubled the "m" = "Ammon." Identified with the sun (Rē'), like most Egyptian gods, he is also frequently called Amen-rē'. W. M. M.



Bas-relief showing Amon, Egyptian God.
(From Steindorff, "Blütezeit des Pharaonenreiches.")

[Brugsch's etymology of Amon ("Ægyptische Religion," p. 87) compares with אמן, אמן מכוסה מרגנע ("the Hidden Amon") in Gen. R. i. and pseudo-Justin, "Cohortatio ad Græcos," p. 37:—"Ammonem qui deum occultissimum vocat." K.]

AMON: 1. Governor of Samaria during the reign of Ahab (I Kings, xxii. 26; II Chron. xviii. 25). To him Ahab handed over Micaiah, the prophet, on his prophesying unfavorably to the king. **2.** The "children of Amon" are mentioned in the long list of those who returned from Babylon under Zerubbabel (Neh. vii. 59). G. B. L.

AMON, KING OF JUDAH.—Biblical Data: The Biblical accounts of Amon are found in II Kings, xxi. 18–26 and in II Chron. xxxiii. 20–25; and he is mentioned in I Chron. iii. 14 among the descendants of King David. Elsewhere he is spoken of merely as the father of Josiah. He was the son of King Manasseh and of Meshullemeth, daughter of Haruz of Jotbah, and at the age of twenty-two succeeded to the throne on the death of Manasseh. His short reign of two years (about 640–638 B.C.) seems to have been chiefly remarkable for his repetition of the idolatrous practises of his father. In fact, according to the account in Chronicles, Amon was worse than his father; for Manasseh repented of his idolatry (II Chron. xxxiii. 12), but Amon "humbled not himself before the Lord, as Manasseh, his father, had humbled himself" (II Chron. xxxiii. 23), but sacrificed to all the graven images that his father had made. He was assassinated in his palace by a band of conspirators composed of his own servants; but the people avenged his death by slaying the conspirators and putting the king's son, Josiah, on the throne. Amon was buried in the garden of Uzza, where his father had been buried before him (II Kings, xxi. 18).

C. J. M.

——**In Rabbinical Literature:** The fact that Amon was the most sinful of all the wicked kings of Judah (II Chron. xxxiii. 23) is brought out in the Talmud (Sanh. 103*b*) as follows:

> Ahaz suspended the sacrificial worship, Manasseh tore down the altar, Amon made it a place of desolation [covered it with cobwebs]; Ahaz sealed up the scrolls of the Law (Isa. viii. 16), Manasseh cut out the sacred name, Amon burnt the scrolls altogether [compare Seder Olam, R. xxiv. This is derived from the story of the finding of the Book of the Law, II Kings, xxii. 8]; Ahab permitted incest, Manasseh committed it himself, Amon acted as Nero was said to have done toward his mother Agrippina. And yet, out of respect for his son Josiah, Amon's name was not placed on the list of the kings excluded from the world to come (Sanh. 104*a*).

A midrashic fragment preserved in the Apostolical Constitutions, ii. 23, which appears to follow an account of the repentance of Manasseh according to a lost Jewish apocryphal writing, reads:

> "No sin is more grievous than idolatry, for it is treason against God. Yet even this has been forgiven upon sincere repentance; but he that sins from a mere spirit of opposition, to see whether God will punish the wicked, shall find no pardon, although he say in his heart, 'I shall have peace in the end (by repenting), though I walk in the stubbornness of my evil heart'" (Deut. xxix. 19). Such a one was Amon, the son of Manasseh, for the (Apocryphal) Scripture says: "And Amon reasoned an evil reasoning of transgression and said: 'My father from his childhood was a great transgressor, and he repented in his old age. So will I now walk after the lust of my soul and afterward return to the Lord.' And he committed more evil in the sight of the Lord than all that were before him; but the Lord God speedily cut him off from this good land. And his servants conspired against him and slew him in his own house, and he reigned two years only."

It is noteworthy that this very midrashic fragment casts light upon the emphatic teaching of the Mishnah (Yoma, viii. 9): "Whosoever says, 'I will sin and repent thereafter,' will not be granted the time for repentance."

K.

——**Critical View:** It is rather unfortunate that so little is known of the reign of Amon, king of Judah; for he lived evidently in a critical period. The endeavors of the prophets to establish a pure form of YHWH worship had for a short time been triumphant in Hezekiah's reign; but a reaction against them set in after the latter's death, and both Manasseh and his son Amon appear to have followed the popular trend in reestablishing the old Canaanitish form of cult, including the Ashera and Moloch worship. Whether Manasseh "repented," as the chronicle tells us, is more than doubtful. There is no record of this in the book of Kings, and absolutely no indication of such a change in the subsequent course of events. The people clearly were not yet prepared for the higher religious ideas; and the constant dread that Jerusalem would encounter the same fate as Samaria—so boldly proclaimed by the prophets—instead of leading the people closer to YHWH made them feel that the national deity had deserted them. It was in times of popular unrest that refuge was taken in the old rites, which appeared better able to stand the test of distressful events and impending disaster. In any case it is significant that Amon's death was caused by a palace intrigue, and that the "people of the land," as the account directly states (II Kings, xxi. 23), gathered to avenge his death. It is but fair to conclude from this that the king stood high in popular favor, and that his death was not only regretted by his subjects at large, but made so deep an impression as to lead to a popular movement which succeeded in securing the succession for Amon's son, Josiah, under whom the party of religious reform, guided by prophetical teachings, was destined to gain a permanent victory. For a more detailed view of the religious and political conditions prevailing before and subsequent to Amon's reign, see MANASSEH and JOSIAH.

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J. JR.

AMORA (plural, **Amoraim**, אמראים): A word signifying "the speaker," or "the interpreter," derived from the Hebrew and Aramaic verb *amar* ("to say," or "to speak"). It is used in the Talmud in a twofold sense:

The Amora as Meturgeman.

(1) In a limited sense, it signifies the officer who stood at the side of the lecturer or presiding teacher in the academy and in meetings for public instruction, and announced loudly, and explained to the large assembly in an oratorical manner, what the teacher had just expressed briefly and in a low voice. While the lecturer generally pronounced his sentences in the academic language, which was chiefly Hebrew, the Amora gave his explanations in Aramaic, the popular idiom (see Rashi on Yoma, 20*b*). The original term for such an office was *meturgeman* ("the translator," or "the interpreter"), which term, even later on, was often interchanged with that of Amora (M. Ḳ. 21*a*, Sanh. 7*b*, Ḳid. 31*b*). Some of these officers are mentioned by name, as R. Ḥuzpit, the interpreter at the academy of Rabban Gamaliel II. (Ber. 27*b*); Abdon, the interpreter appointed by the patriarch R. Judah (Yer. Ber. iv. 7*c*); R. Pedat, the interpreter of R. Jose; Bar Yeshita, the interpreter of R. Abbahu (Yer. Meg. iv. 75*c*); Judah bar Naḥmani, the interpreter of R. Simeon b. Laḳish (Ket. 8*b*). On his return from Palestine the celebrated teacher Rab (Abba Areka), while still unknown in Babylonia, in the absence of the regular Amora acted on one occasion as Amora in the academy of R. Shila (Yoma, 20*b*). It having been discovered that younger incumbents of this responsible office, in their endeavors to shine as orators (Soṭah, 40*a*), often failed to interpret the ideas of the presiding teacher correctly, R. Abbahu established the rule that no one under the age of fifty should be appointed to the position (Ḥag. 14*a*).

Amoraim as Expounders of the Mishnah.

(2) In a wider sense the term Amora was applied, in Palestine as well as in Babylonia, to all the teachers that flourished during a period of about three hundred years, from the time of the death of the patriarch R. Judah I. (219) to the completion of the Babylonian Talmud (about 500). The activity of the teachers during this period was devoted principally to expounding the Mishnah—the compilation of the patriarch R. Judah—which became the authoritative code of the oral law. This activity was developed as well in the academies of Tiberias, Sepphoris, Cæsarea, and others in Palestine, as in those of Nehardea, Sura, and later of Pumbedita, and in some other seats of learning in Babylonia. In these academies the main object of the lectures and discussions was to interpret the often very brief and concise expression of the Mishnah, to investigate its reasons and sources, to reconcile seeming contradictions, to compare its canons with those of the Baraitot, and to apply its decisions to, and establish principles for, new cases, both real and fictitious, not already provided for in the Mishnah. The teachers that were engaged in this work—which finally became embodied in the

Gemara—were properly called Amoraim; *i. e.*, interpreters or expounders (of the Mishnah). They were not as independent in their legal opinions and decisions as their predecessors, the Tannaim and semi-Tannaim, as they had not the authority to contradict decisions and principles unanimously accepted in the Mishnah itself or in the Baraitot. The Palestinian Amoraim. having been ordained, as a general rule, by the *nasi*, had the title of "rabbi"; while the Babylonian teachers of that period had only the title of "rab" or of "mar."

The Palestinian Amoraim are distinguished by their simple method of teaching and expounding the Mishnah. The Babylonians indulged more in dialectical discussions. This was especially the case in the Academy of Pumbedita, where the dialectical method reached its highest development. The hair-splitting dialectic prevailing in that academy is satirized in the proverb: "In Pumbedita they know how to pass an elephant through a needle's eye"; that is, by their dialectical argumentation they can prove even that which is absolutely impossible (B. M. 38*b*).

The period of the Babylonian Amoraim is generally divided into six minor periods or generations, which are determined by the beginning and the end of the activity of their most prominent teachers. The period of the Palestinian Amoraim, being much shorter than that of the Babylonian, ends with the third generation of the latter. Frankel, in his "Mebo Yerushalmi," treating especially of the Palestinian Amoraim, divides them also into six generations.

The Chief Amoraim: The Amoraim mentioned in the Talmud number many hundreds. The names of the most distinguished among them, especially those that presided over the great academies, are given here in chronological order.

I P. First generation of Palestinian Amoraim (from the year 219–279):

Jannai, the Elder; Jonathan, the Elder.
Oshay'a, the Elder; Levi bar Sisi.
Ḥanina bar Ḥama; Hezekiah.
Johanan bar Nappaḥa; Simon b. Laḳish.
Joshua ben Levi; Simlai.

I B. First generation of Babylonian Amoraim (219–257):

Shila, in Nehardea.
Rab (Abba Areka), in Sura.
Mar Samuel, in Nehardea.
Mar 'Uḳba, chief-justice in Kafri.

II P. Second generation of Palestinian Amoraim (279–320):

Eleazar ben Pedat, in Tiberias.
Ammi and Assi, in Tiberias.
Ḥiyya bar Abba; Simeon bar Abba.
Abbahu, in Cæsarea.
Zera (or Zeira).

II B. Second generation of Babylonian Amoraim (257–320):

Huna, in Sura.
Judah ben Ezekiel, in Pumbedita.
Ḥisda, in Sura.
Sheshet, in Shilhi.
Naḥman ben Jacob, in Nehardea.

Other distinguished teachers belonging to this generation were Rabba bar Bar-Ḥana and 'Ulla ben Ishmael.

III P. Third generation of Palestinian Amoraim (320–359):

Jeremiah,
Jonah, } in Tiberias.
Jose bar Zabda,

These three Amoraim were the last authorities in Palestine. The compilation of the Palestinian Talmud was probably accomplished in their time.

III B. Third generation of Babylonian Amoraim (320–375):

Rabbah bar Huna, in Sura.
Rabbah bar Naḥman,
Joseph bar Ḥiyya, } in Pumbedita.
Abaye (Naḥmani),
Raba, son of Joseph bar Ḥama, in Maḥuza.
Naḥman ben Isaac, in Pumbedita.
Papa bar Ḥanan, in Narash.

IV B. Fourth generation of Babylonian Amoraim (375–427):

Ashi, in Sura, compiler of the Babylonian Talmud.
Amemar, in Nehardea.
Zebid bar Oshay'a,
Dimi bar Ḥinena,
Rafram I., } in Pumbedita.
Kahana bar Taḥlifa,
Mar Zuṭra,
Judah Mani b. Shalom.
Eliezer b. Jose.
Jose b. Abin.
Tanḥuma.

V B. Fifth generation of Babylonian Amoraim (427–468):

Mar Yemar (contracted to Maremar), in Sura.
Idi bar Abin,
Mar bar Ashi, } in Sura.
Aḥa of Difta,
Rafram II., in Pumbedita.

VI B. Sixth generation of Babylonian Amoraim (468–500):

Rabbina bar Huna, the last Amora of Sura.
Jose, the last Amora of Pumbedita and the first of the Saboraim.

The Amoraim were followed by the Saboraim, who gave to the Talmud its finishing touch.

For particulars of the life and work of each of the above-mentioned Amoraim see articles under their respective names.

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M. M.

AMORITES.—Biblical Data: The descendants of the fourth son of Canaan (Gen. x. 16, I Chron. i. 14). They form part of the ancient inhabitants of Palestine (Gen. xv. 21; Ex. iii. 8, 17, xxiii. 23; Joshua, iii. 10, xxiv. 11; I Kings, ix. 20; Ezek. xvi. 3, 45; also Isa. xvii. 9, where we ought probably to follow the Septuagint reading, "the forsaken places of the Amorites and the Hivites"). As representatives of the whole pre-Israelitish population, they are mentioned in Gen. xv. 16, xlviii. 22; Joshua, v. 1, xxiv. 15, 18; Judges, x. 11; I Sam. vii. 14; I Kings, xxi. 26; II Kings, xxi. 11; Amos, ii. 9, etc.

Geographical Distribution.

Some scholars claim that (I Sam. vii. 14) Philistines and Amorites are synonymous, so that the latter expression would include all non-Israelitish inhabitants of Palestine. Usually, however, the passage in question is interpreted to mean the isolated remnants of the Amorites, who in pre-Philistine and pre-Israelitish times had occupied a large part of the country west of the Jordan. Their territory is more exactly defined as follows:

(*a*) In the south they inhabit the hill-country of he Amorites (Deut. i. 7, 19) on one side of the Ca-aanites (*ibid.* verses 27, 44), north of Kadeshbarnea. 'he Amorites in Hazezon-tamar (Gen. xiv. 7) and Iamre (ver. 13) belong to the same region.

AMORITES.
(From the pylon of the Ramesseum.)

(*b*) More to the north Joshua, x. 5, mentions five ings of the Amorites; namely, in Jerusalem, He-ron, Jarmuth, Lachish, and Eglon, as "all the kings f the Amorites that dwell in the hill-country"; com-are ver. 12. According to II Sam. xxi. 2, Gibeon also vas Amoritish (Joshua, xi. 19: Hivitish), although t is more probable that the name Amorite has there he vague meaning discussed above, without precise thnological signification. We find the "Amorites vhich were beyond Jordan, westward" (Joshua, v. 1, xiv. 8), distinguished from the "Canaanites which vere by the sea" (*ibid.* v. 1); Joshua, xi. 3, appor-ions the hill-country to the Amorites, together with hree other nations, distinguishing them from "the Canaanites on the east and on the west." According to Judges, i. 34 [A. V. 35], however, at a somewhat later period, the Amorites dwelling "in Mount Heres, in Aijalon, and in Shaalbim," whose border began "from the ascent of Akrabbim," did not allow the Danites "to come down to the valley" and "forced them into the hill-country," although the Amorites afterward became subject to Israel. It is question-able if a remnant of the Amoritish territory prop-erly speaking is meant; more probably the name Amorite has again the general meaning. One is even tempted to understand it as used of the Philistines (as I Sam. vii. 14; see above).

(*c*) Amorites dwell east of the Jordan (Num. xxi. 13): the Arnon is the frontier between Moab and the Amorites. This land of the Amorites reaching "from Arnon to Jabbok, even unto the children of Ammon" (*ibid.* 24), had been taken away from Moab by Sihon (*ibid.* 24, 26, 29), who built Heshbon to be his residence (*ibid.* 26, 27) directly before the immigration of Israel. Amorites dwelling in Jazer are specially mentioned (*ibid.* 32). These Amorites "which dwelt beyond Jordan" are also referred to (Deut. i. 1, 4, iii. 2; I Kings, iv. 19; Ps. cxxxv. 11, cxxxvi. 19; Josh. ii. 10, ix. 10). Og, king of Bashan in Ashtaroth, is also called an Amorite in Deut. iii. 8, iv. 47, where we learn that Og's territory extended "from the river of Arnon unto Mount Hermon." So the land of the Amorites, which is in Gilead (Judges, x. 8), seems to have embraced all the territory afterward owned by Israel, east of the Jordan. Deut. iii. 9 informs us that the name of Mount Hermon in the language of the Amorites was Shenir.

W. M. M.

—In Rabbinical and Apocryphal Literature: In Tosef., Shab. (vii. [viii.] 23), and generally in post-Biblical literature, the Canaanites are usually spoken of as the Amorites (compare Assumptio Mosis, xi. 16; B. M. 25*b*); and they were characterized by R. Jose, the chronicler, as the most intractable of all nations. To the apocryphal writers of the first and second pre-Christian century they are the main representatives of heathen superstition, loathed as idolaters, in whose ordinances Israelites may not walk (Lev. xviii. 3). A special section of the Talmud (Tosef., Shab. vi.–vii. [vii.–viii.]; Bab. Shab. 67*a et seq.*) is devoted to the various superstitions called "The Ways of the Amorites." According to the Book of Jubilees (xxix. [9] 11), "the former terrible giants, the Rephaim, gave way to the Amorites, an evil and sinful people whose wickedness surpasses that of any other, and whose life will be cut short on earth." In the Syriac Apocalypse of Baruch (lx.) they are symbolized by "black water" on account of "their black art, their witchcraft and impure mysteries, by which they contaminated Israel in the time of the Judges." This refers to the strange story of Kenaz, preserved in the "Chronicle of Jerahmeel" (Cohn in "Jew. Quart. Rev." 1898, pp. 294 *et seq.*, and translation of Gaster, p. 166), which relates how the tribes of Israel learned all their wickedness from the Amorites, the masters of witchcraft, whose books they kept hidden under Mount Abarim, and whose wonder-working idols—seven holy nymphs—they had concealed beneath Mount Shechem. Each of these idols was adorned with precious stones, which shone at night like the light of day, and by their power sight was restored to the blind. Kenaz, the son of Caleb and father of Othniel, when hearing of this, forthwith destroyed the idolatrous Israelites by fire, but tried in vain to destroy either the magic-books or the

Masters of Witchcraft.

stones. So he buried the books, but in the morning found them transformed into twelve precious stones, with the names of the twelve tribes of Israel engraved thereon, and later they were used in Solomon's Temple. Then, with the help of the angel Gabriel, he smote the Amorites with blindness and destroyed them with his sword.

These legends may be regarded as reflecting the prevalent belief of the Jewish people in Amorite witchcraft. But the ancient midrashic and apocryphal narratives of battles fought by the sons of Jacob with the Amorites seem likewise to rest upon the actual warfare which took place between the Jews and the surrounding nations during the second Temple. According to the Book of Jubilees, § xxxiv.; Testament of Patriarch Judah, 3–7; Midrash Wayis'u, in Jellinek, "B. H." iii. 1–5; "Chron. of Jerahmeel," ed. Gaster, §§ xxxvi., xxxvii., and Sefer ha-Yashar, xxxvii.–xl., the sons of Jacob fought with the sons of Esau, while the Amorites sided with the latter and were defeated. The battlefield described in the various sources being almost identical with the battle-place of the Maccabean heroes, it is much more likely that the story originated in the time of John Hyrcanus, when war was successfully waged against the Idumeans and other nations, than that it arose in the time of King Herod, as Gaster thinks ("Chronicle of Jerahmeel," preface and lxxxii.; compare BOOK OF JUBILEES and EDOM). K.

——**Critical View:** The monumental evidence is as follows: Egyptian inscriptions (see W. M. Müller, "Asien und Europa," p. 218) call the land east of Phenicia and north of Palestine "the land of the A-ma-ra." The Amar, or Amor, of the texts is chiefly the valley between the Lebanon and Antilebanon mountains, the modern Beka'a. In the El-Amarna tablets (Winckler, Nos. 42, 44, 50), Aziru, the prince of the same region, is called "Prince of Amurru." The latter name does not seem to be much more comprehensive than in the Egyptian texts, and certainly does not apply to Palestine. Only in the later cuneiform texts the old expression Amurru (not to be read "Aḥarru") is used so vaguely that Phenicia and even neighboring countries are included (Delitzsch, "Paradies," p. 271). The Babylonian letter-group Im-martu, or Mar-tu for "West," hardly belongs here, but because of the similar sound in its earlier form it was written for Amurru in the Amarna tablets and still more frequently afterward in the extended signification of Amurru. At present it is not very easy to show the connection between the monumental Amorites and the Palestinian Amorites of the Bible. Winckler ("Gesch. Israels," i. 52) assumes that the Amorites, somewhere about the time of the El-Amarna tablets (after 1400 B.C.), descended into Palestine from their original northern habitations. He supports this by the fact that only those of the earlier Biblical traditions, which belong to the northern kingdom, contain the name Amorites; namely, the prophet Amos and those parts of the Pentateuch which the critics assign to E., the Elohistic or Ephraimitic writer (followed by Deuteronomy). For this critical distinction in the use of the name see E. Meyer, in Stade's "Zeitschrift," i. 122. Budde, in "Richter and Samuel," xvii. ascribes Judges, i. 34, to the Judaic or Yahwistic writer, but see above on the probably indistinct and not very archaic use of the name in that passage. Wellhausen ("Die Composition des Hexateuchs," ii. 341) assumes that Amorites and Canaanites are synonymous expressions, only that the former is used of the Canaanites exterminated by Israel, the latter to distinguish
them from those living among the Israelites at th
time of the kings. These conclusions are suggeste
by the circumstance that the territory of the Amorit
as described above leaves very little room for the (
naanites in the territory occupied by Israel, and th
both terms sometimes seem to be used interchang
ably (compare Gen. xiv. 13 with Judges, i. 10; Nu
xiv. 45 with Deut. i. 44 *et seq.*).

In Monumental Inscription.

Thus Amorite would be the more ancient name
obscure even to the earliest writers. It is not cer
tain that these writers were influenced by the ety
mology of the word. If Amorites were equivalent t
"highlanders," we should have to compare the ap
plication of the name to the highland of Judah (Nu
xiii. 29; Deut. i. 7, 19, 20; Josh. v. 1, x. 6, xi. 32) a
a secondary use or as a mere inference from the ety
mology. At present, however, that etymology ha
been discarded, as *amir* means "summit," not "moun
tains" or "highland." The Egyptian inscriptions, in
deed, seem to treat the name of the original countr
Amor as a geographical term, always connecting i
with the article, while Amorite is in the Bible an ethni
name. How the Amorites, or at least their nam
came to Palestine, still awaits plausible explanation

Race and Language.

Gen. x. 16 calls the Amorites a branch of th
Canaanites. Amoritish names like Adoni-zede
(Josh. x. 3; compare verse 5) seem
indeed, to point to full identity in lan
guage with those tribes. The ques
tion, why the Amorites, with the res
of the pre-Israelitic population of Palestine, ar
(Gen. x.) classed among the Hamites, can not b
discussed here. Sayce ("Races of the Old Testa
ment," pp. 100 *et seq.*) has tried to explain this b
assuming a connection between the Amorites (an
the Canaanites in general!) with the ancient Libyans
entirely on the basis of a certain similarity of th
facial type in one Egyptian sculpture of Rames
III. The numerous other Egyptian pictures of thes
nations, however, do not confirm this, and a linguis
tic comparison of Canaanitish (see above on its iden
tity with Amoritish) and Libyan is impossible. Th
remote relationship between all Hamites and th
Proto-Semites in race and language does not belon
here.

BIBLIOGRAPHY: Sayce, *Races of the Old Testament*, 1891, pp
100 *et seq.*

W. M. M.

AMOS.—Biblical Data: Jewish prophet of th
eighth century B.C.; date of birth and death un
known. Among the minor prophets there is non
whose personality is so familiar as that of Amos
His name occurs not only in the superscription o
the book, but several times (vii. 8, 10 *et seq.*, 14
viii. 2) in the body of it. His home was in Teko
in Judah, five miles to the south of Bethlehem
The original title of his book was merely "The Word
of Amos of Tekoa"; the rest, "who was among th
herdsmen," is a later addition emphasizing the fac
gleaned from vii. 14, that Amos had been a herdsma
before he became a prophet. From the margin thi
notice appears to have intruded itself into the text
The attempt has been made to discover a norther
Tekoa for his home, but there is no need for that
That Amos was from Judah is the simplest interpre
tation of vii. 13. Amos himself tell
us what his profession was: he was
herdsman and one who tended syca
more-figs (vii. 14). At Tekoa sycamore
are not grown, but Amos could very well have bee
the proprietor of a sycamore-grove at some distanc
from Tekoa, in the Shefelah, the hill country lead
ing down to Philistia, where there were sycamore

Home and Occupation.

First to Write down Prophecy.

rees in "abundance" (I Kings, x. 27). He makes this tatement of his occupation to Amaziah, the chief riest of Bethel, who, startled by the ominous utter- nces of Amos, advises him to make his escape to udah and there to earn his livelihood by his pro- ession of prophet. Amos denies both premises in- olved in this rebuke. He does not need to take ees for his prophecies, because he is well-to-do, and e is no prophet either by profession or extraction, ut was called by God from behind his flock by spe- ial summons. Amos' attitude marks a turning-point n the development of Old Testament prophecy. It s not mere chance that Hosea, Isaiah (ch. vi.), Jere- niah, Ezekiel, and almost all of the prophets who re more than unknown personages to whom a few rophetical speeches are ascribed, give first of all the tory of their special calling. All of them thereby eek to protest against the suspicion that they are professional prophets, because the latter discredited themselves by flattering national vanities and ignoring the misdeeds of prominent men. But Amos marks an epoch in Old Testament rophecy also in another respect. He is the first f the prophets to write down the messages he has eceived. It is easy to understand the reason for his innovation. He feels himself called to preach n Beth-el, where there was a royal sanctuary (vii. 13), nd there to announce the fall of the reigning dy- asty and of the northern kingdom. But he is de- ounced by the head priest Amaziah to King Jero- oam II. (vii. 10 *et seq.*), and is advised to leave the ingdom (verses 12 *et seq.*). Though nothing more s learned than the answer he gave Amaziah (verses 4 *et seq.*), there is no reason to doubt that he was ctually forced to leave the northern kingdom and o return to his native country. Being thus pre- ented from bringing his message to an end, and rom reaching the ear of those to whom he was sent, e had recourse to writing. If they could not hear is messages, they could read them, and if his con- emporaries refused to do so, following generations night still profit by them. No earlier instance of a iterary prophet is known, nor is it likely that there vas any; but the example he gave was followed by thers in an almost unbroken succession. It is true, t can not be proved that Hosea knew the book of mos, though there is no reason to doubt that he was cquainted with the latter's work and experiences. t is quite certain, on the other hand, that Isaiah new his book, for he follows and even imitates him n his early speeches (compare Amos, v. 21–24, iv. 6 t *seq.*, v. 18 with Isa. i. 11–15; Amos, iv. 7 *et seq.* vith Isa., etc., ix. 7 *et seq.*, ii. 12). Cheyne concludes vith great probability that Amos wrote the record f his prophetical work at Jerusalem, after his ex- ulsion from the northern kingdom, and that he com- nitted it to a circle of faithful followers of YHWH esiding there.

Personality of Amos.

Amos is undoubtedly one of the grandest personal- ties among the Old Testament prophets; indeed, the most imposing of all, if the fact be considered that he is the first of the writing-prophets. His lofty conception of Deity, his uncompromisingly moral onception of the order of the universe, and his uperiority to all religious narrowness, are admirable ndeed. Leaving the above-mentioned "doxologies" side, YHWH is in vii. 4, ix. 2 the Ruler of the uni- erse, and in i., ii., and ix. 7 He is the Lord of all other ations as well as of Israel. The standard by which Ie measures peoples is morality, and morality only. t is by His inscrutable will that Israel was chosen mong the peoples, but as a result it follows that God is doubly strict in His demands upon this nation, and doubly severe in His punishment of its transgressions (iii. 2). Ritualistic zeal and the richest burnt-offerings avail nothing in extenuation; such acts are contemptuous in the sight of YHWH, who may be served without any religious ceremonies, but not without morality (iii. 21–25, iv. 4, 5, 13). Therefore let the nation not comfort itself with the hope of the "Day of YHWH," which will be a day of terror for Israel, and not of salvation (v. 18–20). It is all over with Israel; the complete destruction is at hand (see especially ii. 5, v. 1 *et seq.*, ix. 1–4). Distinct as are these fundamental principles of his discourses, Amos must by no means be considered as an uncompromising prophet of evil; it should not be forgotten that Israel's destruction is brought about by its sinfulness, and it is only because experience appears to show an unwillingness to repent, that the hope of forgiveness is cut off. Should this experience prove false and Israel actually repent, forgiveness and national life would be by no means hopeless; and therefore utterances like v. 4 and 14, however inconspicuous they may be in comparison with the denunciatory passages, are by no means to be overlooked, and certainly not to be held as spurious. It is certain, however, that Amos did not shrink from facing the possibility of the utter destruction of Israel.

Repentance and Forgiveness.

Amos has always been admired for the purity of his language, his beauty of diction, and his poetic art. In all these respects he is Isaiah's spiritual progenitor. There is no need for astonishment that a rustic should have been capable of such diction.

The period of the prophet's activity is the reign of Jeroboam II., king of Israel, whose dynasty he mentions in one of his prophecies (vii. 9), while the narrator of vii. 10, etc. (probably not identical with Amos), clearly states that Jeroboam was reigning at the time when Amos preached at Beth-el. The superscription of the book (i. 1) mentions Uzziah, king of Judah, before Jeroboam, which is doubtless correct, inasmuch as Uzziah was a contemporary of Jeroboam; but the statement is at the same time puzzling, since it is not known that Amos was ever active in Judah.

Superscription of the Book.

The superscription adds that he "saw" his words two years before the earthquake. Now Amos doubtless experienced an earthquake (iv. 11), and an earthquake under King Uzziah is testified to in Zech. xiv. 5; but unfortunately this passage does not help us much, seeing that it is of late origin, and may itself be taken from Amos, iv. 11, or even from the heading of the book. On the other hand, the superscription may be based on the hints contained in the book itself, and indeed G. Hoffmann in Stade's "Zeitschrift," iii. 123, has tried to offer an explanation for the phrase "two years before the earthquake" which would deprive the words of every real significance. His explanation seems to be somewhat artificial, but has been accepted by such scholars as Cheyne and Marti. Still, since the heading undoubtedly contains reliable and authentic statements, the possibility that the reference to the earthquake is also authentic must be admitted. The question, however, remains whether all the prophecies united in the Book of Amos are to be understood as uttered in this same year. Their extent would not make this impossible, nor is it likely that Amos, rebuking the sins of Ephraim so openly, would have been tolerated many years before being denounced and expelled, as we read in vii. 10. In this case the earthquake in iv. 11 must be another than that mentioned in i. 1, because it could not be referred to two years before it actually happened. Moreover, it is unlikely that Amos should not have added new prophecies to those spoken during his stay in the northern kingdom, when he once proceeded to write down his utterances (compare Jer. xxxvi. 32). If i. 1 be admitted as authentic, the most probable conclusion is that "two years before the earthquake" was originally the date for only a part of the book, perhaps for only the introductory speech in i. 2.

The reign of Jeroboam II. lasted forty-one years, according to II Kings, xiv. 23. Though it can not be fixed with certainty, this much may be said, that its termination must be placed between 750 and 740 B.C. Marti ("Ency. Bibl." article "Chronology," p. 797) fixes his reign between 782 and 743 B.C. The activity of Amos could hardly have coincided with the close of his reign. The fact alone that Isaiah's call can not have happened later than 740, while he so evidently draws on Amos' prophecies, is sufficient ground for placing Amos not later than 750.

The Present Form of the Book.

The first indication that a distinction must be made between the prophecies of Amos and the book that bears his name is to be found in the narrative, vii. 10–17. This is inserted after the third of five visions which form a connected series. The insertion in question is simply a comment on vii. 9, and contains the threat of the overthrow of Jeroboam and his house. It is mentioned in vii. 10 that Amos' boldness resulted in his expulsion from the northern kingdom. It is not likely that Amos himself would have interrupted his series of addresses in this way. Moreover, he is not the narrator; another writer speaks of him in the third person. Hence it is clear that his book has not come to us exactly as he wrote it. But, on the other hand, vii. 10 *et seq.* must have been written soon after the event by a writer who had thoroughly trustworthy accounts of Amos. This is a fact of great importance.

Editorial and Later Additions.

The book is well arranged in its general features. There is in chaps. i. and ii. a coherent series of judgments on sinful and unrepentant peoples, aimed particularly at Israel. In chaps. vii.–ix. are the above-mentioned five visions; in chaps. iii.–vi. a series of discourses, loosely connected, whose beginning and end can not be fixed with certainty. The same problem is presented in other prophetical books; the prophet himself would scarcely lay great stress on the separation of the single discourses when he wrote or dictated them. There is no reason to doubt that this arrangement goes back to the first editors, working soon after the prophet's death or even delegated by him for this task. This does not preclude the possibility of later changes and additions. Since the investigations of Stade and Wellhausen, such changes have been assumed in increasing proportions. The most complete and discriminating survey of those passages whose originality hitherto has been doubted is given by Cheyne ("Ency. Bibl." article "Amos"). They can be grouped under the following titles: (1) Passages widening the horizon of the book, so as to include the southern kingdom of Judah. (2) Additional predictions affirming a better future than the gloomy auguries of the old prophet. (3) Additions giving expression to the loftier and more spiritual theology of a later time. (4) Glosses and explanations based on an erroneous conception of the texts.

(1) The chief passage of the first group is ii. 4, etc., the denunciation of Judah in the series of judgments against the nations. The same judgment against Edom in i. 11 and 12 is perhaps also an addition, and the same has been surmised of the passage about Tyre in i. 9. The isolated verse i. 2, in which Zion is spoken of as the fixed seat of YHWH, is also doubtful, and the same is true of the address to Zion in vi. 1, and the expression "like David" in vi. 5.

(2) The second group is represented by ix. 8–15, canceled by Stade, Wellhausen, Cornill, Nowack, Cheyne, and many others, as spurious. These verses do not form a single whole, but are composed of different passages. Verses 10, 11, 12, 13, and 14 seem to be mere fragments or insertions in the context. The last verse, which, by virtue of its inimitable originality, is unanimously ascribed to Amos, can not have formed the concluding verse of the book, but appears to have been the beginning of a new address. If the verses 8–15 are to be taken in their entirety as a later addition, the original continuation must either have been lost through the mutilation of the manuscript, or have intentionally been stricken out on account of the too mournful survey of the future. The latter suggestion is improbable, because verse 7 would have been rejected for the same reason, and because in other passages (see verses 1–4) the most terrible predictions have been retained. If, on the other hand, the conclusion had been lost in consequence of the mutilation and then supplied at hazard, a more uniform continuation would have been expected in place of such a rugged one, with its disjointed and disconnected sentences. The possibility remains that verses 8–15 are a repeated elaboration of the original conclusion. It is erroneous to consider verse 11, concerning the restoration of the fallen tabernacle of David, as a specifically Judaic prediction; it can only assume this character through the addition of verse 12, which regards the subjection of the vassals of Judah as an essential feature of such reestablishment. The verse refers to the reestablishment of the united kingdom of Israel, founded by David and sundered after the death of Solomon. Verses 8, 9, 11, 14, and 15 may possibly contain an original prediction directed, like vii. 9, against the house of Jeroboam, and promising for the future the restoration of a united Israel, as pleasing to Jehovah. Of course, conclusive proof of this theory can no longer be secured, nor can the original text of such prediction be restored with reasonable certainty.

(3) The third group of additions are the doxologies iv. 13, v. 8, ix. 56, which invoke YHWH as the Creator and Ruler of the world. While it is not impossible that they may have been written by Amos, the style of these additions indicates a much later period, possibly later than Deutero-Isaiah. Since all three passages interrupt the context, and iv. 12 and v. 7 have inherent difficulties of their own, it may be suggested that the interpolator designed these doxologies to fill up gaps or illegible sentences in the manuscripts.

(4) To the fourth group, iii. 14 and viii. 11, and 12 may be assigned. Other passages are open to discussion, particularly the enigmatical verse v. 26 (Wellhausen, Nowack, Cheyne), the difficulty of which is hardly solved by the suggestion of its being simply a marginal gloss. Finally, there are many individual words of the text of this book which present numerous difficulties.

Concerning the problem which the severe logical attitude of Amos presents in the history of religion, compare especially F. Giesebrecht, "Die Geschichtlichkeit des Sinaibundes," p. 14; also K. Budde, "American Lectures on the History of Religions," vol. iv. lecture iv. To ascribe the whole book to another age, the pre-Deuteronomic period of Josiah (638–621), on account of this and similar difficulties, as H. J. Elhorst, "De Profetie van Amos" (Leyden, 1900), proposes, is entirely unwarranted and impossible. See the criticism of P. Volz in Schürer's "Theol. Literatur-zeitung," May 12, 1900.

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K. B.

——**In Rabbinical Literature:** According to the rabbis (Lev. R. x., Eccl. R. i. 1) Amos was nicknamed "the stutterer" by a popular etymology. The people, on hearing his bitter rebukes, retorted: "Has the Lord cast aside all His creatures to let His spirit dwell only on this stutterer?"

Regarding the teachings of Amos, the following utterance of Simlai, an amora of the beginning of the third century, is noteworthy:

> Six hundred and thirteen commandments were given to Moses; King David reduced them to eleven (Ps. xv.); Isaiah to six (Isa. xxxiii. 15); Micah to three (Micah vi. 8); Isaiah, a second time, to two (Isa. lvi. 1); but Amos to one: "Seek Me and Live!" (Mak. 24*a*).

According to rabbinical tradition (Suk. 52*b*, Pirḳe R. ha-Ḳadosh, viii., based on Micah v. 5 [4]), Amos is one of the "eight princes among men" alluded to in Micah, v. 5. K.

According to rabbinical tradition, Amos was killed by King Uzziah, who struck him on the forehead with a glowing iron (Gedaliah ibn Yaḥyah in his "Shalshelet ha-Ḳabbalah," quoted by Heilprin in "Seder ha-Dorot," i. 3110, Venetian ed. of 1587, does not mention anything of this).

The story of the martyrdom of Amos, found in the pseudo-Epiphanean writings ("Vita Prophetarum"), is somewhat different; according to this version, Amos was killed by a blow on the temple struck by Amaziah, priest of Beth-el. L. G.

AMOS, BOOK OF: This Biblical book, one of the twelve so-called "Minor Prophets," opens with the announcement of God's intention to punish evildoers (i. 2). Damascus (i. 3–5), Gaza (i. 6–9), Tyre (i. 9, 10), Edom (i. 11, 12), Ammon (i. 13–15), Moab (ii. 1–3), and Judah are taken up in turn until Israel (ii. 6) is reached. The prophet is vehement because the crimes of the people have been committed in the face of the fact that God redeemed His people from Egypt (ii. 10), destroyed the Amorites (ii. 9), and sent prophets (ii. 11) whom, however, Israel would not allow to prophesy (ii. 12). In the third and fourth chapters the prophet addresses himself directly to the kingdom of Israel. The nations are summoned to the mountains of Samaria to witness the wrongs there practised (iii. 9). The punishment that is impending will be so severe that only few will escape (iii. 12). Because of the women of Samaria, who were cruel to the poor and the needy (iv. 1), prosperity will cease (iv. 2), and not even sacrifice will avail (iv. 4, 5). God had tried to teach Israel by affliction; but neither famine, drought, blasting of the crops, attacks of insects, pestilence, defeat in war (iv. 6–10), nor even treatment like that of Sodom could induce Israel to repent. Complete destruction, therefore, is foretold (v. 1–3).

In vain does the prophet admonish Israel to seek the Lord, not Beth-el (v. 4–6). Samaria persists in being wicked and unjust (v. 7, 8). Once more the prophet calls upon Israel to repent (v. 14); and, as before, Israel fails to do so. Besides injustice and irreligion, Israel indulges in luxurious and riotous living (vi. 1–6). This, too, is a factor which inevitably leads to captivity (vi. 7).

With chap. vii. begins a series of visions, which continues to chap. ix. 6. A plague of grasshoppers (vii. 1–3) and a fire (vii. 4–6) are followed by a third plague; and the plumb-line is set up against the city and against the family of Jeroboam (vii. 7–9). The prophet's audacity brings upon him the hostility of the reigning house; and he is ordered to confine his prophetical activity to the land of his birth, Judah. Amos disclaims being a prophet, or the son of a prophet, and reiterates the certainty of coming misfortune (vii. 10–17). The last vision, representing God Himself standing at the altar and announcing the terrible catastrophe (ix. 1–6), emphasizes the hopelessness of escape from divine vengeance. The book ends (ix. 7–15) in words of comfort. The remnant shall return and in the future the land will yield abundantly (13–15). For critical view of the Book of Amos, see AMOS. G. B. L.

AMOZ: Father of the prophet Isaiah. See ISAIAH.

AMRAM: One of the sons of Bani mentioned in Ezra x. 34, in the list of those having foreign wives (I Esd. ix. 34; Omærus; R.V., Ismærus). In the Authorized Version, "Amram" is given also in I Chron. i. 41 as the name of one of the sons of Dishon. The Revised Version, however, renders this "Hamran," which is more in accordance with the original. In this connection see HEMDAN. J. D. P.

AMRAM, FATHER OF MOSES.—Biblical Data: A son of Kohath, and grandson of Levi. He married his own aunt, Jochebed, Kohath's sister, by whom he became the father of Moses, Aaron, and Miriam (Ex. vi. 18–20; Num. iii. 19, xxvi. 58; I Chron. vi. 2, 3, 18). From him were descended the Amramites, a Kohathite branch of the tribe of Levi. This family is mentioned in the record of the Mosaic census (Num. iii. 27) and in I Chron. xxvi. 23, where is given the account of the organization of the Levites in David's time (see MOSES). J. D. P.

——**In Rabbinical Literature:** When Jochebed, daughter of Levi—born on the day when Jacob entered Egypt with his family (B. B. 120*a*, 123*b*; Gen. R. cxiv.)—was over one hundred and twenty years old, Amram, her nephew—born on the same day as she, according to the Testament of the Patriarchs (Levi, xii.)—married her (Ex. R. i.); and she bore him a daughter called Miriam (*mar*=bitterness) because of the embitterment of life which had then begun for the Jews, and a son named Aaron (derived from *harah*, to conceive) because every expectant mother feared for her child. But when Pharaoh issued the edict that every male child was to be cast into the river, Amram separated himself from his wife, saying, "Why should we beget sons that are to be killed?" His example as head of the Jewish high-court was followed by the others. Then his daughter Miriam reproached him, saying to him: "Thy cruelty exceeds even that of Pharaoh!" Whereupon Amram celebrated for a second time his wedding with his wife, who, though one hundred and thirty years old, had under the nuptial canopy become like a young maiden. Aaron and Miriam danced before her, while angels sang, "A joyous mother of children"—Psalm cxiii. 9 (Soṭah, 12*a*). Amram's example had a good effect upon all, but upon Miriam came the spirit of prophecy, and she said: "My mother will give birth to one who will redeem Israel from bondage!" And when, at the birth of Moses, the house was filled with light as on the first day of Creation when God spoke, "Behold, it is good!" (Gen. i. 4, Ex. ii. 2), Amram exclaimed: "My daughter, thy prophecy is being fulfilled!" But when Moses was placed by his mother in an ark in the river, Amram again cried out: "O my daughter, what has become of thy prophecy?" Wherefore Miriam remained standing on the shore watching what "would be done unto him in the far-off time" (Soṭah, 12*a*).

The Haggadah has besides much to relate of Amram, the father of Moses, that is not even referred to in the Biblical story. Amram, like Jesse the father of David (and Benjamin the son of Jacob, and Kilab the son of David), died without sin; or, as the expression is, "owing only to the effect of the poison of the serpent." Consequently he was one of those whose body did not fall a prey to worms or decay (B. B. 17*a*, Derek Ereẓ Zuṭṭa, i.). He was, like Ahijah of Shiloh, one of the long-lived saints whose life extended over many generations of Jews, to whom he became a transmitter of ancient lore. He instructed even Ahijah, the prophet, in the doctrines taught by the patriarch Jacob. Being the son of Kohath, who, though the second son of Levi, was the one chosen to "lead the assemblies of people in worship" (=ḳehat 'ammim) and therefore, the real heir to Levi, the tenth one (beginning the count from the youngest) of the twelve tribes and for this reason the consecrated bearer of Abraham's blessings and Jacob's traditions (Testaments of the Twelve Patriarchs, Levi, xi.; Book of Jubilees, xxxii.; Gen. R. lxx.), Amram was the "chief of his generation" (Soṭah. 12*a*). When war broke out between Egypt and Canaan, and the Israelites saw this to be the opportunity for taking the bones of all the sons of Jacob (except Joseph's) to the Holy Land and burying them in the cave of Machpelah, Amram was one of those who took part in the sacred task, and, while most of the people returned to Egypt, he with a few others remained for a long time in the city of Hebron (Book of Jubilees, xlvi. 11).

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K.

AMRAM, DAVID WERNER: American lawyer; son of Werner David Amram; born at Philadelphia, Pa., in 1866; educated at the public schools and at the Rugby Academy in Philadelphia, and in the Collegiate and Law departments of the University of Pennsylvania, from which he received the degrees of A.M. and LL.B. He practises as an attorney at law in Philadelphia.

Mr. Amram has held numerous positions in the Jewish community, such as president of the Philadelphia Young Men's Hebrew Association; director of the Hebrew Education Society of Philadelphia; member of the publication committee of the Jewish Publication Society of America; director of the Jewish Chautauqua Society; director of the American Federation of Zionists; trustee of the Gratz College. Mr. Amram is a prolific writer on Jewish topics. His principal work is "The Jewish Law of Divorce according to Bible and Talmud" (Philadelphia, 1896). He has also published a volume of poems and sketches and has contributed to many of the publications of the day, most of his themes having some bearing on or connection with Jewish law. A.

AMRAM ḤASIDA (The Pious): A Babylonian amora of the third generation (fourth century), a contemporary of R. Naḥman (B. B. 151*a*). In addition to his scrupulousness in ritualistic observances (Suk. 11*a*), he owes his surname to his action at a moment of great temptation, when, to save himself from sin, he called for help by giving an alarm of fire. When his colleagues complained that he had exposed them to shame, he replied, "It is better that you be put to shame on my account in this world than that you be ashamed of me in the world to come." Legend adds that Amram conjured the tempter within him to depart; whereupon something like a pillar of fire came forth, and Amram, glorying in his victory, exclaimed, "Behold, thou art of fire, and I am of flesh, yet I am stronger than thou art" (Ḳid. 81*a*). His extreme piety made him the target of sport for members of the household of the exilarch; and their brutal treatment made him seriously ill; but Yalta, Naḥman's wife, herself a member of the exilarch's family, cured him (Giṭ. 67*b*). S. M.

AMRAM, ḤAYYIM: Commentator who lived in Palestine in the first half of the nineteenth century. He published "Ḳorban Pesaḥ" (Passover Offering), a commentary on the Passover Haggadah (Leghorn, 1836).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 822.

M. B.

AMRAM, IBN. See JOSEPH IBN AMRAM.

AMRAM BEN ISAAC IBN SHALBIB (or **SHALIB):** Ambassador of Alfonso VI., of Leon and Castile, in the eleventh century. The position occupied by the Jews in Christian Spain toward the end of the eleventh century may be gathered from a statement made by Alfonso VI. in the presence of his Moslem adversaries. "The Jews," he said, "furnish our viziers, chancellors, and most of the officers of the army, and we can not do without them" ("Abd al-Waḥid al-Marrakoshi," ed. Dozy, p. 93). This statement is substantiated by the fact that Alfonso actually employed a Jewish diplomatist, to whom Arab authors give the name of Ibn Shalbib (or Shalib). The records relating to his history are defective and divergent, and agree on one point only, that in 1085 he acted as Alfonso's ambassador to Almu'tamid, the last Abbasid calif who resided in Seville. Ibn Shalbib is probably identical with Amram ben Isaac, whom Leo Africanus (Fabricius, "Bibliotheca Græca," 2d ed., 1790–1811, xiii. 295) connects with the same affair. One author (Ibn al-Labbana) relates that Ibn Shalbib came to Seville, accompanied by a number of knights, to demand the tribute due to Alfonso. Another makes him the bearer of a message to the prince asking him for a residence for Alfonso's wife, Al-Zahra, who was the daughter of the Arab prince Amram. Ibn Shalbib had to pay with his life for the arrogant manner in which he delivered his message. The circumstances of his death are, however, very uncertain. While, according to the first report, he was nailed to a stake, the second states that Almu'tamid brained him with a heavy inkstand. Ibn al-Athir ("Chronicon," x. 92 *et seq.*) also mentions the embassy, but without disclosing the name of the messenger. Concerning Ibn Shalbib's death he gives a third version; viz., that the prince struck his face till his eyes protruded. His companions also, with the exception of three who escaped, were put to death. However uncertain the details of the embassy, it undoubtedly had far-reaching consequences; for Almu'tamid sent to Yusuf ibn Tashfin, the founder of the Almoravid dynasty in Africa, asking his assistance against Alfonso, whose revenge he feared. This marks the beginning of the Almoravid conquest of Spain. Ibn Shalbib's repute as a skilful physician can not be substantiated from Arabic sources, as his name is not to be found in Ibn Abi Oseibia's or similar works.

BIBLIOGRAPHY: Grätz, *Gesch. d. Juden*, vi. 421 *et seq.*

H. HIR.

AMRAM OF JERUSALEM: Two scholars re known under this name. **1.** A contemporary of ashi (eleventh century), who maintained a learned orrespondence with Samuel ha-Kohen. **2.** A scholar vho lived a hundred years later and was in correpondence with Abraham ben David (רא״בד).

IBLIOGRAPHY: *Monatsschrift*, xli. 300; Zunz, *S. P.* 612.

J. S. R.

AMRAM OF MAYENCE (MENTZ): A saint nd rabbi of whom the following legend is told. After aving been the head of a school at Mayence, his naive place, he went to Cologne to found a school. As is end drew near, he expressed to his pupils the deire to be buried with his fathers in Mayence, but earing obstacles, they hesitated to promise to fulfil is wishes. Thereupon he ordered them to place his offin upon a boat on the Rhine, and let it go forth lone. This they did, but no sooner was the body f the saint put into the boat than, to the great astonshment of all the people, it took its course up the hine, and without boatmen or rudder made for the ity of Mayence and turned toward the shore. All he inhabitants came to see the wondrous sight, and narveled who the saint might be that performed uch miracles even when dead. At last the Jews earned of the death of the master of Cologne, and hey took the body ashore, desiring to honor him by olemn obsequies in the synagogue. But the Chrisian bishop objected, claiming him as a saint of the Church and giving orders to bury him as a Christian. Another miracle followed. The body became o heavy that none could move it from the spot. Straightway the bishop ordered that a church should be built directly over the body of the saint, and set watchmen to guard it, lest the Jews should take it away by stealth. Then the saint appeared in a vision to his pupils in Cologne, and told them to have his body taken at midnight while the watchmen were asleep, and to put another corpse in its place; which they did.

Amram's Church.

This legend was still narrated at the beginning of the nineteenth century as an actual occurrence; and a pictorial representation on an old house near one of the gates of Mayence, close to the shore of the river, was shown to illustrate the fact. The name of the church was St. Emmeran's Church. Tendlau ("Buch d. Sagen u. Legenden Jüdischer Vorzeit"; "Die Amram's Kirche," pp. 9–15) refers in a note (p. 354) to the "Shalshelet ha-Kabbalah" and other sources, wondering how the same story could have been told of R. Amram of Regensburg (instead of Cologne) in one of the "Ma'asebücher" (books of legends). He certainly had no knowledge of the strange fact that, in connection with St. Emmeran's Church near Regensburg, the same story was told by Christians; viz.: that Saint Emmeran had died in Munich, and that his body had been carried with wondrous rapidity in a boat without boatmen from the river Isar up the Danube to Regensburg, where in honor of the saint the chapel was erected (see Panzer, "Bairische Sagen," i. 221). Strangely enough, the Jews were especially held up to reproach for not believing this miracle regarding St. Emmeran's Church (see Pertz, "Monumenta Germaniæ," vi. 549, quoted by Cassel, article "Juden," in Ersch und Gruber, p. 67, note 56). In all probability the Jewish legend was borrowed from the Christian, and Emmeran transformed into Amram; nothing else being known of R. Amram, either in Mayence, Cologne, or Regensburg. Moses Sofer takes him for Amram Gaon, and says that he saw his grave in Mayence ("Ḥatam Sofer, Oraḥ Ḥayyim," p. 16). Concerning the origin of the old Teutonic legend, see Liebrecht's edition of Gervasius of Tilbury "Otia Imperialia," p. 149; Mannhardt, "Germanische Mythen," p. 360; compare also Usener's "Sintflutsagen." See AMNON OF MAYENCE. K.

AMRAM, NATHAN BEN ḤAYYIM: Palestinian scholar and author who flourished at Hebron in the second quarter of the nineteenth century. Amram was selected by the Sephardic communities of Palestine as European agent to collect moneys for them. He wrote: קנין נוף ("The Acquisition of Property"), containing notes on Caro's "Shulḥan 'Aruk, Ḥoshen Mishpaṭ" (Leghorn, 1830); קנין פירות ("The Attainment of Fruits"), a ritual work alphabetically arranged (Leghorn, 1840?); עז וחדוה ("Might and Joy"), a collection of essays on the killing of Abel by Cain, the transmigration of souls, and on various liturgical questions (Amsterdam, 1842); משבצות זהב ("Ouches of Gold"), responsa on certain aspects of the law of inheritance (Leghorn, 1851); נעם המדות ("The Beauty of a Moral Life"), a compilation of ethical views, aphorisms, and sayings, alphabetically arranged (Salonica, 1854). He also edited and prefaced several works of earlier writers.

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 47; Roest, *Cat. Rosenthal'schen Bibl.*, i. 65.

M. B.

AMRAM, RAB: A Babylonian amora of the third generation (fourth century); contemporary of Ḥisda, Naḥman, and Abba bar Memel (B. B. 70*a*, Ket. 91*a*, Yer. B. M. i. 7*d*). Amram is better known in the domain of the Halakah than in the field of the Haggadah, though even in the former he is but rarely original ('Er. 102*a*; Pes. 105*a*; Yoma, 78*a*; Giṭ. 26*b*; Shebu. 11*b*; Ḥul. 52*b*; Bek. 27*a*; Yer. Mak. i. 31*a*; Yer. Sheb. x. 39*c*). It is related that in the course of a controversy between Rab Amram and Rabbah, the latter had advanced a legal opinion, when the former deftly interposed a number of objections. Rabbah, in his impatience, called his adversary a fool; whereupon a cedar pillar in the college building cracked, and each party to the controversy construed the occurrence as a heavenly sign of his having been wronged by the other (B. M. 20*b*). S. M.

AMRAM IBN SALAMEH IBN GHAZAL HA-KOHEN HA-LEVI: Samaritan liturgical poet. A number of prayers by him are incorporated in a liturgy, a fragment of which is in the Bodleian Library at Oxford, England. They consist of hymns for the ten penitential days, for both the morning and the evening services, as well as liturgic poems for the seven days of the Feast of Tabernacles, morning and evening. Compare Neubauer, "Cat. Bodl. Hebr. MSS." No. 2537, p. 2.

H. G. E.

AMRAM BEN SHESHNA or **SHUSHNA** (known as **Amram Gaon** or **Mar-Amram**): Head of the Sura Academy; died about 875. He was a pupil of Naṭronai II., Gaon of Sura, and was exceptionally honored with the title of GAON within the lifetime of his teacher. Upon Naṭronai's death, about 857, the full title and dignities of the gaonate were conferred upon Amram, and he held them until his death. He is the author of about 120 responsa (the greater part published in Salonica, 1792, in the collection entitled "Sha'are Ẓedeḳ") touching almost every department of Jewish jurisprudence. They are of great value in affording an insight into Amram's personality as well as into the religious conditions among the Jews of that period. The following decisions will serve in illustration: Interest may not be exacted even from non-Jews, nor even such minor profits as the Talmud designates as אבק ריבית ("the dust of interest"), these being allowed only when customary in non-Jewish business circles ("Sha'are Ẓedeḳ," iv. 2, 20, 40). It is characteristic of Amram's method to avoid extreme rigor; thus he decides that a slave who has embraced Judaism, but desires to postpone the necessary circumcision until he feels strong enough for it, is not to be hurried (*ib.* iv. 6, 11). He combats superstition, and places himself almost in opposition to the Talmud, when he protests that there is no sense in fasting on account of bad dreams, since the true nature of dreams is not known (Ṭur, Oraḥ Ḥayyim, § 568). Amram's rules concerning the methodology of the Talmud are of considerable value (Mueller, "Mafteaḥ," p. 123).

Sculptured Slab Showing Effigy of Hammurabi or Amraphel.

(From Ball, "Light from the East.")

But the most important work of Amram, which marks him as one of the most prominent of the geonim before Saadia, is his "Prayer-book," the so-called "Siddur Rab Amram." Amram was the first to arrange a complete liturgy for use in synagogue and home. His book forms the foundation both of the Spanish-Portuguese and of the German-Polish liturgies, and has exerted great influence upon Jewish religious practise and ceremonial for more than a thousand years, an influence which to some extent is still felt at the present day. For Amram did not content himself with giving the mere text of the prayers, but in a species of running commentary added very many Talmudical and gaonic regulations relating to them and their allied ceremonies. His "Prayer-book," which was made familiar by the many extracts quoted from it by the liturgical writers of the Middle Ages, and which served as the model for Saadia's and Maimonides' own prayer rituals, was published complete for the first time in Warsaw, in the year 6185, by N. N. Coronel, under the title, "Seder Rab Amram Gaon." The work as published is composed of two parts. The second part containing the *seliḥot* (propitiatory prayers) and *pizmonim* (liturgical poems) for the month of Elul, for New Year and the Day of Atonement, is certainly not the work of Amram, but appears to belong to a much later period. Even the first portion, which contains the prayers proper, is full of interpolations, some of which, as the "Ḳedushah" (Sanctification) for private prayer, are evidently later additions in the manuscripts. But not much weight can be attached even to portions of the book which are specifically given under the name of Amram; many of the explanations are certainly not by him, but by the academical copyists who appended his name to them, speaking of him in the third person. These explanations of the prayers make no reference to any authorities later than the following: Naṭronai II., Amram's teacher (17 times), Shalom, Naṭronai's predecessor in the gaonate (7 times), Judah, Paltoi, Zadok, and Moses, geonim before Amram (once each) Cohen Ẓedeḳ (twice), Nahshon and Ẓemaḥ, contemporaries of Amram (twice each), and Nathan of unknown date. The only authority mentioned of later date than Amram is Saadia (p. 4*b*). This indicates that the additions to the text of the prayers must have originated in Amram's time. Certainty on this head, however, can only be obtained by a comparison of the printed text with the manuscripts; that of Almanzi, according to the specimens given by Luzzatto, varies considerably from the printed text. Israel ben Todros (1305) mentions some *azharot* as having been composed by Amram; but no trace of these can now be found (see Neubauer, in "Jew. Quart. Rev." vi. 703).

BIBLIOGRAPHY: Rapoport, *Bikkure ha-'Ittim*, x. (1829) 36, 37; *Einleitung zum Parchon*, xi. note; Reifmann, *Zion*, ii. 165; Luzzatto, in *Literaturbl. d. Orients*, viii. 290-297, 326-328; Steinschneider, *Cat. Bodl.* col. 2619; Grätz, *Gesch. d. Juden*, 2d ed., v. 249, 478; Joel Mueller, *Mafteaḥ*, pp. 121-129, and *Halakot Pesuḳot*, p. 4; Is. Halevy, *Dorot ha-Rishonim*, pp. 243-259; I. H. Weiss, *Dor*, iv. 117-122.

L. G.

AMRAM B. SIMON B. ABBA: The son of a scholar, and the nephew of R. Ḥiyya ben Abba; he seems to have remained without distinction in the scholarly world. His name is only connected with two homiletic observations which he quotes in the name of R. Ḥanina (Sanh. 70*a*, Shab. 119*b*).

S. M.

AMRAPHEL.—Biblical Data: A king of Shinar (Gen. xiv. 1, 9), who invaded the West in conjunction with Chedorlaomer, king of Elam, and others, and destroyed Sodom. The identity of the name has long been a subject of controversy among Assyriologists, and is not even yet established to the satisfaction of all scholars. Schrader was the first to suggest ("Cuneiform Inscriptions and the Old Testament," ii. 299 *et seq.*) that Amraphel was Hammurabi, king of Babylon, the sixth king in the first dynasty of Babylon. This is now the prevailing view among both Assyriologists and Old Testament scholars. The transformation of the name Hammurabi into the Hebrew form Amraphel is difficult of explanation, though a partial clue is perhaps furnished by the explanation of the name in a cuneiform letter as equivalent to Kimta-rapashtu (great people or family). On this basis "'am" = "Kimta" and "raphel" = "rapaltu" = "rapashtu."

Hammurabi was the founder of the centralized kingdom of Babylonia, with the capital at the city of Babylon. The length of his reign is given in the native list of kings as fifty-five years, but this long period is not perfectly certain, as a recently discovered chronicle throws doubt upon some figures in the king-list from which the number fifty-five is obtained, and puts the length of his reign at forty-three years. The period at which Hammurabi reigned is also the subject of much dispute. Sayce locates his reign at 2376–33 B.C. ("Early Israel," p. 281), on the basis of the native sources, and counting the second dynasty with its long reigns (for example, sixty, fifty-six, fifty-five, fifty years) as of equal historical character with the first. Lehmann ("Zwei Hauptprobleme der Altorientalischen Chronologie") prefers the figures 2248–2194, while Hommel would still further reduce them. The higher the figures the more difficult is the identification with Amraphel, or with the period to which the narrative of Gen. xiv. is usually supposed to refer.

Hammurabi began to reign in Babylon when the Elamites were in possession of the kingdom of Sumer and Akkad. They were driven out and the whole country was united under his rule. The dominion thus set up was strengthened by great works of peace, the chief of which were the digging of a canal at Babylon and the erection of a great granary there; the building of temples in Larsa and Sippara, and the construction of the walls of the latter city, "like a great mountain." The union of Babylonia accomplished by this monarch endured until the scepter passed from the Semites to the Persians in 538 B.C. Hammurabi himself was honored and imitated, even to the copying of his inscriptions, by kings of the latest period, such as Nabopolassar and Nebuchadnezzar (Rogers, "Outlines of History of Early Babylon," pp. 27–30). A conqueror so great as he may well have penetrated and conquered as far west as Syria and Palestine.

BIBLIOGRAPHY: Tiele, *Babylonisch-Assyrische Gesch.* pp. 125, 126; Winckler, *Gesch. Babyloniens und Assyriens*, pp. 60–65; idem, *Gesch. Israels*, i. 130, 131; Rogers, *History of Babylonia and Assyria*, i. 388–393; Driver, in *Authority and Archæology*, ed. by D. G. Hogarth, pp. 39, 40.

R. W. R.

——**In Rabbinical Literature:** According to Rab and Samuel, Amraphel is identical with Nimrod. Some say Amraphel was his real name, and he was called Nimrod, "the chief rebel," as leader of the tower-builders, "who led the world unto rebellion" (שהמריד את העולם) against heaven's Ruler; others again say Nimrod was his real name, and he was called Amraphel as the one who "commanded them to cast Abraham into the fire" (אמר והפיל) ('Er. 53*a* and Targ. Yer. to Gen. xiv. 1). Among other fanciful etymologies the name is explained as that of one whose "commands brought darkness [destruction] on the world" (אמרה אפלה), or of one who "provoked and made sport of the world" (אמרי ואפלי) (see Gen. R. xlii.; Midr. Leḳaḥ Ṭob to Gen. xiv. 1, ed. Buber, i. 63, note 4; also Beer, "Leben Abrahams," pp. 130, 131). See also ABRAHAM, NIMROD. K.—J. SR.

AMSCHEL. See ANSCHEL.

AMSTERDAM (formerly **Amstelredam,** and so written in Jewish documents): One of the capital cities of the Netherlands founded as a fishing village in the thirteenth century. No Jews lived there in the early period when it was under Spanish domination. The history of its Jews may be best considered under three divisions: (1) the Sephardim, until 1795; (2) the Ashkenazim, until 1795; (3) both congregations, from 1795 to the present time (1901).

I. The Sephardim Until 1795: There is no actual proof of the existence of Jews in Amsterdam before the latter half of the sixteenth century, though the probability is strong that some lived there earlier. When Holland joined the Union of Utrecht (1579), which, among other provisions, forbade persecution on religious grounds, the Maranos in Portugal fixed their hopes on Amsterdam, and, according to Franco Mendes and Graetz, the first Maranos settled there in 1593. They were Manuel Lopez Pereira, his sister Maria Nuñez, and her uncle Miguel Lopez. Their voyage had not been prosperous; they were first captured by English pirates and taken to London. They again set sail for Amsterdam, only to be flung by a storm upon the coast of East Friesland at Emden. Thence the Rabbi Moses Uri Levi (born 1544) helped them on to Amsterdam, and followed them shortly in order to receive them back into Judaism. Soon thereafter other Jews came from Portugal, mainly relatives of these first comers.

The First Two Synagogues.

On Atonement Day, 5357 (October 2, 1596), they met together for worship—probably for the first time—in the house of Don Samuel Palache, ambassador of the emperor of Morocco to the Netherlands. The congregation numbered sixteen. Soon afterward a hall for worship was secured, named "Beth Ya'aḳob," after one of its founders, Jacob Tirado, and consecrated on New-year's Day, 5358. Moses Uri Levi was preacher: he spoke in German; and his son Aaron ha-Levi (born 1578) translated his sermon into Spanish. The rabbis of this synagogue, called "ḥakamim," were Joseph Pardo (in office from 1597 to 1619), and Moses ben Aroyo (from 1597 until his departure for Constantinople). In 1616 Saul Levi Morteira became rabbi. Most of these facts, as well as many incidents of the times, are mentioned by De Barrios. In the archives of the city of Amsterdam, probably the oldest date dealing with Portuguese Jews is November 28, 1598, when there was entered in the "Puyboek," v. 22*b*, the announcement of the intended marriage of Manuel Lopez Homé and the above-mentioned Maria Nuñez. The community grew apace through the constant arrival of refugees from Portugal and southern France; and a second hall for worship was opened by Isaac Franco Medeiros in 1608, under the name of "Neweh Shalom." Its first three rabbis were: Judah Vega (in office from 1608 until his departure for Constantinople); Isaac Uzziel of Fez (1610–1622); and Manasseh ben Israel (1622).

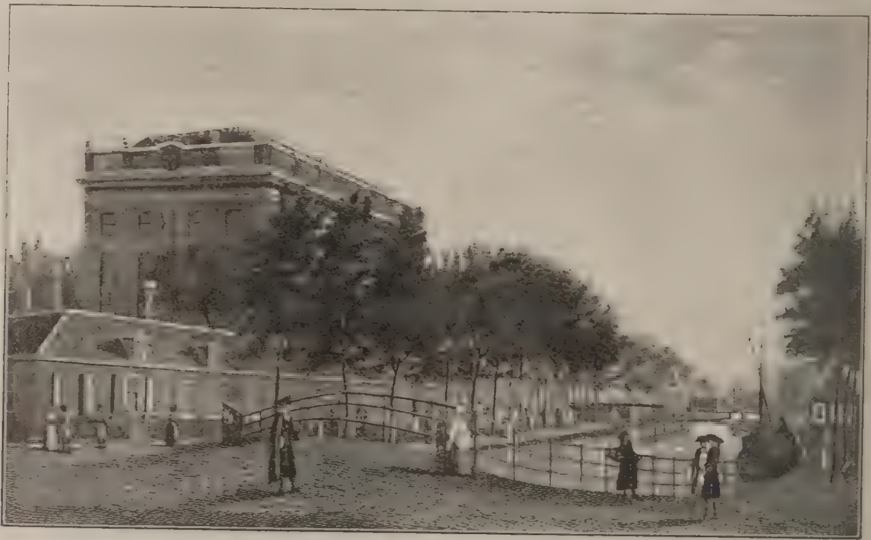
Increased Immigration.

Amsterdam could well be satisfied with this accession of Jews. Holland was, in those times, a rather poor country; and the Portuguese Jews brought great wealth into the land. They took part in transmarine enterprises and fostered trade. And not alone did the city's material riches increase through them: its intellectual wealth increased also. Mention is made of Jewish physicians and poets of about this time. From among the latter, it is necessary to mention only REHUEL JESURUN (called also Paulo de Pina), whose "Dialogo dos Montes" was recited in 1624, in the synagogue "Beth Ya'aḳob." The various congregational institutions were carefully fostered. The Portuguese community secured a burial-place first in Groede (North Holland) in 1602. In April, 1614, another cemetery was obtained in Ouderkerk, on the Amstel, which is still in use. But after a peaceful existence of ten years, the Neweh Shalom Congregation was disturbed by discord among its members. Sharp reproofs administered by the ḥakam Uzziel in his sermons, and differences of opinion concerning divers ritual matters, alienated a number of them, who accordingly, under the leadership of David de Bento Osorio, formed a third congregation, entitled "Bet Yisrael" (1618). Their rabbis were David Pardo (installed 1618), Samuel Tardiola (in office from 1619 to his departure for Jerusalem), and Isaac Aboab da Fonseca (installed 1626).

Thus far the Jewish services had been tacitly rather than openly permitted by the city authorities. During the contests between the Remonstrants and the contra-Remonstrants frequent allusion was made to the liberty of worship enjoyed by the Jews. Accordingly the States General appointed a commission to make statutes concerning the Jews (1615), and a city ordinance, dated November 8, 1616, prohibited them from speaking publicly against the Christian religion or publishing anything against it, and forbade them to intermarry with Christians. At the same time special forms of oath for Jews were drawn up in Spanish (see "Handvesten," 1748, ii. 472). The result of the commission was a resolution (1619), granting each city authority to make its own regulations concerning Jews.

Amalgamation.

The Portuguese Jews, as above described, had founded three congregations. When, in the beginning of the fourth decade of the seventeenth century, numerous Jews from other countries came to Amsterdam, those from Spain and Portugal wished to provide for a closer union with each other; after long negotiations, the three congregations were consolidated (1638). The synagogue "Beth Ya'aḳob" was sold; that of "Bet Yisrael" was remodeled and used as a school (Talmud Torah), and "Neweh Shalom" was retained as the common place of worship. A constitution of forty-two articles, which had received the sanction of the city authorities, was proclaimed in this synagogue (1638). With its supplement (Huishoudelyk Reglement) it plainly reveals the traditional autocracy of the "parnasim" (presidents and wardens); in all disputes they alone could decide. The following rabbis of the different synagogues were reinstated in the order of priority of appointment: Saul Levi Morteira (died 1660), David Pardo (died 1657), Manasseh ben Israel (in office until 1655, and died in Middelburg 1657, on his journey back from London), and Isaac Aboab da Fonseca (died 1693). The importance of the Amsterdam Jewish congregation in the middle of the seventeenth century may be seen from the following incident. While Manasseh ben Israel was in London, endeavoring to secure from Cromwell the readmission of Jews to England, Charles II. notified the Jewish congregation in Amsterdam (1656), that if they would support him with money and arms in his projected invasion of England, he would willingly grant them permission to settle there when he should have conquered the country. Though outwardly flourishing, the united congregation was not without its internal troubles. In 1640 Uriel Acosta, and in 1656 Baruch Spinoza, were placed under the ban of excommunication.



Sephardic Synagogue at Amsterdam, Showing Its Position on Canal.

(From De Castro, "De Synagoge der Portugues Israel. Gemeente.")

The Shabbethai Ẓebi Movement.

Now came a time wherein all Judaism was set in a state of ferment. Shabbethai Ẓebi, the false Messiah, appeared. The great majority of the Portuguese Jews in Amsterdam in 1666 were infected with the prevailing mania, and conditions might have become serious had not Jacob Sasportas (a member of the rabbinical board) stepped forward to combat with all his energy the insanity which had seized upon everybody. It had already gone far indeed; prayers had been offered in the synagogue for the "King Messiah Shabbethai Ẓebi"; prayer-books had been printed in which the date was given as "the year one of the Messiah," and adorned with frontispieces portraying Shabbethai Ẓebi. Many of the congregation had even journeyed to Adrianople to see the "Messiah." Reaction, however, soon set in; Shabbethai Ẓebi's career came to an ignominious end. The results would have been far more serious for the Portuguese congregation in Amsterdam had not the "mahamad" (board of wardens) persuaded the magistrates to sanction a resolution in 1670 that no one might sever his connection with the congregation under penalty of the severest excommunication.

Meanwhile, the financial resources of the congregation being in excellent condition, the members conceived the idea of building a synagogue worthy of the continually increasing membership. In 1670 the plans took definite form, and in 1671 the cornerstone of the new synagogue was laid, and four years later (1675) the consecration, with imposing ceremonies, took place.

Sephardic Synagogue at Amsterdam as Seen from the "Breestraat."

(From an engraving by P. Fouguet, Jr.)

The Amsterdam Portuguese Synagogue.

Jews and Christians alike glorified this, certainly the most famous synagogue of Europe, and numerous copperplate engravings, still extant, made by the most celebrated Dutch engravers, depict its imposing proportions. At its consecration the congregation numbered 898 male members, of whom 586 were married and 312 single.

Peace now reigned and a period of quiet progress ensued. The congregation became the focus toward which all literary endeavor in Judaism converged. Menasseh ben Israel completed the printing of the first Hebrew book in Amsterdam, January 1, 1627 (compare Steinschneider, "Cat. Bodl." No. 2129), thereby laying the foundation for that development of Hebrew typography and publishing in which, until the beginning of the nineteenth century, Amsterdam had never been equaled by any other city. So highly esteemed was the Amsterdam imprint that even foreign reprints claimed the credit of being printed "with Amsterdam type." How far-reaching the Amsterdam book-trade was may be seen from a document, dated February 7, 1685, found in the city archives of Breslau (Brann, in "Monatsschrift," 1896, p. 476), which advised against the establishment of a Hebrew press in Silesia, "because there are three very large Jewish printing establishments at Amsterdam in Holland, whence books are sent by sea to Danzig and Memel, thus abundantly providing for the Jews of Poland and Lithuania." Besides the printing-house of Manasseh ben Israel, there were those of David Tartas, Imanuel Benveniste, and Joseph and Imanuel Athias. In the German (Ashkenaz) community the best-known presses were those of Uri Phœbus ha-Levi and Solomon ben Joseph Proops, the latter the founder of a family of printer-publishers who have supplied all Europe with their products (see Steinschneider and Cassel, "Jüdische Typographie und Jüdischer Buchhandel," in Ersch and Gruber's "Encyklopädie," ii. 28, 64–74). It was therefore not strange that Jews, from all parts of the world, were induced to visit Amsterdam, either to get their books printed or to seek the patronage of the influential men there. Jacob Sasportas (born 1610 in Oran, Algeria; died 1698), who became chief rabbi of the Portuguese community after Aboab's death, in his responsa, "Ohel Ya'aḳob" (Amsterdam, 1737), relates many things about the literary life of Amsterdam. The Jewish school of the Sephardic community (see below) also became distinguished for scholarship (see Shabbethai Bass, "Sifte Yeshenim," preface; Güdemann, "Quellenschriften," p. 112, Berlin, 1891).

Hebrew Printing and Publishing.

The successor of Jacob Sasportas was Solomon de Oliveyra (died 1708), a scholar and prolific writer, who in turn was followed by Solomon Judah Ayllon (born at Safed, 1664). Ayllon, who had formerly been a zealous partizan of Shabbethai Ẓebi, came to Amsterdam from London, and was associated in the rabbinate with Solomon de Oliveyra (1701). While chief rabbi in Amsterdam he became the central personage in the contests that were instigated by Nehemiah Ḥiyyah Ḥayyun (1713), shortly after the latter's arrival in Amsterdam. Besides him, Ḥakam Ẓebi, then chief rabbi of the Ashkenaz community, and Moses Ḥages, an emissary from Jerusalem (born about 1660, died about 1741), took part in this matter (for particulars see Grätz, "Gesch. d. Juden," x. note 6). Ayllon died in 1728. He was followed by David Israel Athias (died 1753) and Isaac Ḥayyim Abendana de Britto (died 1760), who were chief rabbis together.

The "'Eẓ Ḥayyim" School.

These two, like their predecessors, held honorable positions as scholars. In 1637, under Saul Levi Morteira, the Jewish school "'Eẓ Ḥayyim" was founded; Solomon de Oliveyra, in 1699, introduced a rule that the pupils of the highest class should work out legal decisions every month. When Abendana became president of this institution, he had these exercises printed and published every month. Through them his reputation spread far and wide. The collection of his responsa was entitled "Peri 'Eẓ Ḥayyim" (Amsterdam, 1728–1811, 15 volumes). After Abendana's death the rabbinate remained vacant for a short time. In 1762 Solomon Salem (born at Adrianople 1717, died 1781) was called from Sofia to Amsterdam. He presided in the rabbinate nearly twenty years, and became well known as an author. His successor was David Acohen de Azevedo (installed 1782, died 1792), who was followed by his son Daniel (installed 1792), during whose period of office the emancipation of the Jews in Holland took place.

Influx of Polish Jews.

II. The Ashkenazim Until 1795: Even less is known about the first settlements of German Jews in Holland than about those of their Portuguese brethren. In the beginning of the seventeenth century a few German Jews seem to have dwelt in Amsterdam, for in the burial-lists of the Portuguese congregation several "Tedescos" (Teutons, Germans) are mentioned. A congregation was not formed until 1635. Amelander, in his "Scheerit Israel," relates that in a book about which there exists no other information (perhaps a manuscript) by Maharam Maarsen, he read that the Germans held divine worship for the first time on New Year, 5396 (September, 1635). The Portuguese congregation helped its German sister-community in every way, and it grew rapidly also. Its first rabbi was Moses Wahl. It soon (1642) purchased in Muiderberg, about twelve miles from Amsterdam, the burial-ground still in use. The second rabbi was Isaac ben Joshua of Emmerich, who was followed shortly by his brother Abraham ben Joshua of Worms (died 1678). Soon after the persecution of the Jews in Poland under Chmielnicki, and especially during the massacres of 1654 and 1655, many Jews came by sea to Amsterdam, and founded a separate Polish congregation. Their rabbi was Judah Loeb ben Solomon of Wilna. They purchased (1660) a cemetery also in Muiderberg. In 1673, owing to disputes between the Polish and German communities, the magistrates stringently forbade the former to have separate communal institutions; they accordingly joined the Ashkenazim, and Judah Loeb went to Rotterdam, where he became chief rabbi. The German congregation had been presided over since 1667 by Isaac b. Simeon Deckingen of Worms. During his term of office the great Synagogue was built and consecrated on the first day of Passover, 5431 (1671); its construction cost 33,000 gulden ($13,200). In spite of this sum of money, considerable for those days, the German congregation was by no means so wealthy as the Portuguese, and in the ensuing period appeals for assistance had frequently to be made to the city authorities.

In 1672, the forces of Louis XIV. advanced to the neighborhood of Amsterdam, which was rendered unsettled by the encampment of French soldiers nearby. The road to the cemetery in Muiderberg being blocked, the magistrates granted to the Jews another burial-place within the city limits, where, from 1672 to 1674, more than ninety persons were interred, among them Chief Rabbi Isaac Deckingen (died 1672). In 1677 Meir Stern of Fulda was appointed to succeed him. His participation in the preparation of Judæo-German Bible translations is described by Grätz, "Gesch. d. Juden," x. 298. He was a cabalist, and gave instruction in the Cabala to Knorr von Rosenroth. In 1679 he was called to Cracow, but died en route at Niederwesel; his successor in Amsterdam was David Lida (formerly chief rabbi of Mayence), who came to Amsterdam in 1680. In the very first years of his rabbinate Lida engaged in a dispute with Nisan b. Judah Loeb, the brother-in-law of R. Wolf, then chief rabbi in Berlin, whose work he himself had published in Amsterdam. Lida left Amsterdam, but the Portuguese rabbinate interested itself in his behalf. Later he seems to have become suspected of Shabbethaism, and thus arrayed against himself not only the Ashkenazic authorities, but also the Portuguese. Then the "Wa'ad Arba' Araẓot" (COUNCIL OF FOUR LANDS) took up his cause, with the result that he made his peace with the Amsterdam congregation and returned there. He was appointed, with the approbation of the magistracy, as chief rabbi, for three years; but at the expiration of the term his contract was not renewed. He left Amsterdam, and went to Lemberg, where he died, 1696 (David Lida, "Beer 'Esek," 1684; responsa, "Ohel Ya'aḳob," Nos. 74–76; Jacob Emden's edition of the "Kiẓẓur Ẓiẓat Nobel Ẓebi," p. 59*a*, Altona, 1757; Buber, "Anshe Shem," p. 56). While he was in Amsterdam the notorious Eisenmenger visited him ("Entdecktes Judenthum," i. 843, Königsberg, 1711). Lida's successor was Moses Judah ben Kalonymus Cohen (died 1705), or, as he is generally styled, "Rabbi Leib Ḥarif." During his rabbinate city riots occurred (1696); the mob turned its attention to the Jews, and several houses were plundered. The authorities took energetic and prompt steps to protect the Jews, and the disturbances soon subsided. These outbreaks have been described in "Historie van den Oproer te Amsterdam, 31 Januari, 1696," Amsterdam, 1725, and in a similar work in Judæo-German by Joseph Maarsen; see Steinschneider, "Cat. Bodl." No. 5954, No. 1.

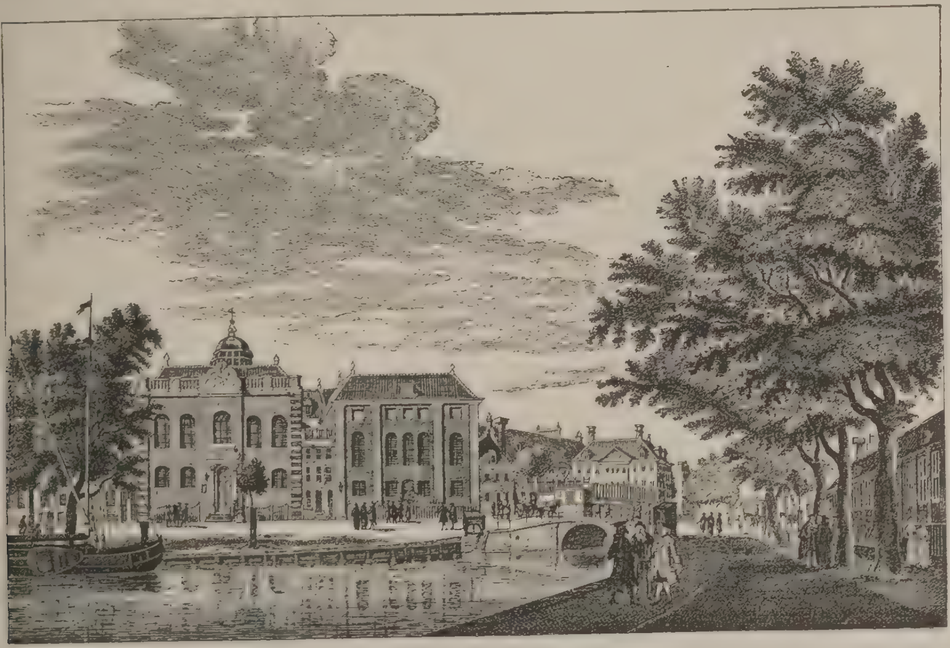
After Leib Ḥarif's death, Saul of Cracow was called to Amsterdam; while on the way he died in Glogau (1707). In the interim the duties of the office were discharged by Judah Loeb b. Anschel, formerly rabbi in London, then chief rabbi in Rotterdam. In addition, the Amsterdam congregation employed at this time three rabbinical associates—Josef ben Reuben Judah Cohen, Isaac ben Solomon of Zamosc, and Pinchas Selig ben Moses of Posen. But soon thereafter, about the end of 1708, there was again a chief rabbi, Aryeh Judah Kalisch. He was destined, however, to preside over the congregation for only a short time; Jacob Emden tells in his autobiography ("Megillat Sefer," p. 28) that quarrels in the congregation threw him upon a sick-bed, where he died (1709). His successor was Ẓebi Hirsch Ashkenazi, or, as he was universally known, Ḥakam Ẓebi; he was called from Altona. In the beginning he was regarded not alone by the Ashkenazim, but also by the Sephardim, as a superior being; owing, however, to his incorruptible honesty and unselfishness he soon had many enemies. Nehemiah Ḥiyya Ḥayyun, already mentioned, managed to render his position in the congregation untenable. Ḥakam Ẓebi, by his outspoken opposition to this unprincipled man, had drawn upon himself the ill-will of the Portuguese congregation, and of the authorities of his own community. The latter brought the matter before the magistrates, who, in order to obtain full information upon the subject, consulted not only the theological professors of Amsterdam, Utrecht, Leyden, and Harderwyk, but also the

Portuguese parnasim (wardens) as well. It was no wonder then that, with this array of counselors, Ḥakam Ẓebi was declared to have forfeited his office (1714). He went by way of London and Emden to Lemberg, where, after officiating as rabbi for a short time, he died in 1718.

Internal Schisms.

His departure, however, did not silence the disputes in the congregation; the magistrates therefore would not grant permission for the election of a successor. The duties of the office were meanwhile discharged by the assistants (dayyanim), Moses Frankfurt, Joseph Dayyan (both well known as owners of printing-offices), and Isaac of Zamosc. Ultimately the city authorities issued the desired permission, and Abraham Judah Berlin, formerly rabbi in Halberstadt, became rabbi (1717). Peace seems to have been restored during the thirteen years of his incumbency, but on his death (1730) disputes broke out again, and another five years elapsed before a successor was appointed. Since agreement in the congregation was impossible the following curious program was arranged: the magistrates allowed each one of the seven parnasim to nominate a candidate, and of these the magistrates themselves, by a resolution dated Jan. 31, 1735, selected three, to whom the rabbinate was to be offered successively in a certain fixed order. The first one on the list was Eleazar of Brody, who accepted the appointment, and was received with great honor (1735). A medal was struck in celebration of his arrival, but he did not stay long; for he left Amsterdam in 1740 to settle in Jerusalem, and died in Safed (1741). This time the position was not left vacant; the congregation had become more harmonious, and it appointed Ḥakam Ẓebi's son-in-law Aryeh Loeb, who was the son of that Saul who died in 1707 on his way to Amsterdam, to enter upon the duties of the rabbinate. Aryeh Loeb, or, to give his full name, Levi Saul Löwenstam, became known principally through the heated discussion between his brother-in-law Jacob Emden and Jonathan Eibenschütz. When Emden fled from Altona he found refuge with Aryeh Loeb in Amsterdam. It was owing to Loeb's influence that it was decided (1740) to establish a *bet ha-midrash* (college for Jewish theology), provided with a full library. It was in many ways a prosperous period for the Amsterdam congregation. In 1730 the increase in Jewish population necessitated the opening of another synagogue, which was further enlarged in 1750.

Owing to its printing establishments, libraries, and scholars' associations, the Ashkenazim community of Amsterdam soon acquired a reputation throughout Europe superior to that of the Portuguese. Aryeh Loeb died in 1755; his son Saul Löwenstam (born in Rzeszow 1717, died 1790) became his successor. Löwenstam's name is distinguished in the annals of Jewish scholarship; the large number of literary "approbations" which were sought of him prove this.



ASHKENAZIC SYNAGOGUE AT AMSTERDAM.

(From an engraving by J. de Bayer.)

Autocratic Power of the Parnasim.

During the whole of this period the power of the parnasim was almost absolute. Consulting only those who had already served in the office, they modified at will the statutes of the congregation and procured the approval of the magistrates. For the lay members of the congregation there remained nothing but implicit obedience. A petition presented by a large majority of the members to the magistracy in 1780, in which they protested against the arbitrary action of these officials, may be regarded as a harbinger of peace.

At first it met with no success, but in course of time these abuses were remedied. During the rabbinate of R. Saul's son, Jacob Moses Löwenstam, who was elected in 1790, the emancipation of the Jews in Holland may be said to have commenced. The new times demanded new rights.

Civil Disabilities.

III. The United Congregations from 1795 to 1900: Although the Jews in Amsterdam enjoyed full religious freedom, their civil liberties were materially restricted during the whole of the period described. By a decree of 1632 every ordinary pursuit was closed to them. Only those actually pertaining to their religion were permitted; such as dealing in meat and other provisions, Hebrew printing and publishing. They were also allowed to dispense drugs. The universities would perhaps have accorded degrees to Jews, but the Hof van Holland decreed (1658) that no Jewish advocate might plead before the courts. The oppressive effect of such statutes was felt more and more. When, therefore, the French took possession of Amsterdam (1795) many of the Jews there became imbued with revolutionary ideas, and founded an association called "Felix Libertate" (1795). This "People's Society," as the expression then ran, became the soul of a movement to acquire civil rights for Jews. The first attempt was directed toward securing the right to vote and to serve in the Citizens' Guard. The chief movers in this matter were Moses Solomon Asser, Jacob Sasportas, and H. de H. Lemon, who labored zealously in the cause, both in speech and in writing. The pamphlets and newspaper articles, for and against it, were numerous. But, strange to say, they met with opposition within the Jewish camp, as well as outside of it; in both congregations the rabbis and parnasim arrayed themselves in opposition more persistently than the members. Probably the full extent of the movement was not quite clear to them, and the parnasim, no doubt, feared a diminution of their autocratic power. But the "Felix Libertate," undismayed, petitioned the "Nationale Vergadering" (National Assembly), asking that Jews be given equal rights with other citizens, and a commission was appointed to consider the matter. For eight days it was publicly discussed in the Assembly. Finally, a resolution was adopted declaring that Jews should possess equal rights with their fellow citizens (1795). These discussions, however, produced divisions in the Jewish congregations themselves. Jacob Moses Löwenstam, chief rabbi of the Ashkenazim (called Jacob Saul in official documents), and Daniel Acohen de Azevedo of the Portuguese community, proposed to expel members of the "Felix Libertate" from their congregations. These, however, separated of their own accord, and formed a new congregation, "'Adat Yeshurun," with Isaac Graanboom as rabbi (installed 1797, died 1807). They erected a new synagogue, consecrated Sept. 27, 1799, and also purchased a cemetery in Overveen, near Haarlem. The strife attained large proportions, and every week during the years 1797 and 1798 both sides published so-called "Discourses" in Judæo-German, which afford interesting contributions to the history of the time (see Roest, "Cat. Rosenth." pp. 70 and 71). Attempts at reconciliation were made from many quarters, but for the time remained unsuccessful.

The Kingdom of Holland.

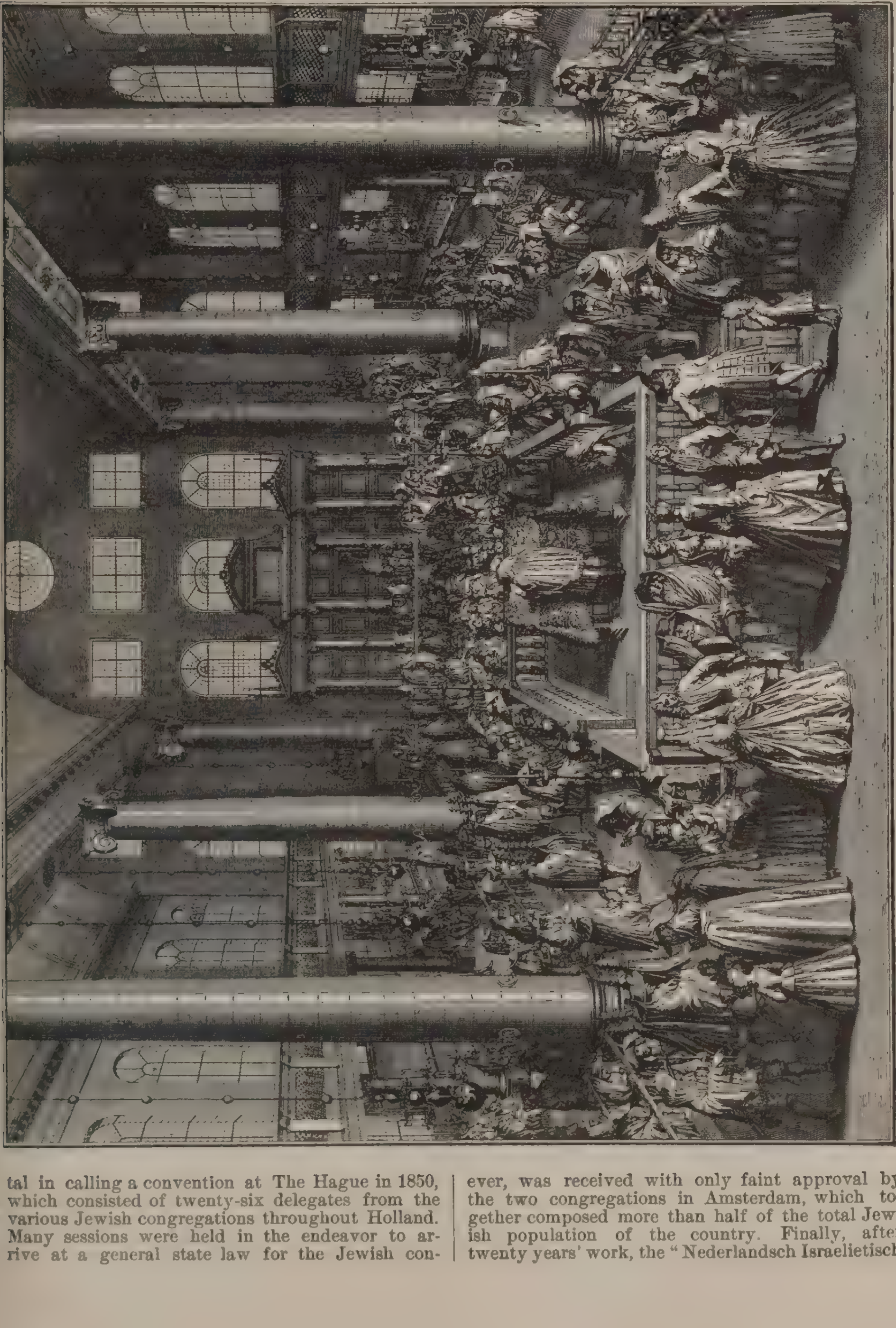
Holland became a kingdom. Louis Bonaparte not only sanctioned the emancipation of the Jews, but showed himself in all things their friend. Soon after his coronation in 1806, in order to bring about a reconciliation, he appointed a commission consisting of the Dutch jurist Jonas Daniel Meyer, Jonah Rintel, and Judah Litwack, the last two of the new congregation. After many meetings and resolutions a compromise was devised and approved by the king; at the same time a new royal statute for the senior congregations was announced. King Louis interested himself not only in the Amsterdam community, but also in the affairs of the Jews of all Holland, to regulate which he appointed an Ober-Consistorium. He endeavored likewise to raise the grade of instruction for Jewish children; he also formed two regiments, of 813 men each, made up exclusively of Jews; but they were disbanded on the incorporation of Holland with the French empire (1810), and the Jewish soldiers, like other Hollanders, were distributed among the French regiments.

William I., of the House of Orange, who was crowned king of the Netherlands in 1815, like other members of his house, was friendly to the Jews. Soon after his coronation he appointed a committee to regulate the relations of the Jews to the state. A law was passed (1814) concerning the "Israelietisch Kerkgenootschap," and as a court of the last resort in Jewish matters a "Hoofdcommissie tot de Zaken der Israelieten" was instituted. A further decree (1817) required the congregations to maintain Jewish free schools for the poor.

Educational Work.

In literary matters likewise the congregation of Amsterdam developed great activity. Similar to the "Meassefim" of Germany, several persons associated themselves for the study of Jewish literature under the name of "Toelet." Many volumes of poems and essays in Hebrew were published by the society. The school "Sa'adat Baḥurim," established in 1708 by the chief rabbi, Aryeh Judah Kalisch, was in 1834 made a state school, under the name "Nederlandsch Israelietisch Seminarium," for the training of rabbis and teachers. Steps were also taken for the spread of culture among the Jewish population. The principal workers were Moses Lemans (born at Naarden 1785, died at Amsterdam 1832), Samuel Mulder (1792–1862), and the best known of them Gabriel Polak (1803–1869). They exercised great influence upon the development of the Jews of Amsterdam, and furnished them with Jewish school-books and translations of the Bible and the various prayer-books into the Dutch language. After the death of Jacob Moses Löwenstam (1815), his son-in-law, Samuel Berenstein, became chief rabbi of the German congregation. He, too, exerted himself in behalf of progress. When he died (1838) the chief rabbinate was not filled immediately, but a rabbinical college (bet din) was entrusted with the guidance of all religious affairs. The members were A. J. Susan (died 1861), J. M. Content (died 1898), B. S. Berenstein (later chief rabbi at The Hague), J. S. Hirsch (died 1870), J. D. Wynkoop (since January, 1871). The Portuguese congregation, upon the death of De Azevedo in 1822, likewise appointed no chief rabbi, but a bet din, consisting of Jacob de Elieser Ferares (died 1852), Solomon de Abraham Acoen Pereira (died 1828), Raphael Montezinos (died 1866), Isaac Mendes de Sola (died 1849), Aaron Mendes Chumaceiro (in 1860 chief rabbi of Curaçao), and David Lopez Cardozo (died 1890), Aaron Vas Diaz (died 1885), Jacob Lopez Cardozo (until 1873), Jacob Mendes Chumaceiro (died 1900), I. Van J. Palache (from 1885), and A. R. Pereira (from 1885). In the Portuguese community the reorganization of public affairs was by no means as thorough as in the German; moreover, with a few exceptions, they took less interest in Jewish literary matters.

In 1848 Holland received a partially new constitution; State and Church were almost completely separated. The minister of the time was instrumental in calling a convention at The Hague in 1850, which consisted of twenty-six delegates from the various Jewish congregations throughout Holland. Many sessions were held in the endeavor to arrive at a general state law for the Jewish congregations, but without any appreciable success. Ten years later a new convention was called; it framed a draft for such a law, which, however, was received with only faint approval by the two congregations in Amsterdam, which together composed more than half of the total Jewish population of the country. Finally, after twenty years' work, the "Nederlandsch Israelietisch



Interior of Sephardic Synagogue at Amsterdam. (After Picart.)

Kerkgenootschap" was organized (1870). The Portuguese separated and formed an independent "Kerkgenootschap." The former "Hoofdcommissie" was replaced by the "Centrale Commissie tot de Algemeene Zaken van het Nederlandsch-Israelietisch Kerkgenootschap," which held its first session in 1870. During this period there were several men in Amsterdam distinguished for their learning, their philanthropy, and their championship of Jewish interests; of these may be mentioned the three brothers Hirschel (1784–1853), Meir (1793–1861), Akiba Lehren (1795–1876), and Solomon Rubens (died 1857).

Cemetery of Sephardic Community at Amsterdam.

(From an engraving by Ruysdael.)

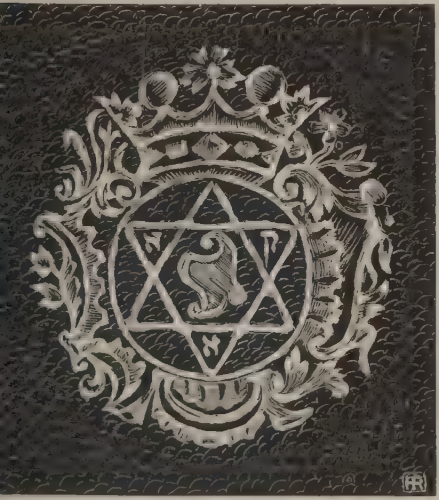
Internal Development.

The internal development of the congregation progressed quietly, and a threatened division in 1860 was fortunately averted. New life came to the Judaism of Amsterdam as well as to that of the whole land, when, in 1862, Dr. Joseph Hirsch Dünner (born in Cracow, 1832) was elected rector of the rabbinical seminary. Under his guidance the institution was reorganized in such fashion that both secular and Jewish subjects were included in the curriculum from the lowest classes up. The result was the graduation of a number of rabbis and chief rabbis, who were not only learned in the Law, but whose general academic culture earned for them universal esteem. The continued absence of a strong hand in congregational matters was, however, frequently felt; accordingly endeavors were made for the appointment of a chief rabbi again. In October, 1874, Dr. Dünner was elected to that office, and associated with him was a bet din of three, consisting of T. Tal (until 1881), J. D. Wynkoop (since January, 1871), J. Content (died 1898), A. S. Onderwyzer (since 1888), E. Hamburg (since 1899), and J. D. Wynkoop. During his term of office Dr. Dünner has reorganized the system of instruction in the schools, banished the Judæo-German, and made the vernacular compulsory. The social elevation of the poorer Amsterdam Jews has also received his close attention. On his initiative in 1875 a loan-bank (*Weldadigheidsfonds*) was established, which annually grants 1,200 loans of sums varying from 10 to 300 florins, without interest. A Jewish workingman's association, "Bezalel," was founded, to which, however, until now, unfortunately, only diamond-workers belong. Since there are very few Jewish mechanics besides those employed in the diamond industry and in the manufacture of cigars, another association was founded ("Shemirat Shabbat") to foster the study of handicrafts without sacrificing the religious feeling of apprentices, and, at the same time, to abolish street-peddling, which was carried on extensively by the poorer Jews.

The field of literature also was not neglected. After the appearance, from May, 1867, of the "Joodsch-Letterkundige Bydragen," edited by the Jewish bibliographer Meyer Roest (died 1889), the same editor published (from 1875 to his death) thirteen volumes of the journal "Israelietische Letterbode," contributors to which were, besides Jewish scholars abroad, the following in Amsterdam: M. Roest, Dr. J. H. Dünner, Jacob Hoofien, L. Wagenaar, D. R. Montezinos, and others. Of Jewish weeklies, there appeared the "Centraal Blad" and the "Nieuw Israelietisch Week Blad," both still in existence. The monthly magazine of the Society of Jewish Teachers, entitled "Ahawah," is also published in Amsterdam. Though this city no longer holds that position of eminence in Hebrew typographic art that it formerly

ajoyed, it is still represented in the Hebrew book-
orld by three large printing-offices. Notable col-
ctions of books are the "Bibliotheca Rosenthaliana"
portion of the University Library); the library of
e Portuguese Rabbinical Seminary, with the divi-
on "Livraria de Montezinos," which is rich in rare
orks; the library of the Neder. Isr. Seminary, and
the "Bet ha-Midrash 'Ez Hayyim," and several
rivate libraries. In public life, Jews are to be met
ith in all positions; at the university and in the
ourts of justice; with the army, and in the state
nd city governments.

IV. Statistics: The number of the Jews of Am-
erdam in 1795 was 20,052, out of a total popula-
on of 217,024; on November 19, 1849, 25,173, of
hom 2,747 were Portuguese and 22,426 were Ash-
enazim, out of a total population of 224,949. In
e census of December 31, 1889, the total popu-
tion was 408,061; of them 49,946 were Ashkenazim
nd 4,533 Portuguese Jews; in all 54,479. Detailed
atistics of the Portuguese congregation have not
een printed. The report of the Ashkenazic con-
regation for 1899 furnishes the following: In that
ear there were 349 weddings, and in the two ceme-
ries (Muiderberg and Zeeburg) 688 interments. The
ongregational budget for 1898 was 221,021.12 florins
88,000). Of this 45,354.13 florins were expended for
ewish education, and 29,077.50 for charities, which
re financially and administratively extra-congrega-
onal. The German congregation had eight syna-
ogues, seating 2,668 men and 537 women. There
re in addition about 25 smaller synagogues. In
e schools of the congregation were registered, in
899, 837 children. The Jewish free schools had
958 pupils, and the Jewish congregational kinder-
arten 650 children. The Jewish Seminary, with
complete high-school curriculum, numbered 70 stu-
ents. Of benevolent institutions there were in
899: (*a*) Hospital (built in 1885); 1,095 patients, with
1,644 days of treatment; discharged, 870; died, 120.
) Surgical polyclinic; 6,075 patients, with 15,115
onsultations. (*c*) Eye clinic; 1,303 patients, with
5,825 consultations. (*d*) Dispensary; 56,638 prescriptions. (*e*) Insane asylum; 151 patients, with 45,262 days of treatment; discharged, 10 cured; 2 incurable; 11 died. (*f*) Home for aged men and women.


Device of the Ashkenazic Congregation at Amsterdam.

(From a binding in possession of Hon. M. Sulzberger.)

[An idea of the former communal activity of the Spanish and Portuguese Jews of Amsterdam may be gained from the list of their various societies, both for the cultivation of letters and the exercise of charity mentioned by Daniel Levi de Barrios in his "Triumpho del Govierno Popular." To the first or academic class belonged the following *yeshibot*: Keter Tora (כתר תורה); Tora Hor (תורה אור); Yesiba de los Pintos; Meirat Henaim (מאירת עינים), also called Yesiba Amstelodama; Tipheret Bajurim (תפארת בחורים) or Yesiba Quinta. Of charitable organizations, the following are mentioned: Abi Yetomim (אבי יתומים); Gemilut Jassadim (גמלות, חסדים); Temime Darex (תמימי דרך); Jonen Dalim (חונן דלים); Masquil el Dal (משכיל אל דל); Sahare Zedek (שערי צדק); Keter Sem Tob (כתר שם טוב); Resit Joxma (ראשית חכמה); Bahale Tesuba (בעלי תשובה). A number of similar societies have from time to time been formed among the so-called German Jews. There may be mentioned the Nederlandsch Israelietisch Seminarium for the training of rabbis, with the Saädat Bagurim (society for the assistance of the scholars); a "Gebroederschap" (ח"ק מצדיקי הרבים הגדולה יע"א) for the study of Hebrew literature; the "Dr. Samuel Isräel Mulder-Stichting," founded in 1883 for the purpose of assisting worthy Jewish students of theology. There also exists a Reform synagogue which was founded about the middle of the nineteenth century. G.]

Seal of Portuguese Congregation at Amsterdam.

(From the Congregational Archives.)

Of benevolent societies still existing, the following may be mentioned: In the Portuguese congregation: a boys' orphan asylum, founded 1648, having 23 inmates in 1899; girls' orphan asylum, established 1734, remodeled 1839, 14 inmates; home for aged men, founded 1749, 6 inmates; home for aged women, founded 1834, consolidated with the Portuguese Jewish Hospital. In the Ashkenazic congregation: boys' orphan asylum, founded 1738, having 82 inmates in 1899; girls' orphan asylum, founded 1761, 66 inmates; Lying-in Society, established 1822.

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On section II. (in addition to the above): Amelander, *Scheerit Israel*, Dutch translation by Goudsmit, with notes by Polak, Amsterdam, 1855; Mülder, *Jets over de Begraafplaatsen*, Amsterdam, 1851; Polak, *Ḳol bat Galim* (Hebrew), Amsterdam, 1867; Dembitzer, *Kelilat Yofi* (Hebrew), Cracow, 1888 and 1893; Seeligmann, *Losse Bydragen tot de Geschiedenis der Joden in Amsterdam*, in the *Centraal Blad voor Israeliten in Nederland*, xv. Nos. 47 *et seq.*

On section III.: Hartog, *De Joden in het eerste Jaar der Bataafsche Vryheid*, in the *Gids*, 1875; Italie, *De Emancipatie der Joden in 1796*, in the *Amsterdamsche Jaarboekje voor 1897*; *De Societeit Felix Libertate en wat zij voor de Emancipatie der Joden heeft gedaan*, in *Oud Holland*, 1898, xvi. 51 *et seq.*, 79, 147; *Die Juden in Amsterdam*, in *Cölnische Zeitung*, June 6, 13, 20, 1886; *Aus der Amsterdammer Gemeinde*, 1792–1812, in *Jeschurun*, 1885, iii. Nos. 40–51, 1886, iv. No. 6.

S. SE.

AMSTERDAM, N. Y.: City of Montgomery county, New York, on the Mohawk river, 33 miles northwest of Albany; population in 1900, 20,929.

The earliest Jewish residents were Harris Davis, Isaac Mark, and a Mr. Rothenburg, in the order named. In 1865 Julius Wasserman came to Amsterdam, and in 1886 was appointed postmaster: a little later he erected a broom factory, that of the Amsterdam Broom Company, with which Mr. Wasserman and his son are now associated. Since then the Jewish community has grown rapidly, and in 1900 numbered about 250, of whom about 125 were attendants at the Reform Temple of Israel, the remainder attending the orthodox synagogue.

The congregation of the Temple of Israel was organized and incorporated in January, 1874, with Isaac Wasserman as its president, and Joseph Gregar (now deceased) as its first rabbi. Rev. I. Kline succeeded Gregar, and was in turn followed by Rev. Samuel Friedman. The latter was succeeded by Emil Friedman. The present minister (1901) is S. Philo, formerly of Atlantic City, N. J. A site, located in the most desirable residential portion of the city, was purchased in 1900, and plans for a temple are in the hands of the contractor. Beautiful cemetery grounds, about three miles from the city, are among the possessions of the congregation. The president of the congregation is Julius Wasserman, who has acted in that capacity for the last fifteen years; vice-president, Moses Behr; secretary, David Wasserman; treasurer, Samuel Levi.

Among the Jewish societies are: The Temple Aid Society; the Deborah Society—a benevolent association composed of married ladies—and a literary society, composed of young people.

The Jews of Amsterdam are engaged in the leading trades; and the largest dry-goods stores of the city are conducted by them. A. L. L.

AMU or **AAMU**: The ancient Egyptian designation for the Semites, frequently quoted in popular literature. The correct form in Hebrew letters would be עאמי for the singular, according to the Coptic *ame*, nearly equivalent to ʻ*ami* (plural, ʻ*a'mêu?*). The etymology seems to be Egyptian; the original word meaning "bearers of the throwing-stick," from the common weapon of the Bedouin, rather than from the Semitic ʻ*am*(*m*)= "nation." The word, met with in the inscription of "Una" (sixth dynasty), while usually employed to designate the Semites, is also applied to other Asiatic and European nations of the Caucasian type. (For the history of the word, see W. M. Müller, "Asien und Europa," pp. 121, 351.) W. M. M.

AMULET: The word "Amulet" used to be considered as derived from an imaginary Arabic word "hamalet" (something hung on); but it is in reality an ancient Latin word of unknown etymology. It is found several times in Pliny, "Naturalis Historia," xxviii. 38, xxx. 2, and elsewhere (Pauly-Wissowa, "Realencyklopädie der Classischen Altertumswissenschaft," i. 1984). Amulets are referred to in the Bible, but without any technical designation. In Talmudic literature the specific term *ḳemiʻa* is found, from a root meaning "to bind." A ḳemiʻa is therefore something bound on or around, so that the suppositious etymology for the word Amulet as "something hung on" would be correct as concerns the Jewish form. But this designation refers simply to the Amulet's external application, and indicates nothing of its purpose or contents. Biblical, Talmudical, and post-Talmudical passages supply information on both of these points.

Origin of the Word.

Amulets were employed to protect man, or his possessions, such as houses, cattle, etc., from the evil influences of witches, demons, and other mischievous powers likely to be encountered, or to counteract misfortune, illness, and damage of various kinds already being endured. The Amulet is found both in the Orient and in the West, among wild tribes and among civilized nations down to the present day. Assyrians and Egyptians, Greeks and Romans, Jews and Christians, fostered this ancient superstition, and, in varying degrees, foster it to-day. Among the Israelites, therefore, the Amulet has a history extending over several thousand years, and it may conveniently be considered under the heads of the Biblical, Talmudical, and post-Talmudical periods.

Biblical Age.

All ornaments worn on the person seem to have been originally amulets. The majority of them derived their supposed power from the fact that they either bore the images of idols or were consecrated to idols. The patriarch Jacob buried "all the strange gods which were in their [his household's] hand, and all their earrings which were in their ears" (Gen. xxxv. 4). Seeing that the weak were more likely to suffer from the evil influence of witchcraft and demons than the strong, it was usually only the women and children who wore such means of protection. Aaron said to the men (Ex. xxxii. 2), "Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters," whereupon "all the people brake off the golden earrings which were in their ears." The Midianite kings wore crescents and earrings; even their camels had chains about their necks, evidently as amulets (Judges, viii. 26). Jewelry was worn by the women and maidens not only for ornament, but also for protection and as charms. Among the twenty-four ornaments of the daughters of Zion, referred to in Isa. iii. 18, mention is made of *leḥashim*. This word usually denotes magic, but here evidently signifies an ornament intended to counteract magic and at the same time perhaps to exert magical influence itself. The lover says (Song of Solomon, iv. 9), "Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck." The adulterous wife puts on her earrings and jewels before she goes after her lovers (Hosea, ii. 13). In Prov. xvii. 8 a bribe is compared to a favor-giving precious stone, whose owner prospereth whithersoever he turneth. That אבן חן here denotes a magical stone is evident; and so, too, in Nahum, iii. 4 something of the same kind is alluded to with regard to "the well-favored harlot, the mistress of witchcrafts." The Book of Proverbs, which was written for the people, and mirrors popular views of life also makes reference to prevailing conceptions about amulets when it says of wisdom, it "shall be an ornament of grace unto thy head, and chains about thy neck" (Prov. i. 9). Similarly, when it says (*ib* vi. 21), concerning the admonitions of father and mother: "Bind them continually upon thine heart and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee." Parental precepts protect, like an Amulet worn upon the heart and neck. In many passages of Scripture which speak figuratively of a necklace an ornamental crown, or of the protection afforded by the Law, the popular conception of the power of amulets is constantly referred to (Ps. lxxiii. 6, ciii 4, Prov. iii. 22, iv. 9, xiii. 5). Especially significan is Prov. iv. 22, where it is said "they [my words are life unto those that find them, and health to all their flesh." But amulets were sometimes hidden, carried upon the body, that they might not be xposed to the counter-influence of other amulets, and vere thus supposed to be even more potent. Amuets were found upon the bodies of Jewish warriors; hey had come from the heathen temple in Jamnia II Macc. xii. 40). The signet-ring, carried over the eart or upon the arm (Song of Solomon, viii. 6, Jer. xii. 24, Hag. ii. 23), served as an Amulet, either wing to the material of which it was composed or requently from the inscription upon it.

Talmudical Age.

The use of amulets was very extensive in the abbinical period; that is, from about the first cenury B.C. until about 600 of the common era; consequently there are copious details concerning them n literary sources. The Mishnah repeatedly considrs ḳemi'ot from its particular juridical standpoint. They were worn sometimes with covering and sometimes without. The Amulet itself, it appears, might consist either of an article inscribed with the name of God, with a Scripture passage or the like, or f the root of some herb. Grains of wheat wrapped n leather sometimes served as amulets. Particuarly potent were chips or splinters of the wood of n ASHERAH, or of anything offered to an idol; and herefore such things were regularly made into ḳem'ot. The most frequent form of amulets, hovever, was a small metal plate suitably inscribed. round the neck of oxen was tied a pearl wrapped n leather. To protect a horse from evil influence, fox's tail or a crimson plume was fastened between ts eyes. Children, owing to their feeble powers of esistance, were held to be much exposed to the langer of magic fascination; they were, therefore, rotected by means of knots, written parchments, tc., tied round their necks. Furniture and houseold belongings were protected by inscribing the ame of God upon foot-rests and handles. Usually, at east among men, amulets were worn on the arm; but xceptionally they were carried in the hand. Women nd children wore them especially on neck-chains, ings, or other articles of jewelry. An Amulet would ometimes be placed in a hollow stick, and would be ll the more efficacious because no one would suspect ts presence; it was a species of concealed weapon. Figuratively the Torah is said to be such an Amulet or Israel. The priestly benediction (Num. vi. 24–26) rotected Israel against the evil eye. Distinctions vere drawn between amulets which had cured once nd those that had cured twice or thrice; between hose which had healed three different people once ach and those which had healed one person three imes. In short, there were approved amulets and mulets not approved; a distinction made likewise s to Amulet-makers. Besides the common people n daily life, physicians in their professional practise lso used amulets: the Amulet was thought to banish the demon causing the ailment if his name were vritten upon the ḳemi'a.

Foreign and Domestic Amulets.

Every nation in turn seems to have held that the magical arts of other nations were superior to its wn; and therefore it is easy to understand why the greater portion of the amulets described in Talmud nd Midrash are of foreign extraction, as evidenced y their foreign appellations or by other indications. Genuinely Jewish, however, were those talismans which consisted of strips of parchment bearing the name of God, or various permutations of its letters, Scripture passages, or the like. An important quotation concerning these is found in a Baraita (Shab. 115*b*): "Talismans and amulets, although containing in their letters the name of God or sundry passages out of the Torah, may not be saved on Sabbath from a conflagration; let them burn where they are." By letters of God's name are meant anagrams and transpositions of the same; see ABRAXAS. Upon an Amulet, said to be potent in curing the bite of a mad dog, was written יה יה יהוה צבאות "Yah, Yah, Lord of Hosts" (Yoma, 84*a*). As stated above, medicine did not disdain the use of amulets. Abraham wore a jewel on his neck which healed every sick person he looked upon. A "stone of preservation" (אבן תקומה) was said to protect women from miscarriage. The egg of a grasshopper was said to protect against earache; the tooth of a living fox against sleepiness, and of a dead one against sleeplessness. A nail from a gallows protected against wounds. The sages of the Talmud, however, forbade the use of all such remedies, as being "heathen practise." *Tefillin* (phylacteries) and *mezuzot* (inscriptions on door-posts) are designated by the Targum on Song of Solomon (viii. 6), as permissible amulets, preserving Israel from the power of demons. Sources and citations concerning the use of amulets in Talmudical times may be found in Blau, "Das Altjüdische Zauberwesen," pp. 86, 146; Strasburg, 1898.

Post-Talmudical Age.

Jewish thought and action in the Middle Ages were dominated completely by the Talmud. Since this authority did not forbid the use of written amulets, the Jews were entirely exposed both to the growth of this superstition among themselves and to the overwhelming inroads of the superstitious practises of the nations among whom they dwelt. It is therefore not surprising that the Amulet superstition grew apace among them. It flourished most in the Orient, the ancient home of all magic and superstition. Hai Gaon, the enlightened head of the Pumbedita Academy, wrote (about 1000), "Sorcery and amulets sprang from the Sura Academy, because that lies near to Babylonia and to the house of Nebuchadnezzar." He denies the powers of amulets, as, for instance, that a papyrus or an olive-leaf inscribed with the mystic name of God would put robbers to flight; or if the same were written upon a new tile, that it would calm the sea; or, if thrown upon a man, would kill him. He admits, however, that amulets may be effective as means of cure and protection. All depends upon the writer and upon the moment of application; for at certain times the best are ineffectual (Ashkenazi, "Ṭa'am Zeḳenim," 56*b*).

That in the Middle Ages the Jews were influenced by the Babylonian magic especially, and not by the Egyptian—the latter distinguished twenty different sorts of amulets (see Budge, "Egyptian Magic," p. 25, London, 1899)—is shown by the Jewish-Aramaic charm-inscriptions upon Babylonian clay bowls which possibly served as a protection for the utensils; that is, as amulets (Wohlstein, "Dämonenbeschwörungen aus Nachtalmudischer Zeit," Berlin, 1894; Stübe, "Jüdisch-Babylonische Zaubertexte," Halle, 1895; Schwab, "Les Coupes Magiques," etc., in "Proceedings of the Society of Biblical Archeology," April, 1890; *idem*, "Coupes à Inscriptions Magiques," *ib.* June, 1891). In Gaster's edition of "The Sword of Moses" (London, 1896)—a work evidently written under Egyptian influence, but Oriental in its origin and said to belong, according to its editor, to the fourth century—a whole series of ḳemi'ot is given as protective against various ailments and evils. These consist of transpositions of the names of God, quite unintelligible to the modern mind, written upon paper or engraved upon metal plates, and thus resembling the magic papyri of the Greeks. Exactly as with Egyptian amulets, the requisite color and material of these are sometimes indicated; thus one charm was to be written on a red plate, another on a silver plate, and so on. By the employment of these amulets, paralysis, sciatica, eye and ear ailments, leprosy, and other evils were to be cured. With a certain plate fastened around the thigh, a man might enter a fiery furnace and come out unscathed. Material and inscription of the Amulet varied according to its purpose. By its means fish could be caught; the love of a woman secured and retained; the sea crossed dry-shod; wild animals slain; terror diffused through the world; communion had with the dead; a sword obtained which would fight automatically for its owner; one's enemies set to tearing each other to pieces; oneself rendered invisible; springs of water found; cleverness attained; and many similarly wonderful things accomplished. In one passage a device that is frequently met with in Babylonian and Egyptian magic is mentioned; namely, the preparation of an image and working the charm desired by its medium. The prescription runs:

> "If thou desirest to cause any one to perish, take clay from two river banks and make an image therewith; write upon it the man's name; then take seven stalks from seven date-trees and make a bow [here follows the word דר.ה.סקניא.ה.א] with horse-hair (?); set up the image in a convenient place, stretch thy bow, shoot the stalks at it, and with every one say the prescribed words, which begin with אקהרם and end with פרסוסי, adding, 'Destroyed be N., son of N.!'"

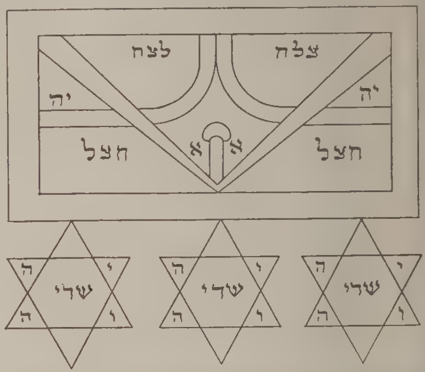
Gaster (*l.c.* pp. 12–19) explains why these means were thought to be effective. It appears that every angel and demon is bound to appear and obey when he hears a certain name uttered (p. 25, lines 2–10). Even Hai Gaon ("Responsen der Geonim," ed. Harkavy, 373, p. 189) says, "Amulets are written, and the divine name is spoken, in order that angels may help." But a great deal was made to depend upon using the right name at the right time, a condition likewise frequently insisted on in the Egyptian and Babylonian magical works.

Cabala.

"Practical Cabala," or the art of employing the knowledge of the hidden world in order to attain one's purpose, is founded upon the mysticism developed in the "Sefer Yeẓirah" (Book of Creation). According to this work, God created the world by means of the letters of the alphabet and particularly those of His name, ו, ה, י, which He combined in the most varied ways. If one learns these combinations and permutations, and applies them at the right time and in the right place, one may thus easily make himself master of creation, since God Himself not only permits but desires this; for these formulæ all proclaim monotheism. The Egyptians held a similar view (Budge, *l.c.* xiii.). The mystic book "Raziel" (eleventh century), in so far as it is to be considered here, is also of Oriental origin, and reflects similar views. Instructions are given for the preparation of amulets; and particular days and hours are indicated as suitable for the manufacture (ed. Amsterdam, 42*b*). As samples, the two ḳemi'ot in the next column may serve.

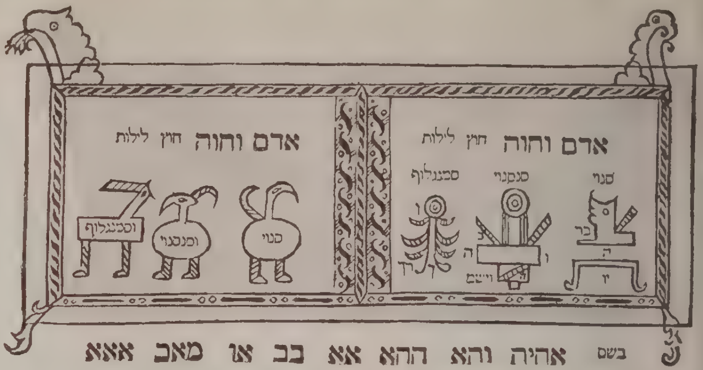
In Europe.

In Europe, Spain comes most prominently into view in the consideration of amulets, that country being a hotbed of superstition and Cabala. Naḥmanides and Adret permit the employment of a metal plate with the image of a lion as a remedy against a painful cough (Adret, "Responsa," 1st ed., 167, 413). This superstition was a universal one, and is mentioned also by Manasseh ben Israel of Amsterdam (seventeenth century), who remarks that Leone Soavio recommended it to Paracelsus as a cure for stomach-pain ("Nishmat Ḥayyim," third treatise, chap. xxv.). Other amulets were written upon parchment, on the skin of a fetus or of a deer (Adret, *ib.*), but were of avail only when the writer and the chosen time were propitious. Adret also forbids such charms as are clearly useless ("Novellæ" on Shab. 67). In Germany, red cords with corals were worn as protection against the evil eye. Christians employed Jews to make amulets for them; for these had the reputation of being "wise folk." Strangely enough, in the later Middle Ages, Jews attached to their arms, where the phylacteries were applied, amulets containing the names of Christ and the three holy kings (Berliner, "Aus dem Leben der Deutschen Juden im Mittelalter," pp. 97, 101). Insanity or epilepsy was cured by hanging beets around the patient's neck. People were warned, however, that the preparation of these amulets would irritate demons. Against miscarriage women carried a stone around the neck, called אינקונתא, a word evidently derived from the French *enceinte*; a hole was pierced through it; it was as large and as heavy as a hen's egg. These stones, which had a glazed appearance, were found in the fields, and were esteemed of priceless value. A similar purpose was served in antiquity as well as in the Middle Ages by *actites*. For lightening labor, both Jewish and Christian women wore a piece of a man's vest, girdle, or other clothing. Luther relates that a Jew presented Duke Albert of Saxony with a button, curiously inscribed, which would protect against cold steel, stabbing, or shooting. The duke made the experiment on the Jew, hanging the button around his neck and then slashing him with a sword (Güdemann, "Gesch. des Erziehungswesens und der Cultur der Juden in Frankreich und Deutschland," pp. 205, 207, 214, 226, Vienna, 1880). The Italian coin, with its abracadabra-like inscription, described by Güdemann ("Gesch. d. Erz. und der Cultur der Jud. in Italien," p. 335), was probably of Jewish, and not of Christian, origin. The medallion bears on the one side the words below, the

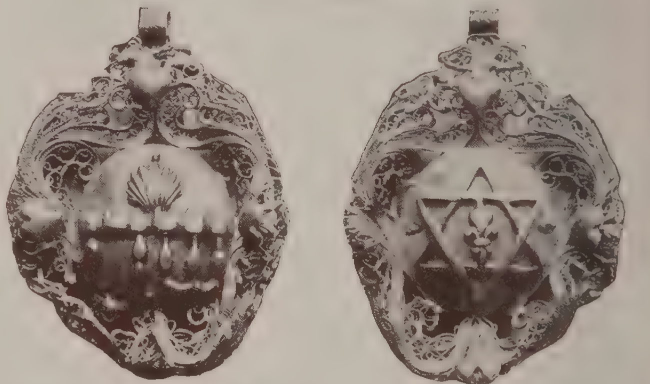


This Amulet, on which צלח from Psalm xlv. 5 is permuted, contains space for a short prayer to be written in, expressive of the particular object to be obtained, and is recommended for use in furthering all business enterprises. It contains the usual shield of David with שדי. It must be written upon parchment, and worn on the left side.

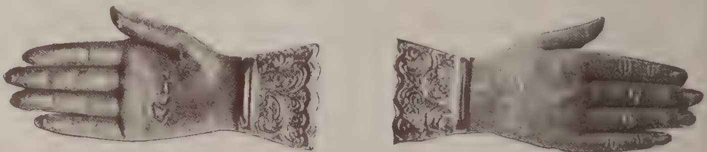
מאיהסתאס יהוה
רהנים דומיני
מהי אני מום
בהניגנום
מיהי
פאביאט



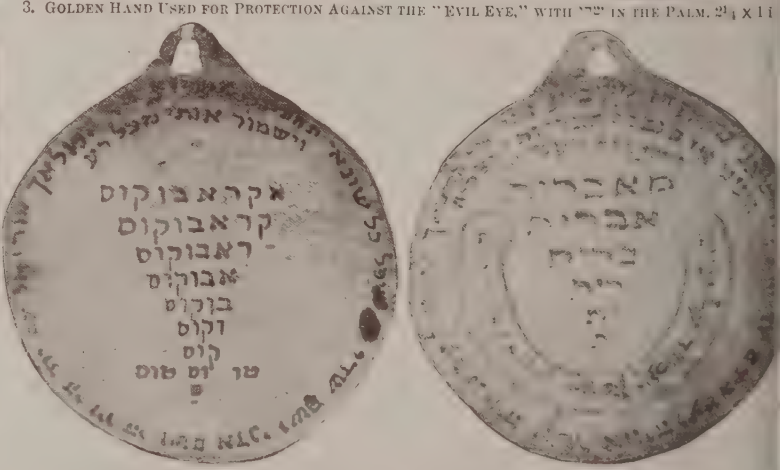
1. Amulet for Protection Against Lilith.
(From the "Sefer Raziel.")



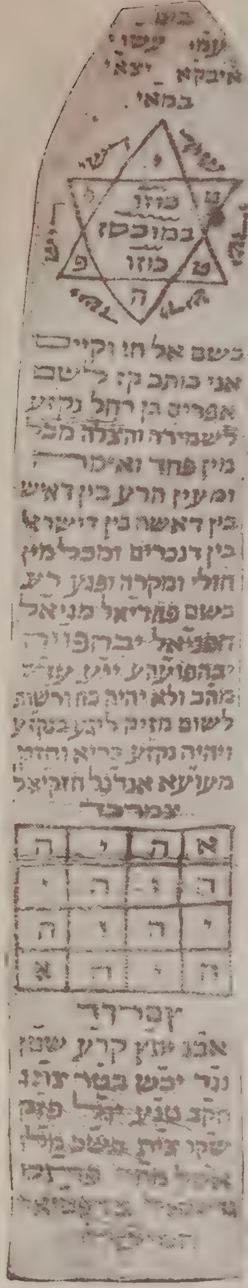
2. Silver Medallion with שדי on Obverse, and David's Shield Enclosing Fleur-de-Lis on Reverse. 2⅝ x 1⅞ in.



3. Golden Hand Used for Protection Against the "Evil Eye," with "שדי" in the Palm. 2¼ x 1 i



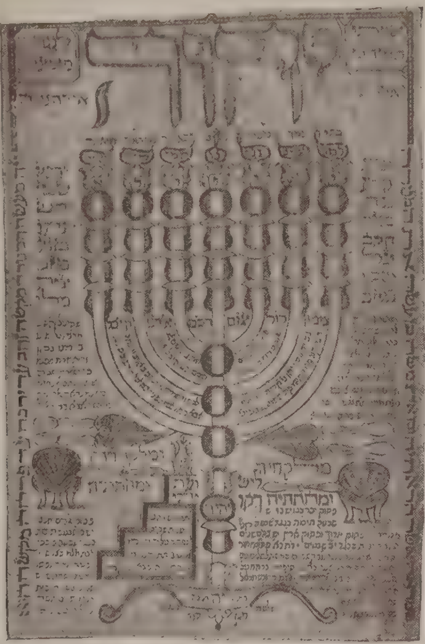
4. Parchment with Inverted Pyramidal Inscription After the Style of Abracadabra. Diameter 1⅞ in.



5. Parchment with Permutations of יהוה, שדי, and אהיה 9¼ x 1¾ in.

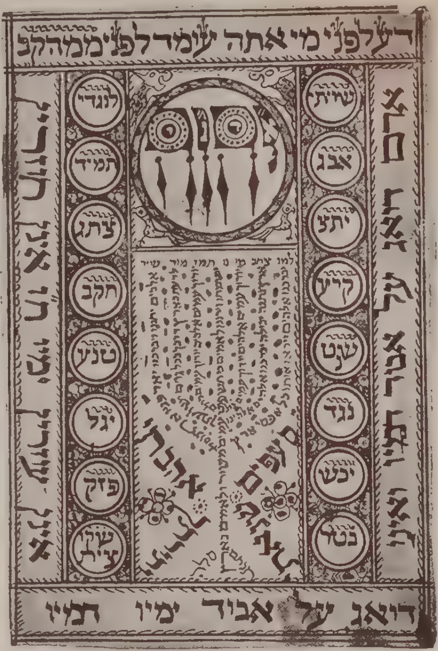
[Figs. 2, 3, 4, and 5 reproduced by courtesy of the United States National Museum, Washington, D. C.]

AMULETS



AMULET WITH FORMULA INSCRIBED AROUND THE MENORAH, AND "ITS TONGS AND SNUFFDISHES" (EX. XXV. 38.)

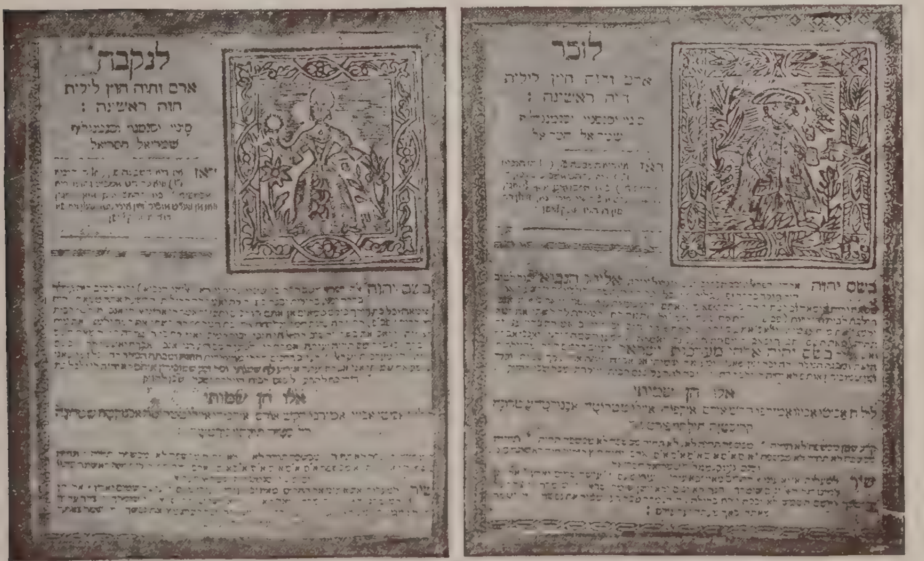
(From the collection of J. D. Eisenstein.)



דע לפני מי אתה עומד לפני ממה״קב״ה

"MIZRAH" WITH THE 67TH PSALM IN THE SHAPE OF THE MENORAH SURROUNDED BY MAGICAL FORMULAS.

(From Kohut, "Geschichte der Juden.")



לנקבה

אדם וחוה חוץ לילית

חוה ראשונה :

לזכר

אדם וחוה חוץ לילית

חוה ראשונה :

(*For a Girl.*) (*For a Boy.*)

AMULETS HUNG UP AT CHILDBIRTH FOR PROTECTION AGAINST LILITH.

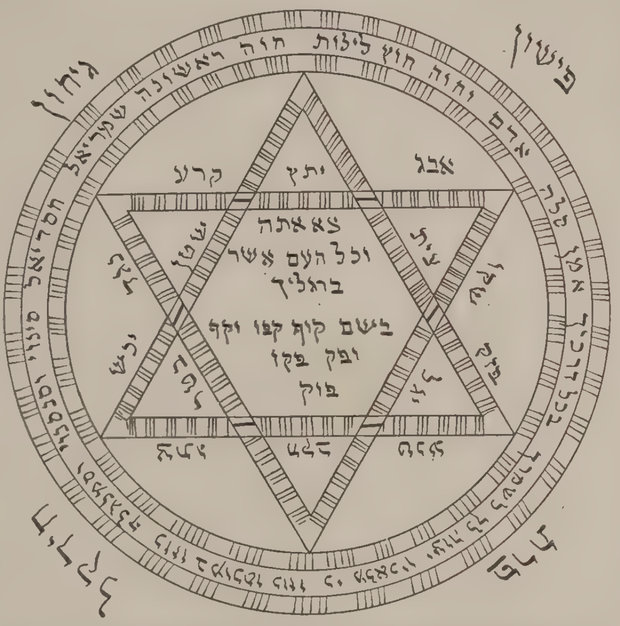
(From the collection of Prof. Richard Gottheil.)

AMULETS

Hebrew transliteration of "Majestas YHWH regis lomini mei animum benignum mihi foveat" (May he majesty of YHWH foster a kindly disposition n my lord the king toward me). Upon the other side is

מאיהסתאס יהוה
אני מום מהי
רהגים אד
מהינכלי
נהת

"Majestas YHWH animum mei regis ad me inclinet" (May the majesty of YHWH incline the king's soul to me).



This Amulet is claimed to be well approved, and protects the lying-in mother and her child against witchcraft, the evil eye, and demons, and is given in "Raziel," with explicit directions for use. Its authorship is ascribed to Adam. The four words outside of the circle are the names of the four rivers issuing out of paradise, Gen. ii. 10. In the circle are Psalm, xci. 11; the names of Adam and Eve; also חוין, which is equivalent to חוה, Eve (in the א״ת ב״ש system, see AT-BASH, ץ=ה); then לילות, probably a misprint for לילית, the female demon mentioned in Isaiah xxxiv. 14; then come "the first Eve," and names of angels and of God (כוזו = יהוה: in this permutation each letter is represented by the next succeeding letter of the alphabet, thus י = כ, ה = ו etc.). Outside of the shield of David stand the initial letters of the well-known prayer by Neḥunia b. ha-Ḳana, אנא בכח, also the words, קרע שטן, "May Satan be torn asunder!" The innermost space finally contains words from Ex. xi. 8, and permutations of קוף, a mystical name of God.

The expulsion of the Jews from Spain in 1492 caused the dissemination of the Cabala far and wide through the East and the West. Their unexampled sufferings served to foster their mystic bent more than ever. The Holy Land, as far as repeopled by Spanish exiles (notably Safed), became the hotbed of the most abstruse secret lore, which favored, among other things, the employment of amulets. From Turkey on the one side, and from Italy on the other, the Cabala spread to Poland and lands adjacent; Hasidism arose there and flourishes there to-day. This mysticism also prepared the ground for amulets, so that there are whole books devoted exclusively to ḳemi'ot still extant in manuscript (compare Benjacob, "Oẓar ha-Sefarim," p. 530). This so-called "practical Cabala" recommended a number of talismans, a description of which must be omitted here in order to describe a celebrated ḳemi'a contest of the middle of the eighteenth century.

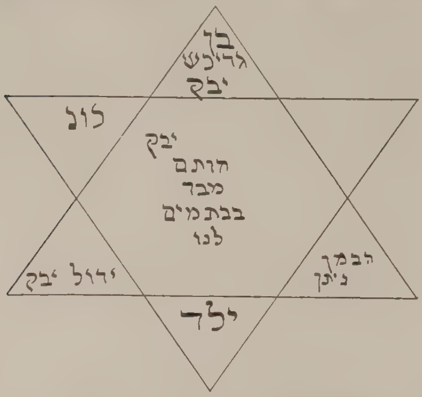
The Eibenschütz Controversy.

Jonathan Eibenschütz, remembered by Jews to-day as an eminent Talmudist, prepared a number of amulets. He issued them in Metz, where he was rabbi, and later in Hamburg, Altona, and Wandsbeck, over the united communities of which he presided as chief rabbi. He made them for sick children, for expectant mothers, also as remedies against nose-bleed, epilepsy, and the evil eye. He furnished one that would banish "croaking demons" from a house; upon digging into the foundations, the demons would then be found in the shape of veritable croaking frogs. To find the body of one drowned, he provided a charm in the shape of a written parchment to be laid on the bank of the river or pond. He claimed to have been particularly successful with his amulets in helping women in various emergencies; and statistics were said to support his statements that since he had officiated as rabbi in Hamburg scarcely one Jewish woman had died in childbirth, while in the year preceding his arrival "God's wrath had raged widely" in such cases. The congregational *Ḥebrah Ḳadisha* (burial society) confirmed this claim officially. All of this became matter of public discussion when Jacob Emden, then residing in Altona, and Jacob Joshua Falk, chief rabbi of Frankfort-on-the-Main, both learned and respected men, openly charged Eibenschütz with invoking as Savior in his amulets the false Messiah, Shabbethai Ẓebi. The contest waged furiously; the scholars and communities of Germany, Holland, Italy, Turkey, the Holy Land, Poland, Lithuania, Hungary, and elsewhere took active part in a most vehement discussion. Even the temporal authorities were appealed to by Eibenschütz's opponents, application being made to the City Council of Hamburg, and to the king of Denmark. The charge was based particularly upon five amulets issued by Eibenschütz while officiating in Metz, and which were certified to by the congregational officials, as having been written by him.

It is a curious fact that in all the voluminous discussion, the only point at issue was the employment of the false Messiah's name in these amulets; not a voice was raised against the folly of amulets in general. The common impression probably was that they could do no harm and might serve as spiritual stimulants in the way of the wearer's reassurance and mental comfort. This widespread discussion, however, marks the turning-point in the history of the medieval faith in amulets; since then it has gradually diminished and may now be said to be practically extinct except in the Orient. The "Shulḥan 'Aruk" does not forbid amulets (see "Oraḥ Ḥayyim," § 301, 24–27; § 305, 17; § 334, 14; "Yoreh De'ah," § 179, 12). It is important to note the fact that the Jews, the "people of the Scripture," employed mainly *written* parchments for such purposes, not bits of wood, bone, stone, or other natural objects.

In Modern Times.

Modern Judaism of course approves the sentiments of Maimonides, who pronounced against them; he denies them all potency or virtue whatever ("Moreh," iii. 37), and speaks of the "craziness of the amulet-writers, who hope to accomplish miracles by permutations of the Divine Name" (*ib.* i. 61, end).



This Amulet is "for protection in childbirth."

In five corners of the six-cornered "Shield of David," the Hebrew letters of the verse (Isa. ix. 5), כי ילד לנו, "For unto us a child is born," etc., are scattered promiscuously, interspersed with the letters of Neḥunyah ben ha-Ḳana's prayer (אנא בכח). The word בבתמים in the interior space was claimed to be equivalent by permutation to Shabbethai's name (שבתי) together with the initials מ"מ; that is, מלך משיח, "King Messiah."

Bibliography: On the Eibenschütz controversy, see the collected pamphlets שפת אמת, Lemberg, 1877; Eibenschütz's own defense, לוחת עדות, Altona, 1755; Grätz, *Gesch. d. Juden*, vii. note 7.

L. B.

AMULO (AMOLON), THEODBOLDUS: Archbishop of Lyons (841) in the reign of Charles the Bald; died 852. From his master and predecessor, Agobard, he learned to hate the Jews, and with the assistance of the Bishop of Rheims and Archbishop of Sens, who nourished the same sentiments, he tried, at the Council of Meaux (849), to revive the old canonical laws and anti-Jewish restrictions. But Charles would not yield to the prelate's injunctions, and dissolved the meeting. Amulo, however—unremitting in his efforts against the Jews, like his master—wrote a virulent letter to the spiritual authorities, in which he expounded his grievances against the Jews, forgetting no fact to their discredit, not even the conversion of the court-chaplain Bodo to Judaism. Although the letter did not immediately produce the effect expected by its author, it attracted the attention of the clergy, who were at that epoch generally favorable to the Jews, and the calm enjoyed by Jews in France gradually came to an end.

Bibliography: Galland, *Veterum Patrum Bibliotheca*, vol. xiii.; Migne, *Patrologia Latina*, cxvi. 142 *et seq.*; *Histoire Littéraire de la France*, viii. 650.

I. Br.

AMUSEMENTS. See Games, Pastimes.

ANAB ("Grape"): A city in the hills of southern Judea, lying in the domain of Judah (Josh. xv. 50), from which Joshua exterminated the Anakim (Josh. xi. 21). It is still called Anab (Buhl, "Geographie des Alten Palestina," p. 164). G. B. L.

ANACLETUS II. (PIETRO PIERLEONI): Antipope to Innocent II. from 1130 to 1138. By reason of his Jewish descent, which prompted Voltaire to call him ironically "the Jewish Pope," Anacletus had to face a great deal of opposition and calumny.

An ancestor of Anacletus, whose name was probably Baruch, had grown rich in the middle of the eleventh century by lending money to both sides in the struggle between the popes and the Roman nobility. Ambition prompted him to embrace Christianity, on which occasion he assumed the name of Benedict. He married a lady belonging to an aristocratic family of Rome, and his son, Leo de Benedicto Christiano, subsequently took rank among the champions of the papal court in its conflict with the imperial party. Leo's son Petrus Leonis, whose name became the family eponym, resolved to devote his own son, who also bore his name, to the priesthood, and he lived to see this son wear the cardinal's hat. Pierleoni did not become pontiff, however, until after the death of his ambitious father.

One of the group who left Rome with the pope Gelasius II. when the latter fled to France, Leo subsequently was a prominent factor in the election of Calixtus II. The latter manifested his gratitude to Pierleoni, as well as recognition of his talent, by appointing him, toward the end of the year 1123, head of the papal legation to France. While in that country, Pierleoni had the opportunity of fulfilling several important ecclesiastical missions, as well as of presiding at the councils of Chartres and Beauvais.

Innocent II. His Opponent.

Pierleoni was elected pope as Anacletus II. in 1130 by one faction at Rome, while another faction elected Innocent II. Pierleoni received but little support when elevated to the pontificate, while Innocent II. was upheld not only by the councils of Rheims and Pisa, and by the greater portion of the Roman Catholic clergy—who, it would seem, could not forgive Anacletus his reputed Jewish physiognomy—but also by the entire European royalty, with the exception of Roger of Sicily, who was Anacletus' brother-in-law, and by the duke of Aquitania. It redounds to the honor, liberality, and magnanimity of the population of Rome that Anacletus was able to maintain to the last his authority in the capital, notwithstanding the repeated attacks of the emperor Lothaire II., who supported Innocent II.

The opposition to Anacletus expressed itself in the invention and dissemination of the most slanderous reports concerning him. Bernard of Clairvaux, who was the most zealous supporter of Innocent in France, quite naturally poured forth his indignation in a vehement epistle to Lothaire, to the effect that "to the shame of Christ a man of Jewish origin was come to occupy the chair of St. Peter."

Accused of Malfeasance.

But aside from styling him "Judæo-pontifex," the antagonists of Anacletus circulated the most ignominious rumors about him, charging him with the systematic robbery of chapels and churches—in the disposal of which spoils the Jews were designated as his accessories—and not flinching even from accusing him of being guilty of incest. In brief, the consensus of opinion regarding him was summed up in the decision that he was not only as bad as, but even worse than, a Jew.

Though the charge of assisting the pope in robbing the churches and chapels was undoubtedly a calumniation of the Jews, it is quite probable that the Jews sided with Anacletus in this papal schism, which lasted until his death, in the year 1138. The interests of their own safety in Rome, where his sovereignty was unquestioned, must have urged them to adopt the policy of obedience to Anacletus. In fact, the cold, formal response with which Innocent II. greeted the Jewish delegation upon his entry into Rome would warrant this assumption. There is no ground, however, for supposing that the opponents of Anacletus had used their influence to arouse the fanaticism of the masses against the Jews. Both Bernard of Clairvaux, through whose indefatigable zeal and eloquence the rulers of France and of Germany were won for the cause of Innocent, and the inhabitants of Rome, though, as a rule, inimical to the Jews, repeatedly condemned their persecution and oppression. As for Anacletus, however, his ancestral connection with the Jews undoubtedly served to enhance his schismatic troubles, inasmuch as it afforded his antagonists an additional ground for calumniation. Yet it is quite probable that the vague historic recollection of Anacletus—his Jewish origin, his ecclesiastical struggle, and, perchance, his friendly attitude toward the Jews—in later days fashioned itself into a semi-mythical background for the wide-spread medieval legend relating to the Jewish pope (see ANDREAS).

BIBLIOGRAPHY: Güdemann, *Gesch. des Erziehungswesens und der Cultur der Juden in Italien*, pp. 76 *et seq.*; Vogelstein and Rieger, *Gesch. d. Juden in Rom*, i. 214 *et seq.*, and index; compare Zöpffel, *Die Doppelwahl des Jahres 1130*, Göttingen, 1871; *Göttinger Gelehrte Anzeigen*, 1876, pp. 257, 304; Gregorovius, *Gesch. d. Stadt Rom im Mittelalter*, iv. 391–417.

H. G. E.

ANAGRAM (Greek, *ἀνὰ* = "over again," and *γράμμα* = "letter"): The letters of a word so transposed as to make a different word or phrase. The use of anagrams by the Jews dates back to the remotest antiquity. Several occur in the Bible; for example: ונח מצא חן ("And Noah found grace," Gen. vi. 8), where חן is probably employed because of its being the Anagram of נח; את בכרתי לקח והנה עתה לקח ברכתי ("He took away my birthright, and, behold, now he hath taken away my blessing," *ibid.* xxvii. 36); פאר תחת אפר ("A garland instead of ashes," Is. lxi. 3); כל אויבי ישבו יבשו רגע ("Let all my enemies return and be ashamed suddenly," Ps. vi. 11); ואמו קראה שמו יעבץ לאמר כי ילדתי בעצב ("And his mother called his name Jabez, saying, Because I bare him with sorrow," I Chron. iv. 9).

In the Talmudic and Midrashic literature, anagrams became a system of Biblical interpretation, called הפוך (inversions). Eleazar of Modi'in introduced it in explaining the word פחז (Gen. xlix. 4) by the transposition of its letters. But this system, applicable originally only to the transposition of the letters, was gradually extended to simple transpositions of the words. Jewish literature, and especially the Jewish poetry of the Arabic epoch, imitating the Arabic poets, who had a predilection for anagrams, offers many examples: אם תעלז על חליי אשטח לך לחיי ("If you mock my sickness, I will tender you my cheeks"), Judah ha-Levi, "Diwan," ed. Brody, ii. 149; ותצבר בר ורוב מזון לעת רזן ובצרת ("And she amasses corn and plenty of food for a time of scarcity and famine"), Alḥarizi, "Taḥkemoni," ed. Kaminka, p. 49).

The golden age for anagrams began with the Cabala. The Platonists had strange notions as to the influence of anagrammatic virtues, particularly of anagrams evolved from names of persons. It is not surprising, therefore, that the cabalists, like all the Neoplatonists, pretended to discover occult qualities in proper names and in their anagrams. Thus, most amulets are based upon the transposition of letters (compare "Raziel ha-Malak," p. 62). Cabalists explain, for instance, the custom of reciting some Mishnah paragraphs on the anniversary of the death of relatives (*Jahrzeit*), by pointing out that משנה (Mishnah) contains the letters of נשמה (soul). Nearly all the cabalistic writings give rules for composing anagrams, which are called *temurah* (change).

I. BR.

ANAH: **1.** Mother of Aholibamah, one of the wives of Esau and daughter of Zibeon (Gen. xxxvi. 2, 14, 18, 25). The Septuagint, the Samaritan Pentateuch, and the Peshito read "son," identifying this Anah with No. 3 (see below). **2.** Son of Seir, the Horite, and brother of Zibeon; one of the chiefs of the land of Edom (Gen. xxxvi. 20, 21; I Chron. i. 38). **3.** Son of Zibeon, who is specified in the Bible as "that Anah that found the hot springs [הימם; A. V. "mules," so in Targ., Yer., and Gen. R. on the passage; Pes. 54*a*] in the wilderness" (Gen. xxxvi. 24; I Chron. i. 40, 41).

G. B. L.

——**In Rabbinical Literature**: As early as the middle of the fourth century, the rabbis discussed Anah's combination of Ha-Yemim in the wilderness. In his commentary on Gen. xxxvi. 24, Jerome cites the following definitions of the word, derived from Jewish sources: (1) "seas" as though ימים (yammim); (2) "hot springs" as though חמים (ḥammim); (3) a swift-running variety of the ass, called "yemin," obtained by Anah through a cross of the domestic with the wild ass; and (4) "mules." The last interpretation was, according to Jerome, the most current among the Jews; and it was believed that Anah was the first to have bred the mule, thus bringing into existence "a new animal bred contrary to natural laws." The rabbinical sources are familiar with this fourth explanation, and make the additional observation that "Anah was himself a bastard," his mother being also the mother of his father. As a punishment for this unnatural combination of Anah, God brought into the world the deadly water-snake, through the union of the common viper (חכינה) with the Libyan lizard (חרדון). See Gen. R. lxxxii. 15; Yer. Ber. i. 12*b*; Bab. Pes. 54*a*; Ginzberg, "Monatsschrift," xlii. 538, 539.

L. G.

ANAIAH ("The Lord Hath Answered"): **1.** A supporter of Ezra (Neh. viii. 4), who is called Ananias in I Esd. ix. 43. **2.** A prominent man who sealed the covenant with Nehemiah (Neh. x. 22). These two may be identical.

G. B. L.

ANAKIM.—Biblical Data: A pre-Canaanite tribe, dwelling (according to Josh. xi. 21, 22, and Judges, i. 10, 20) in the hill country of Judah and in the Philistine plain (Hebron, Debir, Anab, Gaza, Gath, Ashdod). Three clans are mentioned: Sheshai, Ahiman, and Talmai (Judges, i. 10; Num. xiii. 22). These names seem, from their form, to be Aramaic; but what this fact signifies is not clear. The Anakim are said to have been conquered by Caleb (Josh. xv. 14; Judges, i. 20), who received their territory. In Deut. ii. 11, the Anakim are called a branch of the REPHAIM, which is perhaps a generic term. The Hebrew of Num. xiii. 33

classes them also with the Nefilim; but the clause is not in the Greek, and is probably a late gloss. In Judges, i. 10, the conquest is ascribed to Judah. How far the Anakim had been absorbed by Canaanites and Philistines is uncertain. On the genealogy in Josh. xiv. 12–15 and xv. 13, see HEBRON and KIRJATH ARBA. T.

——In Rabbinical and Hellenistic Literature: According to rabbinical tradition (Gen. R. xxvi.), the Anakim are of the same Titanic race as the Rephaim, Nefilim, Gibborim, Zamzummim, and Emim. The name (as though containing the element *'anak* = neck) is explained in the Midrash (Gen. R. xxvi.) as indicating that they wore "neck-chains heaped upon neck-chains," or, as if from the verb "to press," "force," that they seized the solar disk and cried, "Send us rain," or that "they squeezed their heads into the sun" (Soṭah, 34*b*; see Rashi on Yoma, 10*a*). Of the three sons of Anak who filled the spies with awe and fear by their gigantic stature, Ahiman, Sheshai, and Talmai (Num. xii. 22–33), the first is represented in Num. R. xvi. and Tan., Shelaḥ, 7, ed. Buber, 11, as challenging passers-by, saying: "Whose brother will fight with me?" (a play upon "Ahiman" = brother of whom); the second stood there stolid as a block of marble (a play upon *shesh* = marble), and the third made deep furrows (a play upon *telamim* = furrows) in the soil with every step. (Compare Soṭah, 34*b*; Yoma, 10*a*, which has a somewhat different and possibly corrupt version; see Buber, notes to Tan. *l. c.*) And when the spies saw these men towering up to the sky and looking as if piercing the sun, they were afraid and said: "We are not able to go up against these people, for they are stronger than *He* [ממנו]; that is, stronger than even the Lord Himself!" (Num. xiii. 31).

Of the size of the Anakim, a Midrash fragment—found by Schechter in a Pentateuch commentary of the thirteenth century, and published by him in "Semitic Studies in Memory of Alexander Kohut," p. 492—gives the following description:

"The daughter of Anak had gone into her father's garden and taken a pomegranate, which she ate, after having peeled off the skin and cast it aside. Then the twelve spies came and, seeing her father, were struck with fear and hid themselves under the pomegranate-skin, believing it to be a cave. The daughter of Anak in the meantime came back and, seeing the pomegranate-skin still lying there, was afraid lest her father might scold her for lack of neatness. She therefore took the pomegranate-skin, with the twelve spies hidden therein, and cast it out of the garden, noticing the weight added by the men no more than if the skin had been the shell of an egg." The legend bears a striking resemblance to the story of the giant's daughter reprinted in Grimm's "Kinder und Hausmärchen" (compare Chamisso's "Riesenfräulein"). K.

——Critical View: The origin of the Anakim is unknown, and they have left no trace in history. On possible (but uncertain) remains of them, compare Nowack, "Hebr. Arch." § 16. The name "Anak" (so the Greek), or "the Anak" (Hebrew), is an etymological puzzle. The meaning of "bene ha-Anak" is uncertain. It is interpreted by some as "the long-necked"; by others, as "the necklace-wearers." It is perhaps non-Semitic.

Josephus ("Ant." iii. 14) relates that the spies found at Hebron the posterity of the giants; and this tallies with Josh. xiv. 15, according to which Hebron was the city of Arba, "the greatest man among the Anakim" ("the father of Anak;" Josh. xxi. 11; the Septuagint has the "brother" of Anak). See Moore, "Judges," pp. 24 *et seq.* and Driver, "Commentary on Deuteronomy," pp. 23, 40 (note); the letter refers also to Goliath as one of the sons of Rafa, the giant of Gath.

ANALOGY: Talmudic Rule of Interpretation. See TALMUD, HERMENEUTICS OF.

ANAMIM: A Mizraimite people, unidentified, mentioned in Gen. x. 13 and in I Chron. i. 11, who dwelt probably in Egypt or some neighboring region in Africa. G. B. L.

ANAMMELECH (more properly **ANUMELECH**; "Anu is Melek" or "Prince"): A god worshiped by the Sepharvites in Samaria under the Assyrian régime, along with the god Adrammelech (II Kings, xvii. 31). Anu was the chief of the old Babylonian trinity, Anu, Bel, and Ea; and if Sepharvaim (compare *ib.* 24) is Sippara in North Babylonia (not Sepharvaim in Syria, II Kings, xix. 13), as is very probable, there is no difficulty in supposing that Anu was there worshiped under this appellation. It is stated, however, in the text, that children were burned in sacrifice to Anammelech in Samaria; and this is perhaps inconsistent with the fact that there is no evidence that such offerings were ever made in Babylonia.

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J. F. McC.

ANAN: Babylonian amora of the third century, disciple of Mar Samuel (Yeb. 83*b*, Ḳid. 39*a*), and contemporary of Rab Huna and Mar 'Uḳba II. (Ket. 69*a*). Anecdote and legend combine to illustrate Anan's renown for extreme conscientiousness in his capacity as judge in civil cases, as well as for his theosophic speculations. The books "Seder Eliyahu Rabbah" and "Seder Eliyahu Zuṭṭa," mysterious in more than one sense, are said to have been composed during visitations Anan received from the prophet Elijah (Ket. 106*a*). (See Tanna debe Eliyahu R.) Anan was prominent as a teacher of civil law and of ritual; and though R. Naḥman once criticized one of his arguments—remarking, "While attending Mar Samuel, you must have spent your time in playing at checkers" (or "chess," *Iskundré*, Ḳid. 21*b*)—he highly respected him, and addressed him with the title of *Mar* ("Master," Ḥul. 56*a*). R. Huna, on his part, did not consider Anan his equal; and when the latter once addressed to him a message, headed, "To Huna, our colleague, greetings," he felt himself depreciated and replied in a manner that greatly embarrassed Anan (Ket. 69*a*). In the field of the Haggadah, Anan rarely appears, and then only as the transmitter of observations of his predecessors. But many of his teachings were probably incorporated with those of the students of the school that bore his name, Debe Rab Anan (Suk. 49*b*; Ber. 30*b*; Shab. 119*a*; Yer. Shab. iii. 5*c* (compare Bab. Shab. 37*a*); 'Er. 74*b*; Yeb. 97*a*; Yer. Yeb. ix. 10*b*; Ket. 79*a*; Giṭ. 44*b*; Shebu'ot, 40*b*; Ḥul. 4*b*, 38*a*, 56*a*). S. M.

ANAN, SON OF ANAN: Born about the beginning of the common era (compare Josephus, "B. J." iv. 3, §§ 7 and 10); was appointed high priest by Agrippa II., in the year 62, but officiated only three months. As president of the Sanhedrin he availed himself of a vacancy occurring in the procuratorship in Judea, to convene that body and to have certain persons obnoxious to him condemned and stoned to death as lawbreakers. (That among these victims was James, brother of Jesus, is a Christian interpolation in Josephus; compare Schürer, i. 486.) Albinus, the new procurator, rebuked him for this high-handed proceeding, and Agrippa deprived him of his position ("Ant." xx. 9, § 1).

Opposes Zealots.

At the outbreak of the war of the Jews, however, in the year 66, he was still a leading personage. Together with Joseph, son of Gorion, he prepared the defenses of Jerusalem against the Romans ("B. J." ii. 20, § 3; 22, § 1, 2), but he immediately took stand against the Zealots and their leader, Simon bar-Giora. When, after the conquest of Galilee, the fugitive Zealots under John of Giscala entered Jerusalem, and the Judean Zealots, having imprisoned all prominent men of moderate views as being friendly to Rome, obtained possession of the Temple and control of the high-priestly office, Anan put himself at the head of the people to oppose the Zealots, and confined them in the Temple. But John, who hitherto had supported him, now suspected him of friendship for Rome, and went over to the Zealots. He summoned the Idumeans to the city, and they murdered Anan, who with other leaders had refused them entrance ("B. J." iv. 5, § 2).

Anan's Sadducean Tendencies.

Anan is described as upright and unselfish, ready of speech, influential, democratic, and liberty-loving, one who justly discerned that the only hope for Jerusalem lay in reconciliation with Rome. On the other hand, when it was suggested that Josephus should be recalled from his post as general in Galilee, Anan, who with Simon ben Gamaliel recommended his recall ("Vita," 38, 39, 44, 60), is characterized by Josephus as venal. His behavior in the Sanhedrin is pronounced Sadducean. This reference to his Sadducean tendencies finds remarkable confirmation in the Talmudic account (Grätz, "Gesch. d. Juden," iv. 747) of the Sadducean form of Temple-worship in the decade before 70, and of the opposition to it, fostered by the Pharisaic teachers of the time. These reports gave rise to the general opinion that this was a forcible effort to reestablish Sadduceeism, which had long been supplanted by Pharisaism, though the revival was short-lived (compare Schürer, 3d ed., ii. 405). It has recently, however, been suggested that the Sadducean view of the sacrificial cult had up to that time predominated, and was only then giving way to Pharisaism (Chwolson, "Das Letzte Passahmahl," p. 87; Büchler, "Priester und Cultus," pp. 54, 109).

A. Bü.

ANAN, SON OF ANANIAS, THE HIGH PRIEST: He was strategus, or governor of the Temple at Jerusalem (Josephus, "B. J." ii. 12, § 6; "Ant." xx. 6, § 2), and while in office was sent (in 52) to Rome by Ummidius Quadratus, governor of Syria, to answer to Emperor Claudius for participation in disturbances which had arisen out of the struggle between the Judeans and the Samaritans. With him were his father and Jonathan, a former high priest. Through the influence of Agrippa II. he and all the Judeans under accusation were acquitted, and allowed to return to Jerusalem ("Ant." xx. 8, § 5, and 9, § 2; "B. J." ii. 13). Anan probably owed his important office to his father's position, as did later on his brother Eleazar, who held the same office from 63 to 66 ("Ant." xx. 9, § 3; "B. J." ii. 17, § 2; compare Pes. 57*a*, Bet Ḥanin; Tosef., Men. xiii. 21, Bet Elḥanan). As strategus, Anan probably had charge of the Temple and its sacrifices.

Bibliography: Schürer, *Gesch. d. Jüd. Volkes*, 3d ed., ii. 265; Büchler, *Priester und Cultus*, pp. 90 *et seq.*

A. Bü.

ANAN BEN DAVID, Founder of the Karaite Sect: In the second half of the seventh century and in the whole of the eighth, as a result of the tremendous intellectual commotion produced throughout the Orient by the swift conquests of the Arabs and the collision of victorious Islam with the older religions and cultures of the world, there arose a large number of religious sects, especially in Persia, Babylonia (Irak), and Syria. Judaism did not escape this general fermentation; the weak remnants of the early schisms—the Sadducees and Essenes—picked up new life and flickered once more before their final extinction. But new sects also arose in Judaism; the most important of which were the Isawites (called after their founder Abu Isa), the Yudganites, and the Shadganites (followers of Yudgan and Shadgan). All these various heresies would nevertheless have quickly disappeared or been assimilated by rabbinical Judaism, if the political conditions of the Jews in the eastern califate had not pushed to the front a certain energetic and determined man, and placed him at the head of the new movement. So great was his influence, that he succeeded in uniting all heterogeneous antirabbinical elements under his standard, and in forming a powerful sect out of them. This man, Anan ben David, had been a candidate for the highest dignity existing among the Jews at the time—the exilarchate. When, about the year 760, the exilarch (probably Isaac Iskawi) died, it appears that two brothers among his nearest kin, probably nephews of his, Anan and Josiah (Hassan), were next in order of succession to the exalted office. The former was older and richer in theological knowledge than the latter, and was thus the better fitted for the position of prince of the Exile. He should have received the preference over the younger and less learned Josiah; nevertheless the nomination was given to the latter: Josiah was elected exilarch by the rectors of the Babylonian colleges (the Geonim) and by the notables of the chief Jewish congregations; and the choice was confirmed by the calif of Bagdad.

Proclaims Himself Anti-Exilarch.

The following were the reasons for this extraordinary result, if the accounts of the earliest authorities may be credited: In the first place, Anan was of a presumptuous and imperious disposition, while his brother was unassuming and modest. Then, it is said, Anan had shown evidences of lukewarmness toward traditional Judaism, amounting even to disdain; while Josiah was pious and reverenced conformity to the Law. Any disregard for rabbinical Judaism on Anan's part may be accounted for by his long sojourn east of Bagdad in the Persian-Mesopotamian borderlands, which were then the chief hotbed of antirabbinical schisms. However that may be, it is certain that Anan's proud disposition would by no means permit him to submit tamely to his defeat, and place himself in subordination to his younger brother. His political partizans, who seemed to follow him in religious matters also, did not desert him, and so it came to pass that Anan permitted himself to be proclaimed antiexilarch. This step was naturally construed by the Mohammedan authorities as rebellion against the august authority of the calif, who had formally invested Josiah with the position; and such an act on the part of a *Dhimmi* (follower of a religion tolerated by Islam; that is, a Jew or Christian) must in a Mohammedan state appear serious in the extreme.

Therefore when Anan's proclamation of himself as exilarch became known, he was arrested by the authorities one Sunday in the year 767, and thrown

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into prison, to be executed on the ensuing Friday, as guilty of high treason. But luckily for Anan, he met in jail a very prominent and shrewd fellow-prisoner, no other than the founder of the great Mohammedan casuistic school of the Hanifites (whose ritual is dominant in Turkey at the present day), of the name of al-Nu'man ibn Thabit, surnamed Abu Ḥanifah. He gave the unhappy pretender to the exilarchate the following very shrewd advice, which saved his life: The pretender should set himself to expound all ambiguous and doubtful precepts of the Torah in a fashion exactly opposed to the traditional interpretation, and make this principle the foundation of a new religious sect. He must next get his partizans to secure, by means of presents and bribes to the highest officers of the court, the presence of the calif himself at the trial—his presence not being an unusual thing at the more important prosecutions. At the right moment, Anan was to throw himself at the feet of the calif and exclaim, "O Ruler of the Faithful! didst thou appoint my brother Josiah to a position of dignity in one religion, or in two?" Undoubtedly the calif would answer, "Only in one." Thereupon Anan was to declare that his religion was quite a different one from that of his brother and of the rabbinical Jews, and that his followers entirely coincided with him in matters of religious doctrine; which was an easy matter for Anan to say, because the majority of them were opposed to the rabbis. The pretender and his friends complied with the shrewd counsel given by Abu Ḥanifah, and in the presence of the calif Almansur (754–775) Anan defended himself most skilfully. Moreover, Anan won for himself the special favor of the calif by his protestations of deep veneration for Mohammed as the prophet of the Arab nation and of the world of Islam, and by the declaration that his new religion, in many points, entirely coincided with the Mohammedan; instancing the fact that the setting of the festivals was not decided by the astronomical calculations of a calendar—as with the rabbinical Jews—but by the actual observation of the new moon—as with the followers of Islam. In this way the prisoner, though he had already been condemned to death, succeeded in gaining not only his freedom, but also in winning the favor and the protection of the ruler and of all the Arab authorities—a circumstance which proved of the greatest assistance to this new sect, so strangely founded.

His Book of Laws.

Anan was now able to devote himself to the development of his new religion and its new code. But one thing was essential: it must deviate from traditional Judaism, for that was the very raison d'être of his new sect and the justification for his release. The fact that the majority of his followers were antirabbinical also made this course advisable. His "Sefer ha-Miẓwot" (The Book of the Precepts), which occupied him for several years, and which was published about 770, must be considered the basis of the newly found Ananite sect. It betrays very clearly that its author was anything but an original genius. He simply appropriated interpretational deviations, already existing, and ancient doctrinal differences. An analysis of Anan's code exhibits the following aspects:

Its Essential Features.

(1) Anan's relationship to the rabbinical or traditional legislation may be compared to that of a traveler in an unknown region, who, though he desires to separate from his guide, realizes that he is not able to find the way by himself, and is thus compelled to follow his leader, to keep his eyes riveted on his footprints, and at the same time to select parallel paths and side-lanes in order to maintain the appearance of independence. Thus we find that although this schismatic made the total rejection of tradition his watchword, he availed himself of the identical rules of interpretation framed in the Talmud—the so-called "Middot" of R. Ishmael—for the establishment of his religious laws. He makes many modifications in them, it is true, and forces many exaggerations upon them; and with his imperfect philological attainments elicits some very curious ideas. He draws freely upon those divergent opinions that are set down in the Talmud, but that did not attain recognition as authoritative decisions for religious practise (Halakah). From rabbinical jurisprudence he adopted some material with arbitrary modifications; other details again he accepted bodily from the Talmud as true and binding traditions; these latter the Karaites designate as the "inherited burden" (*sebel ha-yerushah*). And since Anan designedly imitates the language, style, and fashion of the Talmud most accurately, it is not to be wondered at that a gaon of the ninth century could say that the schismatic promised his followers to give them a Talmud all for themselves, and, in point of fact, did furnish them with a most impious one.

(2) It has already been indicated that the founder of the Karaite sect, in order to attach to himself all who had espoused antirabbinical schisms, adopted many of their principles and opinions in his new religious code. As far as is now known he took much from the old Sadducees and Essenes, whose remnants still survived, and whose writings—or at least writings ascribed to them—were still in circulation. Thus, for example, these older sects prohibited the burning of any lights and the leaving of one's dwelling on the Sabbath; they also enjoined the actual observation of the new moon for the appointment of festivals, and the holding of the Pentecost festival always on a Sunday. From the heresies of the Isawites and the Yudganites immediately preceding this epoch, he borrowed the recognition and justification of Jesus as the prophet for the followers of Christianity, and of Mohammed for those of Islam; in this way ingratiating himself with professors of those creeds. From them, too, came his prohibition of all meat—with the exception of the flesh of the deer and the dove—in token of mourning for the destruction of the Temple at Jerusalem.

(3) The Mohammedan theologian, Abu Ḥanifah, who gave Anan such successful counsel, seems also to have exerted considerable influence upon the latter's religious system. The following utterance may serve as characteristic of Abu Ḥanifah:

> "Concerning those things that we have received from God and His prophet [Mohammed], we accept them with unconditional and total submission. Concerning those teachings and opinions that belong to the associates and companions of the prophets [the *Ashab*], we select from them the best. But as to all things else, which other teachers who followed them have left to us, we regard them as matters which came from persons that were human beings like ourselves."

Although Anan, in common with older schismatics, was opposed in certain points to traditional Judaism, he evidently could not, as long as he laid claim to an office dependent upon the Babylonian rabbinical academies, have possibly devised so radical a project as that of completely overturning the thousand-year-old edifice of rabbinical Judaism. It could only have been such circumstances as those which made the creation of a new sect a matter of life or death for him, and that fateful meeting with Abu Ḥanifah, which could have induced him to apply to Judaism the maxim of the celebrated Mohammedan theologian just quoted. Anan imitated this Arab teacher still further. Abu Ḥanifah was accustomed in certain cases to take the words of the Koran, not in their literal, but in a symbolical sense (Ta'awil); and Anan adopted the same method with the Hebrew text of the Bible. Illustrations of this method are not infrequently, indeed, afforded by the Talmud itself. Thus he interpreted the prohibition of plowing on Sabbath (Ex. xxxiv. 21) as applying to marital intercourse; the word "brothers" (*aḥim*, Deut. xxv. 5) in connection with the levirate marriage he interpreted as "relatives," etc.

Built upon Analogy.

But Anan's indebtedness to Abu Ḥanifah's system was most suggestively demonstrated in the following. Abu Ḥanifah's chief importance in the range of Mohammedan theology consists mainly in that to the three accepted sources of law in Islam—the Koran, the Sunnah (tradition), and the Ijmaʻ (agreement among Moslems)—he added a fourth; namely, Rai (the speculative, individual view), claiming that in cases not provided for in the first three sources of law, it is permitted to the teacher of religion and to the judge to make his own decision with his own speculative reason in accordance with analogy (*Ki'as*; Hebrew *hekesh* or *mah maẓinu*) with the cases actually provided. Now with Anan, too, it is found that the greater number of his innovations are based upon analogy. But he distinguished himself from his Mohammedan model in that he built mainly, not upon analogy of subject as Abu Ḥanifah did, but upon analogy of expressions, of words (the rabbinical *gezerah shawah*), indeed even upon analogy of single letters; a system which can hardly be considered a step in advance. The earliest sources tell also of another doctrine borrowed by Anan from the Mohammedans; namely, the belief in the transmigration of the soul (metempsychosis). This doctrine, represented in Greek antiquity especially by Empedocles and the Pythagoreans, had always been wide-spread in India, and was encountered there by a Mohammedan sect called the Rawendites, adopted by them, and in the middle of the eighth century was carried to Babylonia (Irak). This, too, was annexed by the Karaite schismatic, and he is said to have written a special work in its defense.

Minute Prescriptions.

In regard to general characteristics, this founder of Karaism, it must be confessed, was anything but a reformer in the modern sense of the word; for instead of lightening the load of traditional law, he increased the severity of religious praxis, as will appear from the following. Anan rejected all the admeasurements instituted by the rabbis (*shiʻurim*); and instead of any permissible minimum for prohibited things—which the Talmud admits, as for instance *shishim*, one part in sixty, or *ke-zait*, "the size of an olive," etc.—he insisted that even the smallest atom of anything prohibited, mingling with an infinitely large quantity of a thing permitted, was sufficient to render the whole of the latter prohibited. In his law-book he maintains that as long as Israel is in exile the flesh of domestic animals, with the exception of the deer, is prohibited. The Talmud relates that after the destruction of the Second Temple, certain ascetics (*perushim*) sought to prohibit meat and wine because they had been employed in the Temple ritual, and that Rabbi Joshua ben Hananiah repressed the movement. The schismatic Abu Isa, just before Anan's time, had succeeded in imposing this piece of asceticism upon his followers as a law. His example was now followed by Anan, who in addition prohibited the flesh of poultry and of all birds with the exception of the pigeon and turtle-dove. The additional abolition by him of the injunction against eating meat and milk together (*basar be-ḥalab*) was thus rendered almost gratuitous.

Rules for Slaughtering.

To this limitation of the eating of meat must also be added his regulation concerning the personality of the individual who slays creatures for food; Anan rejected the broad precept of the Talmud that "slaughtering is permissible to anybody," demanded a certain dignity for the act, and required from the slaughterer a complete profession of faith. From this dates the Karaite custom of reciting the articles of the creed preparatory to slaughtering. Finally, not satisfied with the Talmudic dictum that in the act of slaughtering it is sufficient to cut through two ducts—gullet and windpipe—Anan required that in addition two more—arteries or veins—should be severed. In addition to the legal fast-days appointed by the Bible, Anan, by means of word-analogies and peculiar misinterpretation, instituted the following: The seventh day of every month; the 14th and 15th of Adar instead of the rabbinical fast of the 13th, including thus the Purim festival; also a seventy-days' fast from the 13th of Nisan to the 23d of Siwan; including Passover and Pentecost as times of fasting when neither food nor drink could be partaken of by day.

Circumcision of children, according to Anan, must be performed with the scissors only; any other instrument was strictly forbidden under penalty of death. Other regulations concerning the same ceremony were of a like stringent character, and only he upon whom the operation had been performed accurately and with full observance of all these requirements was allowed to act in the capacity of *mohel* (circumciser). The omission of any single detail rendered the operation insufficient and vain, necessitating its reperformance. An adult (that is, a proselyte) might be circumcised only on the eleventh day of the month.

Rules for Sabbath.

It was forbidden to go outside of one's dwelling on the Sabbath except for purposes of prayer or necessity. Anything that is ordinarily carried on the shoulders, owing to its size or weight, might not be carried around even in a room. Anan's law-book insists that the Sabbath evening (Friday) must be passed in darkness: lights kindled in the daytime on Friday must be extinguished at nightfall, for it is forbidden to pass the Sabbath in a place artificially illuminated. Cooking and baking must be done on Friday, not only for Friday and Saturday, but also for Saturday night, to forestall any impatient longing for the close of the Sabbath. Viands already prepared must not be kept warm, but eaten cold. Unleavened bread (Maẓẓah) must be made exclusively of barley-meal, and he that prepares it out of wheaten meal incurs the punishment appointed for those that eat actual leaven (*ḥameẓ*). Nor may this unleavened bread be baked in an oven, but, like the paschal lamb, it must be roasted on the coals. In spite of his pretendedly tolerant utterances concerning the founders of Christianity and Islam, Anan amplified very considerably the traditional injunctions designed to keep the Jews distinct from other nations, particularly in the matter of the dietary laws.

That the founder of Karaism had small respect for science is often shown in his law-book. He forbids the use of medicines and of medical aid in general, for it is written, he says, "I, God, am thy physician" (Ex. xv. 26); this is held to prohibit drugs and doctors.

His opposition to the astronomical determination of the festivals, of which he boasted to the calif, led him to declare astronomy as a branch of the astrology and divination forbidden in the Bible, thus undermining the very foundation of the rabbinical calendar.

Reasons for His Views and Methods.

The impelling reasons for this rigorous tendency evinced by Anan in his legislation can not now be accurately stated. Possibly experience with the sects of the Isawites, Yudganites, and Shadganites, which immediately preceded him and were all more or less liberal in their views—some of them maintaining that after the destruction of the Temple the whole Jewish ceremonial law was no longer obligatory—showed him that such liberality soon lost its attraction for the main body of the people, and completely failed to impress them. This seems to have induced Anan to strike out in the opposite direction. He may also have been influenced in this attitude by the preponderance in both numbers and influence of the remnants of the strict Sadducees among his followers. At all events, his rigorous restraints caused many Karaite writers to reckon him among the ascetics (*perushim*) and among those "who mourned for Zion" (Abele Zion).

Karaism Succeeds Ananism.

Be this as it may, it is certain that the whole Ananite legislation was better fitted for the world-renouncing recluse than for the free citizen of the world. Although the story that Anan removed to Jerusalem is a later invention, it is true that, some time after his death, his devoted followers, who were called Ananites (the name Karaites appears later), could find no better course than to settle in the holy city and live there a secluded life of asceticism. They gradually disappeared; the greater portion of the antirabbinical schismatics separated themselves by degrees from the Ananites and created the much milder form, Karaism, which is better fitted for secular life.

During his life, however, Anan's political influence was sufficient to group all antirabbinical seceders around him and keep them together. The general and unlimited freedom in the investigation and exposition of the religious law which he openly proclaimed possessed a special attraction for all opponents of traditional Judaism. His well-known declaration expresses this principle, "Search thoroughly in the Law and depend not upon my opinion." It is therefore not to be wondered at that he closed his life as undisputed head of the new sect (about 790–800), and transmitted his position to his son Saul, whose descendants were designated *nesiim* (princes) by the Karaites.

Bibliography: All ancient sources and many new ones from manuscripts were collected by S. Pinsker in his epoch-making work (not free from errors), *Likkuṭe Ḳadmoniyot*, Vienna, 1860, which, before publication, was utilized by Jost (additions to the second volume of his *Gesch. des Judenthums und Seiner Sekten*, Leipsic, 1859, and by Grätz, *Gesch. d. Juden*, vol. v., new ed., Leipsic, 1895), and contains the best matter available upon the subject. Anan has been treated by Fürst, *Gesch. d. Karäert.* Leipsic, 1862, at great length (but, besides Pinsker's data, much is contained that is unfounded and fantastic). These were followed by Hamburger in Winter and Wünsche's *Jüdische Literatur*. The writer was fortunate enough to discover several new manuscript sources, including fragments of Anan's Codex, published in the Russian *Voskhod* (1897-98); also outlined in German in the new edition of Grätz, *Gesch. d. Juden*, 1895, vol. v., and in the *Jahrb. f. Jüd. Gesch. u. Lit.* (Karpeles, Berlin, 1899).

A. H.

ANAN BEN MARINUS HA-KOHEN: Rabbinical authority in Siponte; born probably about 1040. Conjointly with his somewhat older colleague, Kalonymus ben Shabbethai, he signed a rabbinical responsum before the latter removed to Worms, 1070. His colleagues in Siponte were Melchizedek ha-Kohen and Elhanan. Anan is known only from a mention of him made by the Roman rabbis Menahem b. Solomon (in שכל טוב, and from this in איסור והיתר § 157) and Zedekiah b. Abraham 'Anaw (in "Shibbale ha-Leḳeṭ," ed. Buber, i. 34, 292). Two halakic decisions and a poem on Elijah are mentioned as being by him (see Zunz, "Literaturgesch." p. 163).

H. V.

ANAN, SALVATORE: Italian writer, pamphleteer, and revolutionary leader; born at Ferrara, 1807; died at Genoa, 1874. In recognition of his patriotic zeal and literary ability, the National Society, founded in 1848, elected him secretary and, a few days later, representative for Turin. In 1849 he was elected, by an overwhelming majority, to the Constituent Assembly of Rome. The Republic of Rome sent him on an important diplomatic mission to Venice. Toward the end of 1849 he was expelled from the Pontifical States and from Lombardy and settled at Genoa, where he died. His collection of books, which was rich in works on literature and politics, he bequeathed to the library of the city of Genoa.

Bibliography: Pesaro, *Memorie Storiche sulla Comunità Israelita Ferrarese*, pp. 90, 120.

M. K.

ANAN, SON OF SETH. See Annas.

ANANEL. See Hananel.

ANANEL (HANANEEL) DI FOLIGNO: Baptized Jew; lived at the middle of the sixteenth century. Joseph ha-Kohen reports in his "'Emeḳ ha-Baka" that Ananel was the leader of a triumvirate of apostates, who, in 1553, appeared before Pope Julius III. with a sharp arraignment of the Talmud. Joseph Moro and John Baptista Romano Eliano, the grandson of Elias Levita, were his companions. The tradition is that these converts were employed by two rival publishers of Jewish books at Venice, and that in the course of competition they were sent to Rome. They denounced the Talmud as containing defamatory statements regarding Jesus, the Church, and Christianity in general, and as constituting the sole impediment to the wholesale conversion of the Jews. Julius III. was neither a fanatic nor inimical to the Jews: his two physicians were Vital Alatino of Spoleto and the Marano Amatus Lusitanus. But the case in question lay beyond the bounds of his jurisdiction: it belonged to the court of the Inquisition, at the head of which stood the extremely fanatical advocate of the universalization of the Spanish Inquisition, the Dominican Caraffa. On Aug. 12, 1553, the pope signed the edict ordering the destruction of the Talmud, submitted by Caraffa. Though it is said that the Jews were given an opportunity of defense, all copies of the Talmud at Rome were seized by the Inquisition immediately, and were burnt on the Jewish New Year (Sept. 9) in the Campo dei Fiore.

Another conspiracy in which Ananel di Foligno figured threatened to culminate not merely in the destruction of the Jewish books, but in that of the whole Jewish community of Rome. A Mohammedan convert to Christianity had murdered his wealthy ward in order to appropriate his possessions, and had thrown the corpse into the Campo Santo, the exclusively Roman cemetery. When the body was found a number of unscrupulous persons, led by Ananel, straightway raised the charge of child-murder against the Jews. Marcellus II. credited the accusation, and was on the point of condemning the Jews of Rome to a severe punishment, when the calamity was averted by Cardinal Alexander Farnese, who succeeded in discovering the real culprit and appeased the pope (April, 1555).

Bibliography: Joseph ha-Kohen, *'Emeḳ ha-Baka*, ed. Letteris, pp. 128 *et seq.*; Abraham Graziano, extract from *Iggeret Nissim*, ed. Kaufmann, in *Rev. Ét. Juives*, iv. 94 *et seq.*; Gedaliah ibn Yaḥya, *Shalshelet ha-Ḳabbalah*, ed. Warsaw, 1889, p. 159; Grätz, *Gesch. d. Juden*, 3d ed., ix. 335 *et seq.*; Popper, *The Censorship of Hebrew Books*, pp. 30 *et seq.*, New York, 1899; Vogelstein and Rieger, *Gesch. d. Juden in Rom*, ii. 146; Berliner, *Gesch. d. Juden in Rom*, II. i. 109 *et seq.*

H. G. E.

'ANANI, 'INANI, 'INYANI, 'ANANIEL B. SASON (ענני, עינני, עינייני): A Palestinian amora of the third century, contemporary of R. Ammi. He rarely discussed Halakot, and his discussions of them were not original (Shab. 64*b*). Once he recited a Halakah in the patriarch's mansion, without naming its author, which provoked R. Ammi to ask: "Is it his own? It is what R. Eleazar had reported in the name of R. Oshaiah" (M. Ḳ. 24*b*). In the Haggadah he sometimes reported the sayings of others, but more often he was original. Thus, as a reason for the juxtaposition of the regulations regarding the sacrificial rites and the priestly vestments (Ex. xxviii.–xxix.), he points out that the priestly vestments were to have atoning effects as well as the sacrifices. He represents the miter as atoning for haughtiness, and cites R. Ḥanina as saying, "That which rests highest on the priest atones for one's considering himself high"; and similarly with the rest of the priestly garments (Zeb. 88*b*; 'Ar. 16*a*; compare Yer. Yoma, vii. 44*b*; Lev. R. x.). Referring to God's appearance in the thorn-bush (Ex. iii. 2–4) he remarks, "The Holy One—blessed be He!—said to Moses, 'When I will it, one of my angels stretcheth forth his hand from heaven and reacheth to the ground,' as the Scripture says [Ezek. viii. 3], 'He put forth the form of a hand, and took me by a lock of mine head'; and when it so pleaseth me, I make three angels sit under one tree [Gen. xviii. 4]; when I choose, my glory fills the universe, as it is written [Jer. xxiii. 24], 'Do I not fill heaven and earth? saith the Lord'; 'and when I so willed, I spoke to Job in a whirlwind, as it is said [Job, xxxviii. 1, xl. 6], "The Lord answered Job out of the whirlwind"'" (Ex. R. iii., where the interpretation is somewhat forced).

The same idea, though in different form, is found elsewhere (Gen. R. iv., Pesiḳ. R. i. 47) in the name of R. Ḥanina b. Issi (Sissi); and as the name of the subject of this article is sometimes written 'Inani and also 'Inyani (compare "Diḳduḳe Soferim" to Shab. 64*b*, M. Ḳ. 24*b*, Zeb. 88*b*)—which forms are dialectic variations of Ḥanina, though with the initial Aleph instead of Ayin—the circumstance probably suggested the identity of the two names (compare Bacher, "Ag. Pal. Amor." iii. 547, 4–5). But this identification meets with insuperable chronological difficulties, Ḥanina b. Sissi being a contemporary of Johanan (Yer. Sanh. ii. 20*c*), while 'Anani was younger even than Johanan's pupils.

Isaac Reichlin ("Ha-Kerem," 1887, p. 214*b*) aptly suggests that 'Anani's real name was 'Ananiel, as it is still preserved in Ex. R. iii. 7, and that its apocopated form was adopted to avoid the mention of the name "El" (God) in common speech. S. M.

ANANIAS: This name stands in the Septuagint and New Testament as the equivalent for different Hebrew names, one (I.) with initial ח and the other (II.) with initial ע.

I. 1. Son of Emmer who put aside his foreign wife (I Esd. ix. 21) = Hanani (Ezra, x. 20). **2.** In the same list as above (I Esd. ix. 29) = Hananiah (Ezra, x. 28). **3.** A Levite who taught the Law (I Esd. ix. 48) = Hanan (Neh. viii. 7).

II. 1. Mentioned in I Esd. ix. 43 = 'Anaiah (Neh. viii. 4). **2.** Father of Azarias, whose son Gabriel declared himself when he appeared to Tobit (Tobit, v. 12). **3.** An ancestor of Judith (Judith, viii. 1).

III. The Ananias mentioned in Acts v. as having defrauded the apostles and as having been punished by sudden death, as was also the case with his wife, Sapphira. It is uncertain with what initial his name was pronounced. G. B. L.

ANANIAS OF ADIABENE: A Jewish merchant, probably of Hellenic origin, who, in the opening years of the common era, was prominent at the court of Abennerig (בן נרגל), king of Charax-Spasini (Charakene, Mesene). He was a zealous propagandist of Judaism among the pagans, and was instrumental in the conversion of numerous native and foreign inhabitants of Charax, which, situated at the confluence of the two arms of the Tigris, was at the time a great mercantile center. Among his most prominent converts were several women of high position at the court, particularly the princess Symacho, the king's daughter. This princess had been married to Izates, a young prince who had been sent to Abennerig's court by his parents, Monobaz and Helena, the rulers of Adiabene. Through his wife, Izates' attention was directed to Ananias, with whom he formed an acquaintance that eventually ripened into a strong attachment. Ere long (about the year 18), Ananias had won the prince over to the Jewish faith. Moreover, Izates was named as successor to the throne by Monobaz, who, in so doing, passed over his elder sons. Upon his accession (about 22), Izates, in order to show his genuine attachment to the new religion, declared his determination to undergo the rite of circumcision. Helena opposed this, fearing that the adoption of foreign ceremonies might arouse against the young king the indignation of his pagan subjects. Ananias, who had come to Adiabene with Izates, supported Helena's contention, arguing that such a step on the part of the king would endanger the life of his Jewish instructor, and, further, that circumcision was not vital to the fulfilment of the Jewish religion and the worship of God.

Izates seemed convinced by the latter argument, until there came to his court another Jew, Eleazar, who, in contradistinction to Ananias' Hellenic leniency, was a rigorous legalist from Galilee. He persuaded Izates to undergo the rite (Gen. R. xlvi. 8). Ananias and Helena were strongly agitated when Izates disclosed his action, but the trouble they predicted did not immediately ensue. Whether Ananias made further converts in Izates' country is not stated (see Adiabene; Helena; Izates; Monobaz II.).

Bibliography: Josephus, *Ant.* xx. 2 *et seq.*; Brüll, *Jahrbücher*, 1874, i. 58 *et seq.*; Delitzsch, *Das Königshaus von Adiabene*, in *Deutsche Revue*, 1885, pp. 187 *et seq.*; idem, in *Saat auf Hoffnung*, 1887, pp. 178 *et seq.*; Grätz, *Gesch. d. Juden*, 4th ed., iii. 404 *et seq.*; Hamburger, *R. B. T.* ii. 556 *et seq.*; Schürer, *Gesch.* 3d ed., iii. 119 *et seq.*

H. G. E.

ANANIAS, SON OF NEBEDEUS: High priest, appointed by Herod of Chalcis. He officiated from about 47 to 59, and was deprived of his office by Agrippa II. (Josephus, "Ant." xx. 5, § 2; 9, § 2). When the governor of Syria, Ummidius Quadratus, was investigating the matter of the tumults occasioned by the struggle between the Judeans and the Samaritans (50–52), he sent (52) Ananias, his son Anan, and other prominent persons to Rome to answer to Emperor Claudius for participating in the troubles, or for having instigated them. Through the influence of Agrippa II. Ananias was acquitted and sent home; and he continued to officiate as high priest ("B. J." ii. 12. § 6; "Ant." xx. 6, § 2). In Acts, xxiii. 2, xxiv. 1, he is mentioned as president of the Sanhedrin, and as representative of the Jews before the procurator, about 58. His removal from office did not rob him of influence; for his wealth was daily increased by gifts and by unscrupulous and violent appropriation on the tithes, or provisions destined for the ordinary priests (compare Bab. Pes. 57*a*; "Ant." xx. 9, §§ 2, 3, 4). His relations to the procurator Albinus drew upon him the hatred of the Sicarii; and at the outbreak of the great revolt, when he sided with the party of the king, the revolutionists not only burnt his palace but killed him and his brother ("B. J." ii. 17, §§ 6, 9). A. Bü.

ANANIAS, SON OF ONIAS IV.: On account of the persecutions under Antiochus IV., Onias IV. fled from Jerusalem to Egypt, won the favor of Ptolemy VI., and built there a temple (Josephus, "Ant." xiii. 10, § 4). Ananias and his brother Helkias were held in high esteem by Cleopatra III. Owing to her regard for them, the Judeans of the province Onion, between Pelusium and Memphis (compare "Ant." xiv. 8, § 1; "B. J." i. 9, § 4), remained true to her when she was abandoned on the island of Cyprus by all her soldiers (Strabo quoted by Josephus, "Ant." xiii. 10, § 4). When she went to Palestine to help the king of Judea, Alexander Jannæus, against her son, Ptolemy Lathirus, and succeeded in dislodging him (about 100), Ananias and Helkias were her generals; and Ananias dissuaded her from incorporating Judea as an Egyptian province, at the same time inducing her to form an alliance with Alexander Jannæus (Josephus, "Ant." xiii. 13, § 2; Schürer, "Gesch. d. Jüd. Volkes," i. 220). A. Bü.

ANANIAS, SON OF ZADOK: According to Josephus ("B. J." ii. 17, § 10; "Vita," 66–67), one of the deputies of high rank from among the Pharisees, sent in the year 66 by Simon ben Gamaliel and the leading personages in Jerusalem to reprimand Josephus, the future historian. Entrusted with the defense of Galilee in the great war against the Romans, Josephus, soon after his appointment as general, had been suspected of corrupt purposes by John of Giscala. Josephus, being apprised of their arrival, captured them and sent them back to Jerusalem ("B. J." ii. 21, § 7; "Vita," 38–64). A. Bü.

ANANYEV: District, town, and village in the province of Kherson, Russia. In 1897 the Jewish population was: in the town 7,650 (50 per cent.); in the village 4,408 (34.9 per cent.); and in the district 4,555 (3.7 per cent.). There are three synagogues and three Hebrew schools. H. R.

ANAPA: Town in the province of Kuban, Russia, on the eastern coast of the Black Sea. Jews are said to have lived here in the first century, and to have had a synagogue.

Bibliography: Harkavy, in *Voskhod*, March, 1894, p. 54.

H. R.

ANARCHISM: This term is used so loosely in the United States by writers and public speakers that a scientific definition appears to be a prerequisite to the proper understanding of its different phases. As it is often stated that Jews have been intimately connected with this movement it seems desirable to ascertain the extent of the connection.

Anarchism is defined in "The Encyclopedia of Social Reform" (New York, 1897) as "the social doctrine of the abolition of government of man by man, and the constitution of society without government." There are two schools of Anarchism: the individualistic and the communistic. Communist Anarchism is of distinctively Russian growth. From the first, Jews in Russia allied themselves with this school and participated actively in its propaganda. It originated with the early Slavophiles of the "forties" in their mystical cult of the village community; was given a socialistic guise by Herzen and Tchernyshevski at the epoch of the peasant reform; was remolded and finally merged into Proudhonism by Bakúnin in the days of the International Workingmen's Association (1868–71).

Its Origin.

The individualistic Anarchism of Proudhon found a wide and responsive audience among the Russian educated middle class, and in the "sixties" was acclimatized in the guise of nihilism. Nihilism soon gave place to the Bakúnin-communist Anarchism, which held sway over the minds of the young generation of the "seventies." The anarchist movement had exhausted itself in Russia by 1881, and had given to the western world the most noted apostle of modern communistic Anarchism, Prince Peter Kropotkin.

The exodus of the Jews from Russia, following the anti-Jewish riots of 1881 and subsequent years, coupled with political persecutions, brought to England and the United States a number of young men and women who imported with them, along with their Russian education, the popular political and social ideas of their old country. Fired with the proselytizing spirit of the Russian social reformer, they naturally became the teachers of the ignorant Jewish immigrants, who, craving for knowledge, were now given for the first time in their lives an opportunity to study. Clubs and societies were soon formed—the Berner Club at Whitechapel, London; the Russian Progressive Labor Association; and, later, the Pioniere der Freiheit, in New York. The movement gave birth to a weekly paper, "Der Arbeiterfreund," published in London. Supported in the beginning solely by the enthusiasm of its promoters, this periodical succeeded, after a while, in gaining a small paid circulation. In New York, owing to the greater prosperity of the Jewish immigrants, as compared with the Whitechapel standard of living, a similar venture met with better success. "Die Freie Arbeiterstimme," a weekly paper founded in 1890, managed to maintain itself, by the aid of voluntary contributions, for a few years; its main energies being directed toward fighting its socialist contemporary, the "Arbeiterzeitung."

Clubs and Societies Formed.

Of course, the leading spirits among the Jewish anarchists kept in touch with their non-Jewish coworkers in the anarchist movement, represented by "Freedom" in London, and Johann Most's "Freiheit" in New York. But the masses of Jewish sympathizers—secluded in their Ghetto with the rest of their countrymen—formed a distinct Yiddish-speaking branch of the movement. In New York they soon became the financiers of anarchist propaganda, contributing largely toward the support of anarchist literature in the English language.

The anarchist movement among Jews in the United States is now, however, decidedly on the wane. The organic growth of the Jewish settlement, the development of labor organizations, and the embarking by social reformers in labor politics have dealt a fatal blow to Anarchism. It is no longer a movement of the masses, as in former years—the first enthusiasm of youth having expended itself in vain efforts to convert an indifferent world—and the few remnants of the pioneers of 1890 confine their activities to the publication of a monthly magazine, "Die

Freie Gesellschaft," devoted to a popular discussion of their sociological theories.

Neither of these schools of Anarchism is necessarily other than pacific. But militant Anarchism has also been represented among the Jews, in the person of Alexander Berkmann. It will be recalled that he attempted the life of H. C. Frick, manager of the Carnegie Steel Company, during the Homestead strike in the summer of 1892, and was sentenced at Pittsburg, Pa., to twenty-two years' imprisonment in the penitentiary. Berkmann's case can not be classed, however, with the deeds of the European militant anarchists, whose blows are aimed indiscriminately at any person belonging to the ruling classes or to the bourgeoisie. The victim chosen by Berkmann was a man who represented capital in an acute conflict with labor, which brings this case into close relationship with Russian terrorism.

Individualist, or so-called "philosophical" Anarchism, which can as readily be traced to its Russian source, has had few Jewish adherents. Victor Yarros, one of the leading philosophical anarchists of the United States, is a Jewish disciple of Pissarev, the brilliant apostle of Russian nihilism (in the Turgeniev sense of the word). It must be noted, however, that though individualist Anarchism or nihilism, as a philosophical creed, has no distinct body of followers among the Jews, still its influence has made itself felt in shaping the relations of everyday life among the more cultured portion of the Russian-Jewish colony in America.

The nihilism of the "sixties" has gradually permeated all strata of the Russian "intelligentzia": even the conservative have not entirely escaped. Numbers of Jews have brought with them from Russia the ways of thinking current among cultured Russians. J. A. H.

ANATH (from the root ענה): The name of an ancient war-goddess of the western group of Semites. The Egyptian way of writing the name of the Phenician-Israelitish city "Beth-Anath" indicates that ענת is here a goddess, and probably also in the name of the place "Beth-Anoth" in Judah and probably also in Anathoth (a plural like בעלים from בעל), the birthplace of Jeremiah. These names, however, which may possibly date from Canaanite times, point to the early worship of Anath in Palestine (Judges, iii. 31). Wellhausen has even suggested that the verse (Hosea, xiv. 9) אני עניתי ואשורנו is to be translated "I am his Anath and his Ashera" ("Skizzen," v. 131), but this is very improbable. The proper name Anati occurs upon one of the El-Amarna tablets: Winckler, in "Keilinschriftliche Bibliothek," v. 236; Flinders-Petrie, "Syria and Egypt," p. 61.

Representations of Anath (W. Max Müller, "Asien und Europa," p. 313) show her provided with helmet, shield, and spear, and with a swinging battle-ax in her left hand. A later picture of Anath (de Vogué, "Mélanges," p. 47) shows her sitting upon a lion, which also typifies her warlike disposition.

Bibliography: Nöldeke, in *Z. D. M. G.* 1888, xlii. 479; W. Max Müller, *Asien und Europa*, pp. 195, 313, 330; Tiele, *Geschiedenis van de Godesdienst*, i. 224; Morris Jastrow, *Religion of Assyria and Babylonia*, 1898, 2d ed. 1901, p. 153.

L. G.

ANATH. See Shamgar.

ANATHEMA (Greek 'Ανάθημα; Hebrew חרם; Aramaic חרמא): A term used both in the sense of consecration and of condemnation. The old Greek 'Ανάθημα signifies a votive offering, something devoted to, or set aside for, the special use of the gods; in its ecclesiastical sense, specifically in a New Testament significance, "set aside for evil"—hence, cursed, excommunicated. The ecclesiastical use of the word "Anathema" in this particular sense presumably originated in Palestine in pre-Christian times (see Niddui). Only the postexilic forms of Anathema will be appropriately treated here. For a consideration of the Biblical forms, see Ban.

Derivation and Definition.

The Old Testament Scriptures know nothing of an ecclesiastical Anathema or ban, unless the notice in Ezra, x. 8 be excepted, which may be the starting-point for a theory that the progressive spirit of Jewish legislation in the time of the great scribe condemned the barbarism of putting excluded persons to death. According to that passage, only the property of the condemned person was *ḥerem*, that is to say, given over to total destruction; but the culprit himself was simply excluded, that is to say, forbidden to communicate with the members of the congregation of the diaspora. This chapter of Ezra warrants an inference, substantiated by many other historical evidences, that the constitutional conditions of the government of the returned exiles differed radically from those of the old royal régime. With the disappearance of the Davidic dynasty the Jews become a theocratic, subsequently a hierocratic, congregation, the members of which are to conform to certain spiritual regulations designed to fortify the newly established commonwealth. Remarkably enough, Ezra believed the territory itself to be under a species of ban (*niddah*); and its restoration to the dignity of the patrimony of YHWH required that it be purged from the impurities with which it had become permeated through contact with the foreign inhabitants and their idolatrous practises (Ezra, ix. 1, 12).

The Land Itself Under a Ban.

This declaration of the chronic impurity of the country itself gives the key to Ezra's twofold pronunciamento: politically, an excommunication of all foreigners who did not renounce their idolatry, and did not conform to the discipline of the religion of YHWH; spiritually, the introduction of a corrective measure to hold the Jewish tendencies toward paganism in check, and to further the growth of a pure monotheistic system unhindered by either the symbolism or the degrading practises of polytheistic religion. Ezra is the founder of the "congregation of Israel"—a community of worshipers of the one God—to the members of which, through the operation of a systematic discipline, idolatrous practises become abominable. This upbuilding of a spiritual fraternity required, doubtless, the inauguration of drastic measures, among which was the exclusion of all persons (men or women) tainted with paganism, or the closing of the territory to all persons who were not ready to subscribe unhesitatingly to the conditions imposed by the covenant of YHWH. Only in this way could the ban be removed from the land itself, which again became holy territory, the fit habitation for a holy and undefiled community (compare Ezra, ix. 2). Whether this "cutting off" of the Jewish members of the community, to prevent the growth of reprehensible practises, was already indicated in the Biblical form of ban, called *karet* (כרת), can not now be determined (compare Winer, "B. R." ii. 14, *s.v.* "Lebensstrafen").

The Herem in Postexilic Times.

The Biblical form of the ḥerem changes, therefore, from the time of Ezra. In postexilic times it had been a grim, cruel measure of state, by which all persons falling under the ban were put to death and their property was destroyed. In the early centuries of the second Jewish commonwealth, founded upon theocratic lines, it becomes an expression of God's displeasure with all persons, Jew or pagan, who do not subordinate their personal conduct and tendencies to the discipline by which conduct, public and private, is henceforth to be regulated: it is an instrument of communal purification, a corrective measure designed to purge the community from all persons whose conduct, moral or political, is not in harmony with the constitution of the theocracy.

But later on, specifically after the community is subdivided into congregational bodies, under the rule of their own officers, the ḥerem or Anathema is designed to control the moral deportment and obedience of their members; acting as a check upon insubordination, proclaiming or threatening expulsion from all advantages derived from an integral membership in the covenant of God; yet operating beneficently in its self-declared reversible character, under which the authorities might take cognizance of the transgressor's repentance and restore him to his former place in the congregation and community (Mishnah Ta'anit, iii. 8). The ḥerem, then, becomes in the hands of the authorities an instrument for the promotion of personal conduct as well as the enforcement of public morality, a constitutional power designed to operate beneficently upon the growth of a virtuous community. Whether this power at any time might not become a source of danger or be converted into an arbitrary exercise of authority was indeed a very serious question.

The rise of the Jewish sects (see Essenes), the infusion of Hellenistic culture—which threatened to undermine Ezra's splendid work—the Maccabean revolt, and the subsequent unhappy political feuds which represent the struggle between theocrats (Pharisees) and hierocrats (Sadducees), or between the champions of a spiritual commonwealth and the votaries of a royalty not represented by the old dynasty—all these incidents helped, probably, to render the ḥerem an instrument of ecclesiastical discipline.

A Measure of Synagogal Discipline.

While there exists no exact historical basis for this gradual development of the institution of Anathema, it may fairly be assumed that it was introduced at the same time as the rise of the Synagogue. Much, of course, depends on the period to which this rise is assigned. If, as Zunz implies, the rise of the Synagogue is contemporaneous with the Maccabean period (Zunz, "Gottesdienstliche Vorträge," p. 3, Berlin, 1832; compare also Schürer, "Gesch." English ed., ii. 54), it might be safely assumed that, in its main features, the Anathema of the first and later centuries of the present era resembles the ḥerem of earlier, specifically the pre-Maccabean, times, in its general tendency to fortify the foundations of the covenant by imposing penalties upon heresy as well as upon defections from the ethics of private life. Heresy, in particular, was the great offense during the dominancy of the sects.

Ḥerem has already been defined.

Niddui, נדוי, Aramaic Root: נדא = Hebrew נדה = נדד, Isaiah lxvi. 5 מנדיכם in Pu'el form, to cut off, cast out, put under ban, anathematize; compare Buxtorf, "Lexicon Chaldaicum," under נדוי; Levy, "Chaldäisches Wörterbuch," under נדא; Jastrow, "Dict." under נדי; Kohut, "'Aruch Completum," under נדה (2).

Nezifah, Aramaic nezifutha נזיפותא, Root: נזף, to warn, to rebuke, hence to pronounce punishment or ban (נזוף, one who has been excluded from the congregation; compare Shab. 115*a*; compare Levy, "Chaldäisches Wörterbuch," *s.v.* נזף). The Synagogue of old was conducted by officials to whom, among other things, was entrusted the enforcement of religious and ethical discipline, to the end that the community might not lose the character and identity of "a congregation of the Lord." Doubtless, one of the instruments by which this discipline was enforced was the ḥerem or Anathema. Of this three forms are known: Ḥerem, Niddui, and Nezifah or Nezifuta; the last named having been, in all probability, introduced only in the second century of the common era as a disciplinary measure against the growing disrespect in the popular attitude toward the rabbis (M. Ḳ. 16*b*–17*a*; compare Hamburger, "R. B. T." vol. ii., *s.v.* "Bann").

For the further term *Shamta*, properly *Shammatta*, Aramaic שמתא, the meaning is obscure. In all probability it represents a general designation for every form of ecclesiastical excommunication. Levy's derivation ("Chaldäisches Wörterbuch," under שמתא) from שמרתא, with assimilation of *d* and *t*, is acceptable. Elias Levita's assertion ("Tishbi," under נדוי) that shammatta was the highest form of excommunication has often been declared groundless (compare, however, Winer, "Biblisches Realwörterb." i. 130, *s.v.* "Bann." For shammatta as a general form of Anathema, compare, for instance, M. Ḳ. 17*a*.

Of the three forms or degrees known, niddui and nezifah were corrective in character, involving a temporary expulsion for a fixed period, at the expiration of which the culprit, upon exhibition of proper repentance, was restored to communication with the congregation and to his wonted privileges. The first degree, ḥerem, the Anathema proper, was an expulsion for an indefinite term and represented the final punishment of an offender who had been repeatedly warned and corrected. The person so expelled was *muḥram* (compare *Anathema maran atha* in I Cor. xvi. 22. According to Graetz maranatha is a corrupt transcription of מוחרם אתה, "Thou art anathema"; compare Holtzmann, "Handkommentar zum Neuen Testament," pp. 173, 174, note).

Doubtless, the catalogue of offenses for which these three degrees were applied was well defined (compare the classification in Shulḥan 'Aruk Yoreh De'ah, *Niddui we-Ḥerem*, § 334, 43).

The Modus Operandi.

The modus operandi was to pronounce niddui upon an offender for the period of thirty days, when, having repented his conduct, the ban terminated. Persistence in the offense was punished with an extension of the ban for another thirty days, after which the sinner's contumacious conduct was finally punished with ḥerem, or excommunication, which, though indefinite, was revocable at the option of the authorities. The lesser ban, nezifah, was imposed for a period of seven days (*ib.* § 334, 2). In Babylonia there is an important modification—namely, that nezifah is imposed for one day only; niddui for seven days (compare M. Ḳ. 16*a*, 17*b*). The character of the offenses for which niddui and ḥerem were imposed permits a fair insight into the thorough discipline of rabbinical Judaism as it developed after the rise of the Synagogue, but more particularly after the destruction of the Temple and the dispersion of the Jews. Then the necessity for preserving Judaism became paramount. Thereupon was developed a rigid, uncompromising censorship of communal and domestic life, of public and private conduct, which, in its government of morals, became of the most far-reaching consequence. The doctrine of holiness was again urged as fundamental; and, next to obedience to God, implicit respect was to be shown to His law and to the authorities that had been appointed to administer it. While it does not appear that the Anathema was governed by fixed legal principles; while, in fact, the authorities could impose it without a determination of the verdict by unimpeachable testimony (*ib.* § 334, 43 gloss), this very latitude exhibits the spiritual authorities as being possessed of large powers, which were exercised for the conservation of the ethics of conduct. This makes the Anathema not only a punitive measure, but a protection against personal injustice or against immorality, whether of conduct or of profession.

Niddui, on Whom Pronounced.

The offenses for which niddui and ḥerem were pronounced comprise, generally, those committed, (1) against the authorities; (2) against morality and public decency; and, (3) against religion itself (compare Hamburger, *l.c.*). A few of these offenses may be enumerated here. Niddui was pronounced upon a person who did not respect the dignity and authority of the bet din or of an individual rabbi. Even after his death a scholar's name and reputation should not be criticized (compare Yer. M. Ḳ. iii. 81*a*, *b*; Ber. 19*a*). A messenger or representative of the bet din should always be received with honor; to treat him with contempt was an offense for which niddui was pronounced (Ḳid. 70*b*). A person who applied an insulting epithet to another, noticeably that of "slave," was put under ban (*ib.*). Niddui was also pronounced upon the following: a person who publicly despised the teachings of the rabbis (Mishnah 'Eduy. v. 6); or who was summoned to attend court and showed disrespect by appearing late, or by non-attendance (B. Ḳ. 112*b*); who did not obey an order of, or did not comply with the terms of a verdict pronounced by, the bet din (*ib.* 113*a*); who contumaciously refused to pay damages assessed against him (*ib.* 15*b*); who gave title of real estate to an idolater (*ib.* 114*a*); who desecrated the festal seasons by labor, even the second days, though the latter were founded on custom only (Pes. 52*a*); who pronounced God's name in vain, or who, in taking an oath, made exaggerated protestations (לשון הבאי; Ned. 7*b*), or whose misconduct created *ḥillul ha-Shem* (desecration of the Holy Name), that is to say, any misconduct or scandal that reflected upon or endangered the morality and religious character of the community (Yer. M. Ḳ. *l.c.*). Niddui was also pronounced upon one who was guilty of "putting a stumbling-block before the blind"—that is to say, one who dealt unfairly with another, or sought undue advantage in business (compare Rashi on Lev. xix. 14, M. Ḳ. 17*a*); who interfered with the public exercise of religious duty (Yer. M. Ḳ. *l.c.*); who was guilty of the distribution of unclean food (Sanh. 25*a*); upon a *shoḥet* (slaughterer) who refused to submit his knife to examination (Ḥul. 18*a*); upon a divorced couple in collusion to vitiate the consequences of the divorce (Ket. 28*a*); upon a rabbi who had fallen into evil repute (M. Ḳ. *l.c.*); and upon any one who had unjustly pronounced niddui upon an innocent person (*ib.*). These foregoing examples prove conclusively that Anathema, from the rabbinical standpoint, was designed to purify conduct and to preserve harmonious relations between the various members of the community—a discipline doubtless of the utmost importance from the time that the Jewish communities began to live the difficult life of the diaspora.

Ethical Aim of Anathema.

It may be concluded, therefore, that the rabbinical Anathema, in its developments, was designed to conserve the morality of the community. In the hands of the teachers of the Law it was applied, with scrupulous care, to protect the community against offenders. It was not hastily pronounced. The transgressor was repeatedly warned to mend his ways, to repent, or to make restitution. It was only after every mode of remonstrance had been exhausted, and the offender's pertinacity had become evident, that the corrective powers of the ḥerem were invoked. Three successive times—on Monday, on Thursday, and on the following Monday—the culprit was publicly exhorted. Only when his obduracy continued was the ban pronounced, in the offender's presence, with the formula: "*N. N. is excommunicated*," or, in his absence, in the words: "Let *N. N. be excommunicated*" (Maimonides, "Yad ha-Ḥazaḳah; Hilkot Talmud Torah," vii.), without any statement of the reasons for which the Anathema was pronounced. In extreme cases, however, the reasons were publicly given; and then the ban was preceded by blowing the *shofar*. The ban could be removed by a rabbi or a college of three laymen (Maimonides, *ib.*).

Niddui and Ḥerem Discipline.

A person on whom nezifah was pronounced was required, for the duration of the ban—seven days in Palestine, one in Babylonia—to remain at home, and to abstain from all business and entertainment (compare Yoreh De'ah, *l.c.*). Any person on whom niddui was pronounced was treated with far greater severity. He was forbidden contact with every person excepting his wife and children; and it was forbidden to sit at meals with him, or to count him in the ritual number (*minyan*) requisite for prayers. He was permitted, however, to attend service, to study the Torah, or to attend the public lectures of the rabbis. A person over whom niddui was pronounced was required to don the habiliments of mourning. He was, moreover, forbidden to bathe, to cut his hair, and to wear footgear (the details of the discipline are given in Shulḥan 'Aruk Yoreh De'ah, § 334). The person who was punished with ḥerem was visited still more severely. In addition to the niddui regulations he was required to abstain from teaching, though he was permitted to study alone. He was forbidden to partake of any food except that necessary for sustenance. If he died while under the ban his tomb was marked with a stone, and all tokens of mourning were forbidden.

Whether Anathema operated as beneficently upon the excommunicated as was originally contemplated may well be questioned. With the growth of rabbinism its discipline became more concrete; and, so far as the ḥerem is concerned, it often put humiliation upon condemned persons out of proportion to their offenses. But it must not be forgotten that the necessity of preserving the morals of the community was paramount, and thus may often have led to harsher measures than each offense justified.

As Israel grew older in the diaspora, and as it came to look upon the Gentile peoples and their culture with indifference, not to say contempt, offenses against rigid rabbinical discipline were condemned more harshly than ever, and the right of excluding offenders was more frequently applied. Already in the times of the Mishnah there was rigid condemnation of teachers for their advancement of doctrines deemed heretical, and this rigorous enforcement of a consensus of opinion and teaching continued until recent times; though the ḥerem itself may not be pronounced wherever the Jewish community is subject to the civil and criminal codes of the nations of which they now constitute integral elements. See EXCOMMUNICATION.

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J. V.

Some light on the origin and degrees of excommunication is cast by the account given in Josephus ("B. J." ii. 8, § 8) of the system of the Essenes:

"Those that are caught in any heinous sins they cast out of their society, and he who is thus separated from them does often die after a miserable manner; for as he is bound by the oath he hath taken, and by the customs he hath engaged in, he is not at liberty to partake of that food that he meets with elsewhere, but is forced to eat grass, and to punish his body with hunger till he perish; for which reason they receive many of them again, when they are at their last gasp, out of compassion to them, as thinking the miseries they have endured till they came to the very brink of death to be sufficient punishment for the sins they had been guilty of." Compare with this I Cor. v. 5: "To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus," and I Cor. xvi. 22: "Anathema, Maran atha." The older generations anathematized with the Ineffable Name, and therefore the curse was effective: but later generations have forgotten the name, and the Anathema is of no effect (according to "Sefer Ḥasidim," § 1291). K.

General View of Modern Anathoth.
(From a photograph by the American Colony, Jerusalem.)

ANATHOTH: A town in the territory of Benjamin in Palestine, included among the original Levitical cities (Josh. xxi. 18; compare I Chron. vi. 60). It has been identified by Robinson with the modern village 'Anâta, about two and one-half miles northeast of Jerusalem. It was the home of Abiathar (I Kings, ii. 26) and of Jeremiah, the prophet (Jer. i. 1). It was also probably one of the towns occupied by the exiles who returned from captivity. Its importance was due largely to its superior commanding elevated location. See Anath. I. M. P.

ANATOLI BEN DAVID CASANI. See Casani, Anatoli ben David.

ANATOLIO (ANATOLI, ANTOLI, or BEN ANATOLIO), JACOB BEN ABBA MARI BEN SIMSON (SIMEON; sometimes corrupted into **Abtalion):** Hebrew translator of Arabic scientific literature; flourished about 1194–1256 (see "Journal Asiatique," xiv. 34). Anatolio, as he is frequently briefly designated, certainly was of southern French extraction, though the theory of Steinschneider, following Zunz, that Marseilles was his native place, has been contested. Anatolio's literary activity was early stimulated by his learned associates and relations at Narbonne and Béziers. In fact, he distinguished himself so notably that the emperor Frederick II., the most genial and enlightened monarch of the time, invited him to come to Naples, and, under the emperor's auspices, to devote himself to his studies, particularly to the rendition of scientific Arabic literature into the more accessible Hebrew language. Thus it was at Naples that Anatolio passed his most fertile period of literary production, and from that city were issued the numerous translations bearing his name.

Invited to Naples by Frederick II.

Anatolio was the son-in-law—possibly also the brother-in-law—of Samuel ibn Tibbon, the well-known translator of Maimonides. Moses b. Samuel ibn Tibbon frequently refers to Anatolio as his uncle, which makes it likely that Samuel married Anatolio's sister, while Anatolio afterward married the daughter of the former. Owing to this intimate connection with the Ibn Tibbons, Anatolio was introduced to the philosophy of Maimonides, the study of which was such a great revelation to him that he, in after days, referred to it as the beginning of his intelligent and true comprehension of the Scriptures, while he frequently alluded to Ibn Tibbon as one of the two masters who had instructed and inspired him. His esteem for Maimonides knew no bounds: he placed him next to the Prophets, and with Maimonides' critics and detractors he exhibited little patience. He accordingly interprets the Bible and the Haggadah in a truly Maimonistic spirit, rationalizing the miracles and investing every possible passage in the ancient literature with philosophic and allegoric significance. As an allegorist who could read into the ancient documents the particular philosophical idiosyncrasies of his day, Anatolio deserves a place beside other allegoric and philosophical commentators, from Philo down; indeed, he may be regarded as a pioneer in the application of the Maimonistic manner to purposes of popular instruction. This work he began while still in his native land, on occasions of private and public festivities, such as weddings and other assemblies. Afterward he delivered Sabbath-afternoon sermons, in which he advocated the allegoric and philosophic method of Scriptural exegesis. This evoked the opposition of the anti-Maimonists, whose number was large in southern France; and probably Anatolio's departure for Sicily was hastened by the antagonism he encountered. But even at Naples Anatolio's views aroused the opposition of his Orthodox coreligionists. This treatment, together with several other unpleasant experiences at the royal court, seems to have caused him to entertain thoughts of suicide. He soon, however, recovered and wrote, for the benefit of his two sons, his "Malmad ha-Talmidim," a name which, involving a play on words, was intended to be both a "Teacher of the Disciples" and a "Goad to the Students."

Opposed by Anti-Maimonists.

The "Malmad," which was completed when its author was fifty-five years old, but was first published by the Meḳiẓe Nirdamim Society at Lyck in the year 1866, is really nothing but a volume of sermons, by which the author intended to stimulate study and to dispel intellectual blindness. As a curious specimen of his method, it may be mentioned that he regards the three stories of Noah's ark as symbolic of the three sciences mathematics, physics, and metaphysics. As such, the work is of some importance in the history of Jewish culture. Anatolio's ethical admonitions and spiritual meditations have value as portraying both the circumstances of the age and the character of the reforms aimed at by him.

Anatolio is quite plain-spoken in the manner in which he states and defends his views, as well as in his criticisms of contemporary failings. For instance, he does not hesitate to reproach the rabbis of his day for their general neglect not only of the thorough study, but even of the obligatory perusal, of the Bible, charging them with a preference for Talmudic dialectics. He, likewise, deplores the contemporary degeneracy in the home life and the religious practises of his people, a circumstance which he thinks due largely to the imitation of surrounding manners. Scientific investigation he insists upon as an absolute necessity for the true comprehension of religion, despite the fact that his contemporaries regarded all the hours which he was accustomed to spend with his father-in-law, Samuel ibn Tibbon, in mathematical and philosophic study as mere waste of time.

Moral Fervor.

The "Malmad" is divided into brief chapters, according to the weekly Scriptural portions. In it Anatolio manifests a wide acquaintance not only with the classic Jewish exegetes, but also with Plato, Aristotle, Averroes, and the Vulgate, as well as with a large number of Christian institutions, some of which he ventures to criticize, such as celibacy and monastic castigation, as well as certain heretics (compare 15*a*, 98*a*, 115*a*); and he repeatedly appeals to his readers for a broader cultivation of the classic languages and the profane branches of learning. He indignantly repudiates the fanatical view of some coreligionists that all non-Jews have no souls—a belief reciprocated by the Gentiles of the time. To Anatolio all men are, in truth, formed in the image of God, though the Jews stand under a particular obligation to further the true cognition of God simply by reason of their election—"the Greeks had chosen wisdom as their pursuit; the Romans, power; and the Jews, religiousness" (*l.c.* 103*b*). If, however, a non-Jew devotes himself to serious search after divine truth, his merit is so much the more signal; and whatever suggestion he may have to offer, no Jew dares refuse with levity.

The "Malmad."

An example of such intellectual catholicity was set by Anatolio himself; for, in the course of his "Malmad," he not only cites incidentally allegoric suggestions made to him by Frederick II., but several times—Güdemann has counted seventeen—he offers the exegetic remarks of a certain Christian savant of whose association he speaks most reverently, and whom, furthermore, he names as his second master besides Samuel ibn Tibbon. This Christian savant was identified by Senior Sachs as Michael Scot, who, like Anatolio, devoted himself to scientific work at the court of Frederick. Graetz even goes to the length of regarding Anatolio as identical with the Jew Andreas, who, according to Roger Bacon, assisted Michael Scot in his philosophic translations from the Arabic, seeing that Andreas might be a corruption of Anatolio. But Steinschneider will not admit the possibility of this conjecture, while Renan scarcely strengthens it by regarding "Andreas" as a possible northern corruption of "En Duran," which, he says, may have been the Provençal surname of Anatolio, since Anatolio, in reality, was but the name of his great-grandfather.

Anatolio and Michael Scot.

Anatolio's example of broad-minded study of Christian literature and intercourse with Christian scholars found many followers, as, for example, Moses ben Solomon of Salerno; and his work was an important factor in bringing the Jews of Italy into close contact with their Christian fellow students.

The "Malmad," owing to its deep ethical vein, became, despite its Maimonistic heresies, a very popular book. It is rather as a translator that Anatolio deserves a distinguished place in the scientific realm; for it is he and Michael Scot who together, under the influence of Frederick II., opened to the western world the treasure-house of Arabic learning. Anatolio, in fact, was the first man to translate the commentaries of Averroes into Hebrew, thus opening a new era in the history of Aristotelian philosophy. Prior to translating Averroes' commentaries, Anatolio had occupied himself with the translation of astronomical treatises by the same writer and others; but at the instance of friends he turned his attention to logic and the speculative works, realizing and recommending the

Anatolio a Translator.

importance of logic, in particular, in view of the contemporary religious controversies. Thenceforth, his program was twofold, as he devoted himself to his work in astronomy in the mornings, and to logic in the evenings.

His principal translation embraced the first five books of Averroes' "intermediate" commentary on Aristotle's Logic, consisting of the Introduction of Porphyry and the four books of Aristotle on the Categories, Interpretation, Syllogism, and Demonstration. Anatolio probably commenced his work on the commentary while in Provence, though he must have finished the fifth book at Naples about 1231 or 1232. The conclusion of the commentary was never reached. Upon the ending of the first division he desired to go over the ground again, to acquire greater proficiency, and, for some reason unknown, he never resumed his task, which was completed by another after a lapse of eighty years.

Besides this, Anatolio translated, between the years 1231 and 1235, the following works: (1) The "Almagest of Ptolemy," from the Arabic, though probably the Greek or Latin title of this treatise was also familiar to him. Its Hebrew title is "Ḥibbur ha-Gadol ha-Niḳra al-Magesti" (The Great Composition Called Almagest). (2) A "Compendium of Astronomy," by Averroes, a book which was unknown to the Christians of the Middle Ages, and of which neither a manuscript of the original nor a Latin translation has come down. Its Hebrew title is "Ḳiẓẓur al-Magesti" (Compendium of the Almagest). (3) "The Elements of Astronomy," by Al-Fargani (Alfraganus); possibly translated from a Latin version. It was afterward rendered into Latin by Jacob Christmann (Frankfort, 1590) under the title of "Elementa Astronomica," which, in its turn, may have given rise to the Hebrew title of the treatise "Yesodot ha-Teḳunah," which is undoubtedly recent. (4) A treatise on the Syllogism, by Al-Farabi, from the Arabic. Its Hebrew title is "Sefer Heḳesh Ḳazar" (A Brief Treatise on the Syllogism).

Graetz also suggests the possibility of Anatolio, in conjunction with Michael Scot, having translated into Latin Maimonides' "Guide of the Perplexed"; but this suggestion has not yet been sufficiently proved (compare Steinschneider, "Hebr. Uebers." i. 433). Similarly, the anonymous commentary on the "Guide," called "Ruaḥ Ḥen," though sometimes attributed to Anatolio, can not definitely be established as his. Still, it is on an allusion in this work that Zunz, followed by Steinschneider, partly bases the hypothesis of Marseilles having been Anatolio's original home (compare Zunz, "Zur Gesch." p. 482; Renan-Neubauer, "Les Rabbins Français," p. 588; Steinschneider, "Cat. Bodl." col. 1180, and "Hebr. Bibl." xvii. 124).

Bibliography: The *Malmad ha-Talmidim* yields a great deal of information concerning the life and the time of its author. Consult particularly the preface, which is freely drawn upon in this article. Further, Abba Mari, *Minḥat Ḳenaot*, Letter 68; Azulai, *Shem ha-Gedolim*, ii. 149; Zunz, *Zur Gesch. und Lit.* Berlin, 1845, p. 482; Senior Sachs, in *Ha-Yonah*, 1851, viii. 31, note; Neubauer, in Geiger's *Jüd. Zeitschrift*, x. 225; Bartolocci, *Bibliotheca Magna Rabbinica*, i. 5, iii. 867; De Rossi, *Dizionario Storico*, German trans., p. 44; Grätz, *Gesch. d. Juden*, 2d ed., vii. 95; Renan-Neubauer, *Les Rabbins Français*, in *Histoire Littéraire de la France*, xxvii. 580-589, and *Les Écrivains Juifs Français*, *ib.*, xxxi., index; Güdemann, *Gesch. des Erziehungswesens und der Cultur der Abendländischen Juden*, ii. 161, 226 *et seq.*; Vogelstein and Rieger, *Gesch. d. Juden in Rom*, i. 398; Perles, *R. Salomo b. Abraham b. Adereth*, pp. 68 *et seq.*; Berliner, *Persönliche Beziehungen zwischen Juden und Christen*, p. 10; Steinschneider, *Hebr. Bibl.* vii. 63, xvii. 124; *Cat. Bodl.* col. 1180 *et seq.*; *Die Hebr. Uebers. des Mittelalters*, pp. 47, 51, 58, 523, 547, 555, and (for a complete bibliography of the subject) 990.

H. G. E.

ANATOMY: The science dealing with the structure of organisms, especially that of the human body. The information given in the Bible concerning the parts of the human body is merely popular in character. Thus a point of human Anatomy seems to be given in the narrative of Jacob wrestling with the angel. There it is said that the angel touched Jacob's כף ירך (hollow of the thigh), and put it out of joint. . . . Therefore the children of Israel eat not of ניד הנשה ("the sinew that shrank") (Gen. xxxii. 25–33). The Hebrew word *gid*, which is translated in the A. V. "sinew," means also nerve. The circumstances clearly indicate the sinew of the nervus ischiadicus, the nerve extending through the thigh and leg to the ankle.

Earliest Mention in Bible.

Several members of the human body and of animals are mentioned in Ex. xxviii., xxix.; for example: לב (heart), מצח (brow), כתף (shoulder), חזה (breast), תנוך אזן (lobe of the ear), יד (hand), אצבע (finger), and בהן (thumb). In Ex. xxix. 17 the Hebrew term for dissecting is for the first time mentioned: "And thou shalt cut [dissect] the ram into sections." The word is נתח, from which is derived the modern Hebrew name for the science of Anatomy (חכמת הניתוח). Some of the visceral portions of the sacrifices are also given, such as קרב (inwards), יתרת (caul), כבר (liver), חלב (fat), כליות (kidneys). שוק (shoulder) and עור (skin) also occur.

A considerable number of parts of beasts and of birds are named in Lev. i. There the priests are commanded to cut up the sacrifices; to "flay the burnt offering and cut it in pieces . . . the head and the fat" (the word פדר means the fat that covers the intestines under the omentum). But if the sacrifice is a bird the priest is to pinch off (ומלק) the neck, and remove its crop (מראה) with its feathers (Lev. i. 14–16; v. 8). These anatomical parts, however, are only of the main organs, or those portions that the priest in sacrificing would naturally notice. There is no allusion to arteries, veins, or nerves.

"The apple of the eye" (iris) is mentioned in Deut. xxxii. 10. Lids, שמרות (keepers or preservers of the eye), are erroneously rendered in the A. V. (Ps. lxxvii. 5), "Thou holdest mine eyes waking." עפעפים (eyelids) occurs in Jer. ix. 17, *et passim*.

The laconic description of Job, x. 9–11 points to a merely rudimentary knowledge of embryology and the components of the human body. "Remember, I beseech thee, that thou hast made me as the clay. . . . Hast thou not poured me out as milk, and curdled me like cheese? Thou hast clothed me with skin and flesh, and hast fenced me [R. V., "and knit me together"] with bones and sinews [נידים]."

The allegorical picturing of the human body in decrepit old age as described in Eccl. xii. 2–6 alludes only to the outward members of man. However, the allegorical name טוחנות (grinders = molars) for שנים (teeth) seems to indicate that the writer possessed some knowledge of the classification and function of the various teeth. In the poetical description of the respective forms of the lovers in the Song of Solomon a few more names of organs of the human body occur, which are also referred to in other poetical or prophetic books of the Bible; for example, חך (palate) and רקה (temple) (Cant. ii. 3, vi. 7).

In Talmudic Times.

After Ezra's time the Hebrew sages took a step forward in the field of Anatomy. The Greco-Egyptian school at Alexandria, under the auspices of Ptolemy I. and his successor, Ptolemy Philadelphus, greatly influenced the Hebrew academies, and the medical knowledge of the Greeks gradually became the property of the Jewish physicians. The latter, judging from the discussions in various treatises, were well acquainted with most of the parts of the human body and even practised שליקה—that is, dissection of the same.

The rabbis declared that there were 248 members (bones) in the human body; namely, 40 in the tarsal region and the foot (30 + 10 = 40); 2 in the leg (the tibia and fibula); 6 in the knee (including the head of the femur, and the epiphyses of the tibia and fibula); 3 in the pelvis (ilium, ischium, and pubes); 11 ribs (the twelfth rib, owing to its diminutive size, was not counted); 30 in the hand (the carpal bones and the phalanges); 2 in the forearm (radius and ulna); 2 at the elbow (the olecranon and the head of the radius); 1 in the arm (humerus); 4 in the shoulder (clavicle, scapula, coracoid process, and acromion)—which makes 101 for each side of the body, or 202 for both—18 vertebræ; 9 in the head (cranium and face), 8 in the neck (7 vertebral and the os hyoides), 5 around the openings [sic] of the body (cartilaginous bones), and 6 in the key of the heart (the sternum) (Oh. i. 8). Bergel ("Studien," p. 7) has shown, however, that the true number would be 208. But the fact that the rabbis had advanced far enough to enumerate the bones at all shows a certain acquaintance with osteology.

An incident is related which shows that the disciples of R. Ishmael engaged in practical Anatomy:

"The disciples of Rabbi Ishmael once dissected the corpse of a harlot who had been condemned by the king to be burned. On close examination they discovered that the body had 252 members instead of 248. Rabbi Ishmael explained the discrepancy, and supported his reasonings with citations from Scripture. In addition to the ordinary number of 248 members found in the male body, that of the female has "two hinges and two doors," making four more parts (Bek. 45*a*).

Limitations of Knowledge.

However near the truth the Jewish sages were in their specification of the human bones, they were nevertheless in the dark in matters concerning lymphangeiology, splanchnology, etc. For instance, under the name of גידים they often included sinews, nerves, and even blood-vessels. Further, their knowledge of the construction of the urinary and generative organs was exceedingly faulty. They were, however, acquainted with the science of Anatomy as it was taught in those days. Many treatises—especially Ḥullin, Bekorot, Oholot, and Niddah—contain discussions upon the Anatomy and physiology of man and beast. The theories of the sages in matters of gynecology are interesting; even facts concerning the שליא (placenta) and אם (matrix) are discussed. The קנה (trachea), and ושט (esophagus) are often mentioned, as well as the ריאה (lungs), סמפונות (bronchi), מרה (gall), קרום של מוח (covering of the brain: meninges), שדרה (spinal cord), טחול (spleen), and many other internal parts. See Lewysohn, "Zoologie des Talmud," pp. 18–55.

The numerous discussions in connection with sacrificial precepts, uncleanliness, and purification, recorded in several treatises, demonstrate that the Talmudical sages were not behind the Gentile physicians in the field of medical science.

From the time when the Talmud was completed until after the death of Mohammed, little or no progress was made by the Jews in the various sciences. But with the advent of the califate, art and science revived and new seats of learning were opened. The students of the Jewish academies joined the Arabian and Moorish schools. The works of Hippocrates, Galen, and others were translated into Arabic, and not a few into Hebrew.

From these schools proceeded a large number of Hebrew savants who became distinguished in letters, philosophy, and science; but very little is known of their labors in Anatomy, possibly owing to the fact that the Arabs themselves had objections to Anatomy (Humboldt, "Cosmos," ii. 254). There must have been some experts in that branch of medical science; for the names of several skilled Jewish surgeons have been recorded, as, for instance, Samuel ibn Wakkar.

Israeli and Maimonides.

The foremost of all the Judæo-Arabian surgeons of that period (900) was Isaac Israeli of Kairwan. He was court physician to Abu Mohammed al Mahdi; yet among his works, which have been translated from the Arabic into Latin (published in Leyden, 1515), there is not a single treatise on Anatomy and only a few references to it.

The most eminent of all Jewish philosophers and physicians was Moses b. Maimon (Maimonides, 1135–1204). But even he, notwithstanding his many works, only touched on Anatomy, merely translating a few extracts from Galen, whom he considers his great authority (see Preface to Maimonides' "Pirḳe Mosheh" or "Sefer ha-Refuot," ed. Wilna, 1888, p. v.):

> "These chapters which I have composed I do not attribute to myself, but I have selected and collected them from the works of Galen, and from his sayings concerning the writings of Hippocrates. I have not quoted him verbatim, as I have done in my previous opuscula, having taken special care to elucidate those obscure passages in Galen, where, in his attempt to explain the theories of Hippocrates, the latter's words seem to be confounded with his own."

That Maimonides studied Anatomy and was an expert in it, is evident from his own words. In speaking of the nerves, etc., he says:

> "Those that are not acquainted with Anatomy think that nerves, arteries, etc., are the same; and were it not for the study of Anatomy in which we were busily engaged, we also should not know the difference."

In the folk-medicine of the Jews there was a rough enumeration of twelve members or parts of the body, with which were associated certain qualities of the mind or character, anger with the liver, hearing with the left nerve, and the like. These are found enumerated in the "Sefer Yeẓirah," and led in later cabalistic writings to the pictorial conception of Adam Ḳadmon (see Zunz, "Literaturgeschichte," p. 609).

The only other striking statement worthy of notice concerning the old Jewish system of Anatomy is that in the Zohar (cxxxvii. 33). The author (supposed to be Moses de Leon, about the end of the thirteenth century) says:

> "There are 248 members [איברין] in the human body, corresponding to the 248 precepts of the law, and to the 248 angels investing the Shekinah, whose names are the same as their master's. And there are also in the human body 365 sinews [גידין; under which vague term are included, as stated above, arteries, nerves, etc.], corresponding to the 365 negative laws, and representing the 365 days of the year. These are governed by 365 angels, one of whom is Samael himself, who represents the ninth day of the month of Ab [the fast commemorating the destruction of Jerusalem by the Romans]. The reason why the sinew of the thigh nerve [גיד הנשה] was forbidden was because it represents Samael [Satan], who is one of the 365 angels whose day is the Ninth of Ab."

Several attempts have been made by modern Hebrew writers to reconcile the "248 members" theory of the ancients with modern science. The most recent are "Maseket Nittuaḥ," by Schereschewski, and "ReMaḤ Ebarim" (the 248 members), by Katznellson.

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S. A. B.

ANAVIM, THE: The name of a sect or party. See Ḥasidim.

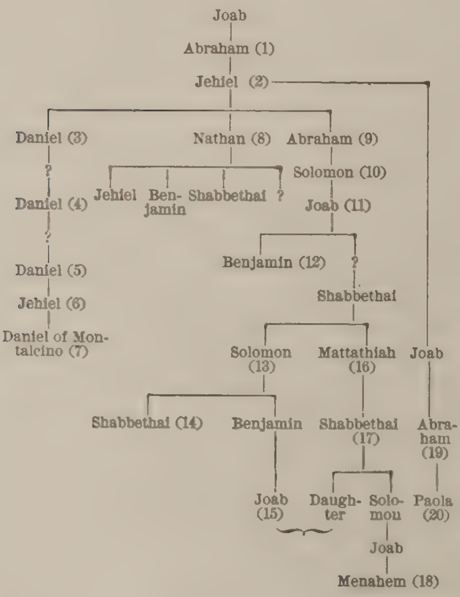
ANAW (ענו = modest, meek; rendered in Italian: degli Mansi, Piatelli, Pietosi, Umani): The name of a Jewish family that settled in Italy, and which was originally resident at Rome. According to a family tradition, it was one of the four prominent Jewish families deported by Titus to Rome upon the destruction of the Temple of Jerusalem.

Traces of this family, which is still a flourishing one, may be found as far back as the middle of the tenth century; and between the eleventh and the fourteenth centuries some of its members were particularly prominent. One branch of the Anaws was the family of Bethel or De Synagoga (בית אל or מן הכנסת), prominent in Rome and its vicinity during the fourteenth century. They derived their name probably from Casadio (= House of God), their place of origin. By the middle of the fifteenth century this name had almost disappeared, and became incorporated anew with that of Anaw. The Bozecco family seems to have been an offshoot of the Bethel family.

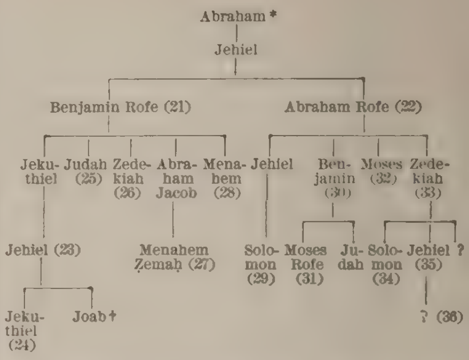
The following tables give two of the principal branches of the Anaws, and enumerate those among them who attained any importance. For fuller details see Vogelstein and Rieger, "Gesch d. Juden in Rom," i. 456. See also Bozecci and Bethelides in this Encyclopedia.

Genealogical Trees of the Anaw Family.

I.



II.



1. Abraham ben Joab Anaw: Member of the Rabbinical Board in Rome, 1007.

2. Jehiel Anaw: Son of No. 1; rabbi and principal of the Talmudic High School in Rome; died before 1070.

3. Daniel Anaw: Eldest son of the preceding; died before 1101. He was teacher at the Rabbinical High School, was in friendly intercourse with Christian scholars, and appears to have written a commentary upon the Order Zeraim of the Mishnah. Together with his brothers, he issued rabbinical decisions.

4. Daniel Anaw: Probably grandson of the preceding. According to Benjamin of Tudela, he was warden of the Jewish congregation in Rome together with Jehiel and Joab (No. 11) in the year 1166.

5. Daniel Anaw: Probably grandson of the last; Talmudist in Rome about 1250. His teacher was Benjamin b. Moses; and Benjamin b. Abraham was his pupil.

6. Jehiel Anaw: Son of No. 5; scribe in Rome, 1265.

7. Daniel Anaw: Son of No. 6; synagogal poet in Montalcino about 1300.

8. Nathan Anaw: Second son of Jehiel (No. 2); author of the 'Aruk.

9. Abraham Anaw: Third son of Jehiel (No. 2); teacher at the Talmudic High School in Rome; issued rabbinical decisions conjointly with his brothers, and with his brother Nathan established a synagogue in Rome, 1101.

10. Solomon Anaw: Son of No. 9; president of the Talmudic High School and of the Rabbinical Board in Rome about 1130. Some of his rabbinical decisions have been preserved.

11. Joab Anaw: Son of No. 10. In 1166, together with Jehiel and Daniel (No. 4), he was, according to Benjamin of Tudela, warden of the Jewish congregation. He was the friend and a patron of Abraham ibn Ezra.

12. Benjamin Anaw: Son of No. 11; died young, before 1145; a pupil of Ibn Ezra in Rome. To him the latter dedicated his commentary upon the Song of Solomon and Job.

13. Solomon b. Shabbethai Anaw: Great-grandson of Joab (No. 11), learned Talmudist in the second quarter of the thirteenth century, and the first Roman Jew of the thirteenth century who actively engaged in literary work. He was the teacher of Judah b. Benjamin (No. 25) and of Benjamin b. Abraham (No. 30). He wrote a commentary upon

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* This Abraham is possibly a grandson of Nathan b. Jehiel's youngest brother Abraham, so that these two tables would be continuous.

† Joab's descendants are a branch of the Bethelides.

Aḥai's "Sheiltot," which was completed by Judah b. Benjamin and to which Benjamin b. Abraham wrote glosses.

14. Shabbethai Anaw: Son of No. 13; rabbi in Rome toward the end of the thirteenth century. He delivered philosophical lectures, and was the intimate friend of Zerahiah b. Isaac b. Shealtiel of Barcelona, who translated philosophical works for him in Rome. In the dispute between Zerahiah and Hillel b. Samuel, he took the part of the former.

15. Joab b. Benjamin Anaw: Grandson of Solomon (No. 13), grammarian and Bible-exegete in Rome. He was active in 1280, and is mentioned, in 1304, as a teacher. Among his pupils were Jekuthiel b. Jehiel Anaw (No. 24) and Benjamin b. Judah Bozecco.

16. Mattathiah b. Shabbethai Anaw: Brother of Solomon (No. 13), Talmudist in Rome about 1240.

17. Shabbethai Anaw: Son of No. 16, father-in-law of Joab (No. 15).

18. Menahem b. Joab b. Solomon b. Shabbethai Anaw: Great-grandson of the preceding, a scribe in 1378 (Zunz, "Gesammelte Schriften," iii. 169).

19. Abraham b. Joab Anaw: Scribe and synagogal poet in Rome in the second half of the thirteenth century, a descendant of Jehiel (No. 2).

20. Paola Anaw: Daughter of No. 19, scribe in Rome, 1288–92. She married first Solomon b. Moses de Rossi, and after his death, about 1285, Jehiel b. Solomon. There were three sons by her first marriage, Immanuel, Jekuthiel, and Solomon; the last, born posthumously, died before 1330.

21. Benjamin and **(22) Abraham Anaw:** Sons of Jehiel; physicians and Talmudists in Rome at the beginning of the thirteenth century. Abraham was also rabbi there. See also ANAW, ABRAHAM B. JEHIEL.

23. Jehiel b. Jekuthiel Anaw: Grandson of Benjamin (No. 21), synagogal poet and scribe in Rome, 1260–89; author of a book on morals, entitled "Ma'alot ha-Middot" (Excellencies of Virtue).

24. Jekuthiel Anaw: Son of No. 23, scribe in Rome, 1280, and pupil of Joab b. Benjamin (No. 15).

25. Judah Anaw: Son of Benjamin (No. 21).

26. Zedekiah b. Benjamin Anaw: Brother of No. 25, learned Talmudist in Rome. He died at a very old age, some time after 1280. He was a pupil of Meir b. Moses in Rome and of Abigdor Cohen in Vienna. He was probably a partizan of Abraham Abulafia.

27. Menahem Ẓemaḥ b. Abraham Jacob Anaw: Grandson of Benjamin (No. 21), scribe in Rome and Frascati, 1322–26.

28. Menahem Anaw (the Pious): Son of Benjamin (No. 21), about 1290; physician in Rome. He occupied himself also with Talmudic studies and gave instruction.

29. Solomon b. Jehiel Anaw: Grandson of Abraham (No. 22), copyist in Rome, 1292–97.

30. Benjamin Anaw: See ANAW, BENJAMIN.

31. Moses Rofe Anaw: Son of No. 30, physician and Talmudist in Rome, 1292.

32. Moses Anaw: Son of Abraham (No. 22), Talmudist and synagogal poet in Rome in the middle of the thirteenth century.

33. Zedekiah b. Abraham Anaw: See ANAW, ZEDEKIAH B. ABRAHAM.

34. Solomon Anaw: Son of No. 33, scribe in Rome, 1288–1316.

35. Jehiel Anaw: Brother of No. 34, 1294.

36. Grandson of Zedekiah Anaw (No. 33): Name unknown; wrote a halakic work.

Other members of the family are:

37. Judah Anaw: About 1145.

38. Jehiel b. Solomon Anaw: Second husband of Paola (No. 20), in Rome, 1288.

39. Jehiel b. Joab Anaw: Pupil of Shabbethai b. Solomon (No. 14), in Rome.

40. Jehiel b. Nathan Anaw: 1289 (see Steinschneider, "Katalog der Hebräischen Handschriften in Berlin," i. 11).

41. Abraham b. Solomon Anaw: In Sulmona, 1419.

42. Joshua b. Solomon Anaw: Fifteenth century (Steinschneider, "Jüd. Literatur," p. 443).

43. Abraham Anaw: Secretary of the Jewish community in Rome, 1499.

44. Moses b. Samuel Anaw of Rome: Scribe in Reggio, 1503.

45. Abraham b. Jacob Anaw: Rabbi in Rome, 1536.

46. Judah b. Shabbethai Anaw: Rabbi and secretary of the congregation in Rome, 1530–54. He took part in the rabbinical conference at Ferrara in 1554; died before 1574.

47. Isaac Anaw: Son of No. 46, rabbi and secretary of the congregation in Rome, 1530–82.

48. Baruch b. Mordecai Anaw: (ממונה) "Fattore del Ghetto," or "Sindaco," Steward of the Ghetto, in Rome, 1568.

49. Baruch Anaw: Member of the governing board of the Jewish congregation in Rome, 1558 (possibly identical with the preceding).

50. Ḥayyun Anaw: Member of the governing body at Rome, 1558.

51. Rafael b. Isaac Anaw: In Ferrara and Cremona, sixteenth century (see Mortara, "Indice").

52. Isaiah Anaw: Talmudist in Günzburg, 1608 (ש״ות פלגי מים).

53. Joab (Dattilo) b. Baruch Anaw: Member of the Rabbinical Board in Rome, about 1700.

H. V.

54. Phinehas Ḥai b. Menahem Anaw: Italian author of the eighteenth century; head of the Talmudic college at Ferrara. He wrote "Gibe'at Pinḥas" (Hill of Phinehas), containing responsa on various halakic subjects. The work, consisting of eight volumes, is still extant in manuscript in the Almanzi collection.

BIBLIOGRAPHY: Mortara, *Indice Alfabetico*, s.v.; Luzzatto, *Hebr. Bibl.* iv. 54.

I. BR.

55. Judah b. Mordecai Anaw: 1714 (Mortara, "Indice," p. 49).

56. Abraham b. Jacob Anaw: Rabbi and primary teacher in Rome; wrote a drama and a wedding ode; died 1782.

57. Jacob Anaw: Eighteenth and nineteenth centuries (Fürst, "Bibl. Jud." iii. 100).

58. Servadio b. Elijah Umano Anaw: Born 1815; died June 12, 1844. He was a teacher and wrote rabbinical works and decisions in Italian ("Mosé" [periodical], v. 305).

59. Isaac b. Elijah Anaw: Brother of No. 58, in Ferrara, 1882 ("Mosé," *ib.*).

60. Salvatore Anaw: Was employed in the finance department of the Roman republic in 1849.

61. Flaminio Anaw: Member of the commission to prepare a new constitution for the congregation in Rome in 1886 ("Vessillo Israelitico," 1886, p. 61).

62. Abraham Anaw: Owner of Bodleian manuscript No. 1069 (Neubauer, "Cat. Bodl. Hebr. MSS.").

63. Jekuthiel b. Judah Anaw: Scribe (Luzzatto, אגרות שד״ל, 669).

64. Judah b. Benjamin ha-Rofe (Anaw?) and **(65) Samuel,** his son: In Viterbo in May, 1362 (Munich MS. No. 268).

H. V.

ANAW, ABRAHAM BEN JEHIEL HA-ROFE: Physician and rabbi in Rome at the beginning of the thirteenth century. He was the father of Zedekiah, author of "Shibbole ha-Leḳeṭ," and of Benjamin, a liturgical poet.

BIBLIOGRAPHY: Vogelstein and Rieger, *Gesch. d. Juden in Rom*, i. 291, 374 *et seq.*

ANAW, BENJAMIN B. ABRAHAM: A liturgical poet, Talmudist, and commentator of the thirteenth century; older brother of Zedekiah b. Abraham. Perhaps the most gifted and learned of his Roman contemporaries. Although chiefly a poet, Anaw possessed a thorough mastery of halakic literature, and diligently studied philology, mathematics, and astronomy. He wielded a keen, satirical pen. His poetical activity began in 1239, when the apostate Nicholas Donin assailed the Talmud and appealed to Pope Gregory IX. to order its destruction and the persecution of its students. Donin's agitation filled the Roman Jews with terror, and they seem to have appointed a day for fasting and prayer. At that time—and possibly for that fast-day—Anaw composed the penitential hymn אל מי אנוסה לעזרה, "To whom shall I flee for help"—an acrostic of twelve stanzas (published by the Society Mekiẓe Nirdamim in "Ḳobeẓ 'al Yad," 1888). Donin's endeavors met meanwhile with great success. In June, 1239, several wagon-loads of Talmudic manuscripts were burned in Paris and Rome: at the latter place the Jewish cemetery was destroyed. These events stirred the poet to a bitter elegy אוחילה קירות לבי, "My heart is convulsed" (*ib.*), in which he deeply laments the fate of Israel and passionately appeals to God to avenge the desecration of the dead.

Anaw wrote numerous poems for the liturgy, which are embodied in part in the Roman Maḥzor, partly still extant in manuscript. He is the author of the following works: (1) משא גיא חזיון (The Burden of the Valley of Vision), a satirical poem directed against the arrogance of the wealthy and the nobility (Riva di Trento, 1560; reprinted, Lemberg, 1859, by M. Wolf, in his Hebrew chrestomathy, זמירות ישראל (Israel's Praises). (2) פי' אלפביטין (Alphabetical Commentary), on the Aramaic pieces of the Pentecost liturgy. In this treatise he exhibits a knowledge of Italian, Latin, Greek, and Arabic. (3) "Sefer Yedidut" (Book of Friendship), a ritualistic work, which has disappeared. It is mentioned by Anaw in the preface to his abridgment of Eliezer ben Samuel's "Sefer Yereim." (4) "Sha'are 'Eẓ Ḥayyim" (The Gates Conducting to the Tree of Life), a work on practical ethics, in the form of moral sayings. The poem contains sixty-three strophes, arranged according to the letters of the alphabet. Each chapter deals with one virtue or one vice. Among the subjects treated are love, hospitality, faithfulness, cheating, thankfulness, shame, pride, charity. It was printed in Prague, 1598 (Zunz, "Z. G." p. 280), and reprinted in "Ḳobeẓ 'al Yad" (ed. Mekiẓe Nirdamim, 1884, i. 71 *et seq.*). (5) Glosses to Rashi's commentary on the Bible and to Solomon b. Shabbethai's commentary on the "Sheëltot." (6) "Rules for Making a Calendar," in which he utilizes his mathematical and astronomical knowledge. This manuscript served several later writers on the same subject. Anaw was in correspondence with Abigdor Cohen, to whom he addressed numerous halakic questions. He himself gave many halakic decisions, which are referred to in his brother's work, "Shibbole ha-Leḳeṭ."

Despite his wide learning, Anaw remained a child of his age. He shared many of its superstitions, vigorously defended haggadic interpretations, and was strictly opposed to all changes in the liturgy. He even discussed with his brother Zedekiah the language of the angels.

BIBLIOGRAPHY: Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 379 *et seq.*; Steinschneider, *Cat. Bodl.* No. 4514; Zunz, *Literaturgesch*, pp. 352 *et seq.*; Landshuth, *'Ammude ha-'Abodah*, p. 51; Güdemann, *Gesch. des Erziehungswesens der Juden in Italien*, p. 201; Michael, *Or ha-Ḥayyim*, No. 570.

M. B.

ANAW, ZEDEKIAH B. ABRAHAM: Author of ritualistic works; younger brother of Benjamin b. Abraham Anaw; lived at Rome in the thirteenth century; received his Talmudic training not only in Rome, but also in Germany, where he was the pupil of R. Jacob of Würzburg, and possibly also of Abigdor Cohen of Vienna. He owes his great reputation not to any original research, but to a compilation on the ritual to which he gave the title "Shibbole ha-Leḳeṭ" (Ears of Gleaning). It is divided into three hundred and seventy-two paragraphs, included in the following twelve sections, treating of the laws, regulations, and ceremonies relating to prayers, Sabbath, benedictions, new moon, feast of dedication, Purim, Passover, semi-holy days, fasts, New-year, Day of Atonement, and Tabernacles. Appended to the work are several treatises and responsa on miscellaneous religious and legal matters, such as circumcision, mourning rites, fringes, slaughtering, inheritance, and interest. As the title indicates, and as the author never fails to point out, the work was culled from many older authorities, such as "Halakot Gedolot," "Pardes," Alfasi, Isaac b. Abba Mari, Zerahiah ha-Levi, Isaiah di Trani, etc. To these extracts from other authorities the work owes its vogue. The preface, written in a pure and vigorous Hebrew, is introduced by a short acrostic.

But Zedekiah did not restrict himself to the mere work of a compiler. He systematized his material skilfully, gave it a concise as well as popular form, and judiciously discriminated between conflicting opinions and decisions, giving preference to those that seemed to him true. For this procedure he apologized modestly in his preface with an anecdote, in substantially the following terms: A philosopher, when asked how he dared to oppose the great men of the past, answered, "We fully acknowledge the greatness of our old authorities and the insignificance of ourselves. But we are in the position of pygmies that ride on the shoulders of giants. Pygmies though we are, we see farther than the giants when we use their knowledge and experience."

Additions to the "Shibbole ha-Leḳeṭ" were made by Zedekiah himself, in a work the title of which is no longer known: these additions also contain a large number of responsa. It is usually cited, however, as "Issur wa-Hetter" (Things Forbidden and Allowed), and has not yet been printed.

A complete edition of the "Shibbole ha-Leḳeṭ" was published by Solomon Buber in 1886 at Wilna. The editor wrote a comprehensive introduction to it, containing an analysis of the work. Abridgments of it were published much earlier: Venice (Daniel Bomberg), 1545; Dubnov, 1793; Salonica, 1795. Furthermore, it was plagiarized and published in a condensed form under the title "Tanya," or "Tanya Rabbati," which went through four editions: Mantua, 1514; Cremona, 1565; Zolkiev, 1800; Szydlikov, 1836. A third abridgment, entitled "Ma'aseh ha-Geonim" (The Work of Old Authorities), circulated in manuscript and is extant in the Bodleian Library, Oxford.

Anaw was in correspondence with Abigdor Cohen, Meir of Rothenburg, and Abraham ben Joseph of

Pesaro. Very often he mentions his senior contemporary, Isaiah di Trani (the Elder), to whose Bible commentary Anaw in 1297 wrote glosses.

BIBLIOGRAPHY: Buber's Introduction to *Shibbole ha-Leḳeṭ*, Wilna, 1886; Schorr, in *Zion*, i. 93 *et seq.*; Vogelstein and Rieger, *Gesch. d. Juden in Rom*, i. 382 *et seq.*; Berliner, *Gesch. d. Juden in Rom*, ii. 55; Steinschneider, *Cat. Bodl.* No. 7449; Michael, *Or ha-Ḥayyim*, No. 1169; Güdemann, *Gesch. des Erziehungswesens d. Juden in Italien*, pp. 192, 193.

M. B.

ANBAL (AMBAL) THE JASSIN (OSSETE): Among the many foreigners who held positions at the court of Prince Andrei Bogolyubski, in Kiev, toward the end of the twelfth century, were two of Jewish origin: (1) Ephraim Moisich, or Moisievich, who had gained the prince's confidence; (2) Anbal the Jassin (the Ossete, from the Caucasus), his all-powerful "key-watch" (chamberlain). These two and Andrei's relative Kuchkov were the instigators and ringleaders of a conspiracy against the prince. They killed him in the night of June 29, 1174, and when his naked body lay exposed in the palace garden, a faithful servant implored Anbal to permit him to cover it, reminding him that he (Anbal) had come into the service of his master clothed in rags, and that it was by the latter's bounty that he was now wearing velvet. To this remonstrance Anbal lent a ready ear. Besides its historic interest, the incident is of importance as proving the existence of Jews from the Caucasus in Great Russia in the twelfth century.

BIBLIOGRAPHY: S. M. Solovyev, *Istoriya Rossiis s Drevneishikh Vremion*, 2d ed., i. 512 *et seq.*; S. Weissenberg, *Die Südrussischen Juden*, Brunswick, 1895; *Regesty i Nadpisi*, Nos. 173, 174.

H. R.

ANCESTOR WORSHIP: The same homage and adoration paid to deceased parents and more remote ancestors as usually given to deities. Many anthropologists are of opinion that this was the original form of religion (H. Spencer, Lippert); the school represented by Stade and F. Schwally argues that it was the original religion of Israel before Jahvism was introduced by Moses and the Prophets. According to them, much of the priestly legislation was directed against the rites connected with Ancestor Worship. At present the view that the original religion of the Israelites was some form of Ancestor Worship is the only one that has been put forward scientifically or systematically, together with an explanation of the changes made by the later and true religion of Israel. Nevertheless arguments of some weight have been brought forward to show that this view of the original Israelitish religion is only slenderly based upon facts, and it seems desirable therefore to give a summary of the arguments for and against regarding Ancestor Worship as the original religion of Israel.

The school of Stade bases its belief as to the former existence of this worship in Israel on the following arguments:

I. Hebrew Views of the Nature of the Soul: According to Stade and his followers, these were identical with the animistic theory of savages, which regards the soul as a sort of immaterial breath or shadow in which the life of the body exists, but which can leave it for a time and inhabit other bodies of men or animals. The *nefesh* (generally rendered "soul") and *ruaḥ* (literally "wind," generally rendered "spirit") of the Hebrews are of this kind, either of which leaves a man when he dies (Gen. xxxv. 18; Ps. cxlvi. 4). The ruaḥ can go back to the body (Judges, xv. 19; I Sam. xxx. 12), just as in the animistic belief of savages. But the ruaḥ represents a more exalted state of the soul or spirit than the nefesh, and according to Stade was originally the spirit of the dead, which might be either good or bad, and could arouse men to exalted or to base passions. Jahvism transformed this view by restricting the ruaḥ to that of YHWH (*e.g.*, I Sam. x. 6; Judges, ix. 23).

II. Hebrew Views of the Life After Death: Several of the Psalms (xxx. 3, xlix. 16, lxxxvi. 13, cxvi. 3) speak of the nefesh being saved from Sheol; while other passages (Num. vi. 6, Lev. xxi. 11) speak of the nefesh of the dead. Sheol appears to be a place of assembly for all departed spirits (Job, xxx. 23), which are possibly to be identified with the *refaim* (often rendered "the shades"). The use of the expression, "to be gathered to one's fathers" (compare Gen. xv. 15, xxv. 8) would imply that these departed spirits were regarded chiefly as those of ancestors.

III. Mourning Customs: Several of these seem to be the same as those used in divine worship. Thus, to tear the clothes and to put ashes upon the head (II Sam. i. 11) are customs also employed in worship (Josh. vii. 6; compare Joel, ii. 12). The wearing of the *saḳ* or sackcloth (II Sam. iii. 31, xiv. 2) is likewise a usual accompaniment of fasting (Isa. lviii. 5). Cutting or shaving the hair is both a mark of mourning (Jer. xvi. 6) and a solemn sign of the end of the Nazarite's vow (Num. vi. 18). To go barefoot (Micah, i. 8) is a sign both of mourning and of recognition of the divine presence (Ex. iii. 5); fasting both a manifestation of mourning (II Sam. i. 12, iii. 35) and an act of divine worship. The assumption of the school of Stade is that these customs, originally signs of worship of ancestors, were afterward, by the Jahvistic reformation, transferred to the worship of the Deity. Further, contact with the dead makes things *tabu* or "holy," just as consecration to the Deity does.

IV. Burial Customs: Israelites in historic times appear to have usually buried their dead. But traces are found of burning them (thus I Sam. xxxi. 12; Amos, vi. 10; Josh. vii. 25); and it is suggested that this was because in the primitive religion of Israel the bodies of the dead were regarded as especially holy, and were therefore burned like the remnants of the offerings (Lev. iv. 12, 21). The later custom of burying the corpse was connected with the animistic belief that only thus could the spirit of the departed find rest. In early days the dead were buried in their own houses (I Sam. xxv. 1; compare I Sam. xxviii. 4; I Kings, ii. 34; II Chron. xxxiii. 20). This is held to have been for the purpose of worshiping their spirits, and was repudiated by the later Jahvistic legislation (Num. xix. 16). From Gen. xxxv. 20 and II Kings, xxiii. 17 it is concluded that it was customary to place monuments on the graves of the dead for purposes of worship.

V. Offerings to the Dead: In Jer. xvi. 6, 7 it seems to be implied that the mourning customs (lamenting, making incisions, shaving the hair, and tearing the garments) were observed for the sake of the dead, and that "the cup of consolation" offered to the mourner was offered "for his father or for his mother." Similarly in Deut. xxvi. 14, it seems to be implied that the Jahvistic legislation opposed doing certain things and giving certain things in honor of the dead. The same seems to be implied in Hosea, ix. 4; while gifts are brought directly to the dead as late as Tobit, iv. 17; Ecclus. (Sirach) vii. 32 *et seq.* (compare Abot, iii. 5). The mourning customs of shaving the hair and sprinkling blood are also regarded as offerings of hair and blood to the manes of the dead.

VI. Oracles and Incantations: In various passages of the Old Testament (Deut. xviii. 11, I Sam. xxviii. 11, Isa. viii. 19) mention is made of inquiry of the dead as to the future, thus treating them as oracles and divine personages. On two occasions the dead are termed "elohim" (I Sam. xxviii. 13, Isa. viii. 19, *Heb.*): the latter passage, "Should not a people seek unto their elohim, for the living to the dead?" is especially significant. In the incantation scene with the witch of En-dor, as soon as "Saul perceived that it was Samuel [I Sam. xxviii. 14], he stooped with his face to the ground, and bowed himself," a regular form of divine homage (see ADORATION).

VII. Honor to Parents: It is contended that in ancient Israel mourning was only for parents; and II Sam. xii. 15 *et seq.* is quoted in illustration. Men thus became remembered by the honor paid them by their descendants; hence Absalom deplored that he had no son to call upon his name (II Sam. xviii. 18).

VIII. Household Worship: There are signs that in early days there was a special worship of household gods which could not have been devoted to YHWH, the God of the nation, according to modern theories. They are supposed to be referred to as "elohim" in the passage (Ex. xxi. 4-6) when the servant who desired to remain in the household of his master forever must appear before the elohim (translated "judges" in A. V.), and have his ear bored through. It is contended that the Feast of Purim is a relic of household worship. The household gods thus worshiped are known as teraphim, which were Laban's elohim (Gen. xxxi. 30), and were heathen gods (Ezek. xxi. 26, Gen. xxxv. 2).

IX. Family Worship: Fustel de Coulanges has shown, in "La Cité Antique," that the social institutions of the Greeks and Romans were founded upon Ancestor Worship, the essence of which was to keep alive the holy fire on the household hearth on which to offer food for the departed spirits of ancestors. Membership of a family implied the right and duty of making such offering. Only males could offer; and, therefore, inheritance was solely through the agnates. Num. xxvii. shows that this was the custom with regard to inheritance in ancient Israel. The importance of heirs consisted in the posthumous nourishment to be offered by them alone, and this importance is shown to have existed in Israel by the custom of the LEVIRATE. The *patria potestas* of the father of the family was due to the fact that he was the household priest as well as the father. The Israelites, like the Greeks and Romans, had their family graves.

X. Ancestor Worship and the Tribes: Graves of the ancestors of the tribes, like that of Abraham at Hebron, and that of Joseph at Shechem, are found associated with worship which probably was originally Ancestor Worship. Some of the tribes seem named after Semitic gods; thus "Asher," the masculine form of "Ashera," Dan and Gad (the latter of which occurs in local names as "Baal Gad" and "Migdal Gad"). There are some indications that the Patriarchs were the subject of local worship; for instance, Jacob at Beth-el, Israel at Peniel, and Isaac at Beer-sheba. Hence the importance attached in the Old Testament to the places where the Patriarchs and heroes were buried; known graves being those of Abraham, Sarah, Rachel, Joseph, Aaron, Miriam, Joshua, Ibzan, Elon, Abdon, Tola, Jair, Jephthah, and Samson. In this connection it is a significant fact that the grave of Moses, the founder of Jahvism, was not known: this indicates that the Jahvistic legislation was against Ancestor Worship. Many of the patriarchal names were originally combinations with "El"; thus Jacob and Joseph are found in Egyptian lists under the form "Jacobel," "Josephel" (compare Ishmael, Jerahmeel, and Jephtahel). All these points seem to imply that clans and tribes were originally unified by a worship of ancestors, which worship was broken down by the national worship of YHWH.

To these arguments of Stade and his school the following replies have been recently given by Carl Grüneisen:

1. Nature of the Soul: The nefesh is regarded as being in the blood (Lev. xvii. 11, 14; Gen. ix. 4), and disappears entirely with it; and while the man lives, the nefesh is with him (II Sam. i. 9; Job, xxvii. 3). It is only the ruaḥ which can remain after death.

2. Life After Death: The passages which speak of the nefesh being saved from Sheol really mean that the person's life is safe, and, therefore, that he is still alive; while the expression "nefesh met" (Num. vi. 6, Lev. xxi. 11) merely means "any corpse" (compare Num. xix. 11 with xix. 13). The shadows that inhabit Sheol are altogether different from the nefesh in the living body. Such shadowless beings are inconsistent with the idea of any supernatural power. The expression "to be gathered to one's fathers" is never used of burial, and could not be primitive, since it is inapplicable to a nomad tribe.

3. Mourning Customs: Some of these customs are not only used in mourning or divine worship, but in slavery, captivity in war, leprosy, etc. The customs are not so much holy as tabu. Both contact with divine things and transgression of the tabu make a person "unclean." The real explanation of mourning customs is that man thereby changes his ordinary appearance so as not to be recognized by the ghost of the departed (Frazer, "On Certain Burial Customs," in "Journal Anthropol. Inst." xv. 98 *et seq.*). This is connected with the custom of burning a lamp after a death to keep the ghost away, a custom which probably goes back to the tents of nomads, in which the duty of keeping a lamp continually burning passed over from father to son (Jer. xxv. 10; Prov. xiii. 9, xx. 20, xxiv. 20; Job, xviii. 6, xxi. 17).

4. Burial Customs: The instances of cremation in the Bible are exceptional; and the burials in houses mainly refer to royal palaces, seemingly to special mausoleums. The notion conceived of the shadowy dead is not likely to have led to divine worship of such beings.

5. Offerings to the Dead: The offerings referred to in Jer. xvi. 7 are for the sake of the mourners and not of the mourned. The "cup of consolation" obviously consoles the mourners, and was brought into the house of mourning because everything there was "unclean" and could not be used by the mourners. The "bread of mourners" mentioned in Hosea, ix. 4, and Deut. xxvi. 14 is not used in any sacrificial meal to the dead.

6. Oracles and Incantations: These do not imply the worship of the dead, but merely the belief in the existence of their shadows beyond the grave, and that they were consulted as oracles. The fact that Samuel's ghost was regarded by the witch of En-dor as elohim merely implies that she looked upon Samuel as something divine: the act of adoration is merely one of respect and honor—not necessarily of worship in the technical sense—and is given, not to the ghost as such, but to the personality of Samuel as soon as Saul recognizes who is speaking. Against the saying of Isa. viii. 19, it may be remarked that the ancestral ghost can not be the elohim of the people, but only of a family; besides "elohim" here should be translated "God" and the contrast made with the dead: "A people should consult its God and not its dead."

7. Honor to Parents: There are many instances of going into mourning for dead persons other than parents (Jacob for Joseph when he thought he had lost him, Gen. xxxvii. 34; compare I Kings, xiv. 13); widows mourning for their husbands (Gen. xxxviii. 14); the bride for her bridegroom (Joel, i. 8). Absalom did not wish a son to "call upon" his name, but to "keep it alive" in men's memory; and for that reason he raised a monument to himself. Obviously this monument could not "call upon" his name.

8. Household Worship: The elohim mentioned in Ex. xxi. could easily have been images of YHWH in Judges, xvii. "YHWH" became at an early period the God of the Israelitish family, as is shown by personal names like Jonathan, Joshua, and Abijah. Purim is far from being an early feast, being probably derived from Persia, and can not therefore be the survival of a family worship of the dead. The teraphim are only mentioned as strange gods in Gen. xxxi. and Ezek. xxi., and are elsewhere not divine or used in divine worship, but for the purpose of divination.

9. Family Worship: The Israelite family does not show so much analogy with that of ancient Rome as to oblige us to transfer the arguments of Fustel de Coulanges to ancient Israel. So far from the *patria potestas* being all-important, there are late traces of matriarchate, as, for instance, where the mother gives the name to the children, as so frequently occurs in Genesis. Laban regards Jacob, his sister's son, as his "brother," and as being "of his own flesh and blood." Adoption was frequent among Greeks and Romans in order to keep up the family worship; but it is practically unknown among the Jews. The paterfamilias alone could worship in classical lands; whereas Gideon could bring an offering to the angel (Judges, vi. 18 *et seq.*), though he was still in the house of his father. There are no signs of the reception of the wife into the family cult in ancient Israel, though inheritance is only through males as in Rome. Succession only through agnates does not always occur where Ancestor Worship exists, as, for example, in Egypt, where a daughter has the right to succeed. The need of descendants in Israel is not for the purpose of obtaining offerings to oneself, but to have as large a family as possible, probably for purposes of protection.

10. Ancestor Worship and the Tribes: If the tribe grew out of Ancestor Worship it must have come first as a family; whereas in nomad tribes, like the ancient Israelites, the clan comes first. In the family sacrifice of the Romans, there is no indication that the eponymous heroes of the clan were worshiped; so that the analogies from the graves of heroes are not an exact parallel. If ancestors had been worshiped, many proper names would have been found expressing such worship; but they do not occur. The local worship at Shechem, Hebron, etc., if it existed, must have been Canaanitish in nature, and could not have been derived from the nomadic period of the Israelites.

These objections of Grüneisen differ greatly in force. While he has deprived some of Stade's arguments, notably those relating to mourning and burial customs, of some of their weight, he leaves much unexplained with regard to offerings to the dead, oracles and incantations, and family worship. The amount of evidence offered by the Old Testament itself is not sufficient to afford a solution of the question, thus leaving it to be solved on general anthropological principles. At present the general trend of anthropological opinion on this subject is rather against than for Ancestor Worship as the primitive form of religion.

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J.

ANCHIAS (wrongly **Anchisas**), **JUAN DE:** Associate and first private secretary of the Inquisition in Spain (1485–90). He was understood to be especially familiar with the forms of wills and marriage contracts used by Maranos accused of Judaism. In 1507 he wrote, in Belchite, "Libro Verde de Aragon" (The Green Book of Aragon), a genealogy of the richest and most respected baptized Jews at the time of Vicente Ferrer. In 1623 Philip IV. of Spain commissioned the inquisitor-general, Andreas Pacheco, who, descended from Maranos himself, had collected and secreted all available copies of the "Libro Verde," to destroy them. A single copy, dating from the sixteenth century, is preserved in the Biblioteca Colombina, Seville. The manuscript was copied by Demetrio de los Rios for his brother, the historian José Amador de los Rios, who had discovered it; and in 1885 it was published in the "Revista de España," vol. xviii., which issue was forthwith confiscated and has remained proscribed until to-day. From this "Green Book" Francisco Mendoza y Bovadilla drew his material for the memorial that he presented to King Philip II., under the title "El Tizon de la Nobleza Española" (The Stain of the Spanish Nobility), and which has been often reprinted (Madrid, Barcelona, etc.).

BIBLIOGRAPHY: J. Amador de los Rios, *Historia de los Judios en España*, iii. 89 *et seq.*; and, based thereon, Grätz, *Gesch. d. Juden*, 3d ed., viii. 150; *Revista de España*, l.c.

M. K.

ANCIENT OF DAYS.—Biblical Data: A poetical epithet for God. It is an incorrect rendering of the Aramaic *'attiḳ yomin* (Dan. vii. 9) or *'attiḳ yomaya* (*ib.* vii. 13, 22), which should be translated "an aged one," "the aged one" (compare Dalman, "Die Worte Jesu," i. 194). "Ancient of Days" is used either to emphasize the contrast between the true God and the idols, the new gods (Judges, v. 8; Deut. xxxii. 17), or merely to express the venerable character of the being whose name the author hesitates to mention. From the above-cited passage in Daniel is borrowed the expression "re'esha mawa'el" (head of days) in the Book of Enoch xlvi. 1, and the description of the Son of Man in Rev. i. 14.

C. L.

——In Rabbinical Literature: This name of God, used only in Dan. vii. 9, 13, 22, in which He is described as having "the hair of his head [white] like pure wool," denotes the One who is from of old; that is, old compared with all created things, that are of yesterday. As stated by Pseudo-Saadia and other Jewish commentators, God is often depicted by the rabbis as the venerable sage (*Zaḳen*) invested with judicial authority, whose sternness is tempered by mildness of judgment. To the devotees of mystic lore, within whose circle the Book of Daniel and the entire apocalyptic literature originated, the name naturally suggested itself as an attribute of majesty combined with tenderness, since they regarded the title "Zaḳen" (the aged one) to mean the one invested with the highest dignity. Accordingly "Ancient of Days" remained with these a favorite name of God (Pes.

119*a*, B. B. 91*b*). It became, moreover, the standing name for God in the oldest portions of the Zohar, the ספרא דצניעותא (Book of Mystic Lore), in which the white, wool-like hair of the head became a prominent feature of the anthropomorphism of the Cabala. The following rational explanation of this anthropomorphic description of the Deity is given in Mek., Beshallaḥ Shirah (Ex. xv. 3), and Ḥag. 13*a*: "When represented as a warrior triumphant in battle, God appears as a fiery young hero; and in an assembly of the wise who seek truth and justice, He is depicted as a venerable sage, calm and majestic." K.

ANCONA: Ancient city of Italy, capital of a province bearing its name, situated on the Adriatic; said to have been founded by Syracusan refugees and to have been one of the first Italian cities to shelter a Jewish community, the records of which, however, begin only in the Middle Ages.

First Settlement of Jews.

From existing chronicles it appears that some were there during the fourteenth century, when the city was under a republican government, and a few more came from Germany in 1348. Here they dwelt in peace, enjoying perfect equality with the Christian inhabitants, and owning several schools, synagogues, and a cemetery. Somewhat later the authorities restricted the Jews to their ghetto and compelled the men to wear a yellow badge on their caps, and the women to wear corresponding tokens when they walked abroad. After Ancona had fallen under papal sway, Martin V., in 1429, with a view to increasing the commerce of the city and of the state, accorded many privileges to the Jews; and in 1494 they received permission to establish banks and to lend money at interest. It was at Ancona in 1529 that the pseudo-Messiah Molcho made his first appearance in Europe. In 1539 many Jews exiled from Naples, where they had three synagogues, settled in Ancona, and when Pope Paul III. (1534–49) offered them the freedom of the port, many others, particularly a number exiled from Spain, and designated as "Portuguese," came to live there. These immigrants, who had their own synagogue, entered into certain agreements with the magistrate of the city, which were approved by Pope Julius III. (1550–55); but, nevertheless, they were subjected to oppressive taxation and all sorts of impositions.

Persecution under Pope Paul IV.

Under Paul IV. (1555–59) the Jews were subjected to further oppression. By his direction they were deprived of valuable franchises, enclosed within the ghetto, subjected to further taxation, limited in their commerce to old clothing, prohibited from practising any art other than medicine, and this not among the Christians, and forbidden the use of their calendar. As a means of satisfying his feeling of hatred against the Spaniards, Paul IV. practised cruelty toward the Portuguese Jews; he sent an inhuman commissioner, a certain Cesare Galuaba, to Ancona with orders to incarcerate all who did not accept baptism and to condemn them to the stake. Thus terrorized, sixty-three renounced their faith. Twenty-three men and one woman, whose names have been handed down in chronicles, preferred death to apostasy, and these were all hanged together and afterward burnt on the Piazza della Mostra ("Shalshelet ha-Ḳabbalah" of Gedaliah ibn Yaḥya, and local records). (Compare D. Kaufmann, "Les Vingt-quatres Martyrs d'Ancona," in "Rev. Ét. Juives," xxxi. 222–230.) Thoroughly alarmed, many of the Jews fled. Prayers for the dead are still said, and the elegy composed by Jacob de Zano is still recited annually in the synagogues for these martyrs.

The Jews of the Levant planned a novel mode of vengeance against Ancona for its iniquitous treatment of the Jews, and well-nigh executed it.

Mercantile Reprisal.

Many of the Maranos, during the reign of Pope Paul IV., had fled to Pesaro, and from there, probably upon the advice and promises of protection of Guido Ubaldo, duke of Urbino, had sent an envoy, Juda Faragi, with letters addressed to the Jews of the Levant, entreating the latter, in whose hands lay nearly all commerce with the Italian ports, to send all their merchandise to Pesaro, instead of directing it, as they had previously done, to Ancona. The welfare of this city would undoubtedly have been greatly impaired, if the Levantine Jews had kept the promise they at first gave in answer to the messages of the Maranos of Pesaro; but the Jews of Ancona themselves implored that no such action be taken. They shrewdly pointed out that the pope would wreak vengeance on all Jews in his state, as well as on the Maranos, therefore the ban pronounced on Paul IV. by most of the rabbis of Turkey was not stringently enforced. Guido Ubaldo, disappointed in his hopes of seeing Pesaro supersede Ancona in commercial importance, very soon after this expelled the Maranos from Pesaro (March, 1558). It is noteworthy that among those who had fled from Ancona during the activity of the Inquisition was Amato Lusitano, the famous physician. When Paul IV. had caused the arrest of all the Maranos of Ancona, Sultan Sulaiman II., upon the repeated entreaties of Doña Gracia Nasi and Don Joseph Nasi, sent a letter to him, March 9, 1556, requesting him to release such as were Turkish subjects, and intimating that a failure to comply with the request would bring reprisals of all sorts upon the Christians living in Turkey. Pius IV. saw himself accordingly obliged to release the Turkish Jews. Those Maranos of Ancona who could claim no protector other than the pope himself—about 100 in number—languished in dungeons. See "Rev. Ét. Juives," xvi. 66–71, xxxi. 231–239.

Pope Pius IV., who succeeded Paul in 1559, punished the perpetrators of this infamy, abolished the provisions of his predecessor, and in general ameliorated the condition of the Jews. But his successor reinstituted a period of severe oppression. In a bull issued by Pius V., however, and dated Feb. 26, 1659, the Jews of Ancona and of Rome are especially excepted from the general banishment from the Papal States ("Rev. Ét. Juives," x. 199).

Varying Fortunes—Emancipation.

In order to defray the expense of the public games, he imposed heavy taxes upon the Jews, to be paid both to the city and to the state; and, as a result of his action, about 1,000 families abandoned Ancona. The succeeding popes reduced the taxes, and soon afterward some of the Jews began to return. In order to improve the commercial condition of the Papal States, Clement VIII. showed extreme benevolence toward its Jewish inhabitants, but this attitude was not imitated by Alexander VIII. and Pius VI.

Under the French domination, in 1797, Napoleon substituted for the papal governor of Ancona a municipal council, which included among its members three Jews, Samson Costantini, David Morpurgo, and Ezechia Morpurgo. Then the gates of the ghetto were destroyed, and the children of the Jews were taught side by side with those of Christians. The clergy, however, excited the Christian populace to such a degree that on Jan. 10, 1798, they endeavored to set fire to the ghetto and sack it; the rioters were dispersed by the troops. But on their side two of the Jewish aldermen prevented the casting of the cathedral bells into cannon. The papal government was no sooner reestablished than the Jews were again fiercely assailed; even the wounded who had fought for their country were driven from the hospitals. In 1826 Pope Leo XII. caused the gate of the ghetto to be replaced, and the old-time persecutions were resumed, so that many of the Jews emigrated. On the night of April 2d of that year, Anna Costantini, a young girl, was torn from her family and forced into baptism. During the revolution of 1831 the gates of the ghetto were torn down, but in 1843 (June 24), in spite of the fact that the Jews of the city had contributed 12,900 scudi to do honor to the pope during his visit in 1841, an old decree was revived by Fra Vincenzo Soliva, Inquisitor of Ancona and other districts, forbidding Jews to reside or do business in any place where there was no ghetto, to employ Christian journeymen, to hire Christian servants, wet-nurses, or apprentices, to deal in books of any sort or in ecclesiastical robes, etc. But the public sentiment, in Italy, as well as in Europe generally, was so strongly against any rehabilitation of inquisitional restrictions against the Jews, that very soon after its promulgation the decree was suspended. It is believed that the immediate cause of the revival of these old restrictive measures was an entirely accidental occurrence: the Inquisitor, while passing through the streets of Ancona in a cariole driven by a Jew, was nearly hurled to the ground by the horse, which suddenly took fright. The Jew was accused of having intended to overturn the prelate, and imprisoned, and the agitation against the Jews soon became serious. Baron Charles Rothschild, of Naples, was among those who exerted their influence for the revocation of the decree.

The revolution of 1848 brought freedom to the Jews. Among the martyrs of Ancona in 1849, Giuseppe Camilla, a Jew, is mentioned. The oppressions under the clerical government that followed were less rigorous, and in 1860, in the name of Victor Emanuel, the Jews again obtained complete religious freedom, and the Jewish community of Ancona was constituted after the same manner as those of Piedmont. Since that date the history of the community has been uneventful.

Present Statistics.

Ancona contains, to-day, about 1,700 Jews in a population of about 30,000. They possess two places of worship for the Italian liturgy and one for the Levantine; an asylum for Jewish children, and a Talmud Torah, with an annex for girls, where instruction is given in the Jewish religion and in the Hebrew language. During 1890–99, 492 births and 369 deaths have taken place in the community. The greater number of the Jews in the city follow commercial pursuits, but many also have devoted themselves to the study of medicine, law, literature, and the arts and sciences. The following eleemosynary institutions flourish in Ancona: Ma'aseh ha-Ẓedeḳah, Gemilut Ḥasadim, and Biḳḳur Ḥolim u-Malbish 'Arumim.

Rabbis of Ancona.

The rabbinical chair of Ancona was always important in Italy, and several distinguished rabbis have occupied it. The first of these, whose name is recorded, was Ezekiel Provenzali, who officiated in the year 1670. Some of his decisions are found in "Paḥad Yiẓḥaḳ," others in the unpublished work of Rabbi Nathaniel ben Aaron Segre, "'Afar Ya'aḳob." His successor was Menahem Shulḥani, who exercised his functions in 1675. He was followed by Giosuè Raffaele Fermi, who flourished toward the end of the seventeenth century and in the beginning of the eighteenth, and compiled a collection of 318 rabbinical responses, now in the possession of Zadok Kahn, chief rabbi of France (described by M. G. Montefiore, "Rev. Ét. Juives," x. 183 *et seq.*). Giuseppe Fiammetta, a distinguished exegete, poet, and theologian, published a volume of prayers and hymns, entitled "Or Boḳer," and wrote two volumes of responsa, which are still unpublished; he died in 1730. His son-in-law, Samson Morpurgo, officiated for a time with Fiammetta, and afterward alone. Morpurgo was a celebrated physician, philosopher, and casuist, and published a work of theological responses; he died in 1740. Isaac Fiano of Rome (1752–1770); Ḥayyim Abraham Israel of Rhodes (1774–1785), author of "Bet Abraham" and "Amarot Ṭehorot"; Raphael Isaiah Azulai (1787–1826), who wrote many of the rabbinical responsa found in a work by his father, the well-known Ḥayyim Joseph Azulai—followed in succession. A contemporary of the last was the titulary rabbi, Jacob Samson Senigaglia, author of "Abir Ya'aḳob," "Maṭṭat Elohim," and "Nezir Shimshon" (unpublished). After Azulai came David Vivanti (1829–1876), who left several manuscripts pertaining to literature and theology. His successor is Isaac Raffaello Tedeschi. The notables of modern Ancona are Leone Levi—a well-known lawyer, economist, and statistician, who wrote works which have been awarded prizes in Berlin and London—and Eugenio Camerini, a commentator on Dante.

BIBLIOGRAPHY: Grätz, *Gesch. der Juden*, ix. *passim*; Kaufmann, *Les Martyrs d'Ancona*, in *Rev. Ét. Juives*, xi. 149 *et seq.*; idem, *Les Vingt-quatres Martyrs d'Ancona*, ibid. xxxi. 222 *et seq.*; *Voice of Jacob*, i. 38, ii. 223.

V. C.

ANCONA, ALESSANDRO D': Historian of Italian literature and philologist; born at Pisa (Tuscany), Feb. 20, 1835. He is the youngest of five brothers, all of whom have achieved fame in the careers they have chosen. Alessandro received his first education at a private school of Florence known as the "Istituto dei Padri di Famiglia," where he had as masters Nicolo Giorgetti and Cesare Scortabelli. Especial attention was there paid to literary disquisitions, and to Italian rhetoric and prosody, and the young D'Ancona devoted most of his energies to these latter subjects. At the age of fifteen he composed two short poems, elegies on the death of his teacher Giorgetti, which, although they bear many traces of youthful extravagance, are nevertheless excellent imitations of classical verse, both in form and meter. Three years later he demonstrated his knowledge of medieval Italian literary sources, his critical sense, and his scientific methods of investigation by writing an essay on Giovanni Domenico, or—as he is better known—Tommaso Campanella, the metaphysician and political reformer, a contemporary of Galileo.

His Political and Journalistic Activity.

The learning, and especially the political tendencies, expressed in this work drew upon the author the attention of the Liberal party in Tuscany, and when, after the suppression of the "Nazionale," Celestino Bianchi founded the "Genio," D'Ancona was invited by Bianchi and his coeditor Arcangeli to collaborate on this paper. He joined the staff, also, of that other propagandist journal, the "Spettatore Italiano." In 1855 he went to Turin, ostensibly to study law at the university, but in reality to act as secret agent between the two Liberal parties of Tuscany and Piedmont, and also between these and Count Cavour. He remained in Turin for three years, and D'Ancona's name soon became known in the advanced political circles of Italy. He was in close relations of friendship with Carlo Luigi Farini, and in the Società Nazionale (National Society) he represented Tuscany. When Cavour's compatriots decided to offer this statesman his bust by the sculptor Velo, it was Alessandro d'Ancona who was selected to make the presentation speech. A similar honor was conferred upon him at the close of the Crimean war, when the patriots of Tuscany presented General La Marmora with a sword. On the fall of the government of Leopold II. in Tuscany (April 27, 1859), D'Ancona set out for Florence—his former home—and arriving there assumed the humble post of secretary of the Second Army Corps of central Italy. But his friends soon found more suitable occupation for him; immediately after the treaty of Villafranca he was given the editorship of the advanced Liberal journal "La Nazione," which had been founded by Ricasoli and Salvagnuoli.

Alessandro d'Ancona.

In spite of all his political activity, D'Ancona still found time to pursue his philological studies, and, through the efforts of his friend Salvagnuoli, he was, in 1860, appointed deputy-professor of Italian literature at the university of his native town, Pisa. The official occupant of this chair, though he never actually lectured, was the celebrated critic De Sanctis, whose full successor D'Ancona became the year following. His entire work, after 1861, lay in the field of philology, his researches being directed to the origin and gradual development of Italian literature.

D'Ancona's position among the philologists of Italy is a most prominent one, and is to be measured not only by the actual importance of his works, but above all by the new standard, in scope and method, set by him and a few of his contemporaries, such as Carducci, Comparetti, and Mussafia. Before the advent of these men the study of the medieval Italian texts was, it is true, zealously pursued; but the criterion in the treatment of these texts was the individual eclecticism, the esthetic taste, or the private ends of the commentator. The scientific methods of philological investigation recently inaugurated in Germany were as yet unknown in Italy (though an exception must be made in the case of Emiliani-Giudici), and the "historical point of view" was entirely neglected by men of such erudition even as Fanfani and the poet Giacomo Leopardi. Especially was this the case with the most absorbing of topics in Italian literature, that of Dante. All those who had literary, political, or religious theories to defend or refute sought in Dante (and invariably found there) corroborative arguments (see especially Gabriele Rossetti, "Lo Spirito Antipapale").

As a Philologist.

Alessandro d'Ancona was in every way prepared to join the small circle of literary historians to whom this revolution in the methods of investigation was due. His first work, the study of the life and works of Campanella, already mentioned, though written when he was a mere youth, was a thorough, impartial disquisition upon the literary value, the political and religious ideas of the unfortunate Dominican. The essay paved the way for the work which D'Ancona published soon afterward, "Opere di Tommaso Campanella" (2 vols., Turin, 1854), the basis of all subsequent researches concerning Campanella. When, therefore, under the direction of F. Zambrini, the two serial publications of Old Italian texts were begun, the "Collezione di Antiche Scritture Inedite o Rare" (Collection of Old Works, either Unpublished or Rare; published by Nistri, at Pisa), and the "Scelta di Curiosità" (Collection of Curious Works; published at Bologna, by Romagnoli), D'Ancona was among the first contributors. In the former of these two collections there appeared his edition of Agostino Velletri's "Storia di Ginevra degli Almieri" (1863), a study of the Latin work, "Attila Flagellum Dei" (1864), and an essay on the Seven Wise Men ("Il Libro dei Sette Savi," 1864); and in the latter he published several medieval legends, among which may be here mentioned those of Judas Iscariot ("La Leggenda di Vergogna, e Quella di Giuda Iscariote," 1869) and of Adam and Eve ("La Leggenda d'Adamo ed Eva," 1870).

The philological researches pursued by D'Ancona comprise the whole field of early Italian literature. He entered into disquisitions on the various classes of the folk-lore material itself and its appearance and further development in Italy, as well as upon the form, popular or "learned," which the material finally assumed; but he studied, too, the individual works of the more cultured medieval writers. In 1875 he published a work on the early popular poetry of Italy, "Le Antiche Rime Volgari, Secondo la Lezione del Codice Vaticano 3193" (Ancient Popular Poems, from the Vatican Manuscript No. 3193; published at Bologna); in 1878 appeared another, "La Poesia Popolare Italiana" (Popular Italian Poetry; published at Leghorn); in 1881 he wrote his book on the popular songs of the province of Reggio ("Canti del Popolo Reggino," published at Naples); and finally, in 1889, he published still another work on the popular poetry of Italy ("Poemetti Popolari Italiani," published at Bologna), the various introductions to which "are written"—to use the words of another eminent philologist—"with as much science as taste" (see Gaston Paris, in "Romania," xviii. 508). An essay on a popular spiritual drama of Tuscany, a sort of "May-festival," which D'Ancona had written in 1869, gave rise to a more elaborate work concerning religious dramatic performances, or, as they are more popularly called, "mysteries," of Italy: "Sacre Rappresentazioni dei Secoli XIV., XV., e XVI." (Sacred Performances of the Fourteenth, Fifteenth, and Sixteenth Centuries; 3 vols., Florence, 1872); and this was followed, in 1877, by his work on the origin of Italian dramatic literature, which the author ascribes to these very religious plays ("Origine del Teatro in Italia," published at Florence). In this field of research may be classed also D'Ancona's work on the original sources of the "Novellino," where the author reviews all the "novella material" to be found in the ancient literatures of the world ("Fonti del Novellino," published in 1873); also his "Due Farse del Secolo XVI." (Two Farces of the Sixteenth Century; Bologna, 1882), a noteworthy addition to the history of Italian literature.

In the field of what is termed the "higher literary history"—in the study of belles-lettres—too, D'Ancona's work occupies a very important position. His contribution to the Dante literature, besides a few articles of minor length, consists of only two volumes, his edition of "Vita Nuova" (The New Life), Pisa, 1872 (2d ed., 1884), and his study of

As Literary Critic.

the pre-Dantesque vision literature, "I Precursori di Dante" (The Forerunners of Dante), Florence, 1874; but both of these works marked a new era in the treatment of the subject, and both are indispensable even at the present day for their wealth of information and their thoroughness of discussion. To the "Vita Nuova" D'Ancona appended his study of Beatrice, which he had first made known at Florence in the form of a lecture, and in this "essay" the author presents the first logical conception of Dante's famous personage, making of her an actual living being and not a mere phantom. From among the many studies by D'Ancona on single topics or individual writers of medieval Italy the most important are the following: "Il 'Contrasto' di Ciullo d'Alcamo" (The "Contrast" of [Vizen] Ciullo d'Alcamo; Bologna, 1874), which was inspired by the heated discussion among literary historians as to the exact form of this poet's name and that of the single poem he had composed. He resumed this subject on several occasions, and in 1884 published an essay the title of which suffices to indicate the change of opinion that had taken place in D'Ancona's views: "Il Contrasto di Ciclo dal Camo" (The Contrast of Heaven by Camo; in "Studj sulla Letteratura Italiana de' Primi Secoli," Ancona, 1884; this work contains also a study on Jacopone di Todi); "Le Odi di Giuseppe Parini" (The Odes of Giuseppe Parini; Florence, 1884); "Il Tesoro di Brunetto Latino" (The Treasure, by Brunetto Latini; Rome, 1889).

Alessandro d'Ancona contributed to numerous learned periodicals, and much of his best work on medieval Italian literature is contained in shorter articles. Thus in the philological journal "Romania" (edited in Paris by Gaston Paris and Paul Meyer) he published a study on Cecco d'Angioglieri, and in the "Rivista Italiana" (published at Milan), an elaborate essay on Convenevole da Prato, the teacher of Petrarch—a theme that ten years later he resumed in the "Studj sulla Letteratura Italiana de' Primi Secoli," already mentioned. He collaborated also on the "Rivista di Filologia Romanza" and its sequel, the "Giornale di Filologia Romanza" (edited at Rome by Monaci), the "Giornale Storico della Letteratura Italiana," the "Propugnatore" of Bologna, the "Nuova Antologia," the "Rassegna Settemanale," etc. Several other interesting contributions of his to the study of medieval Italian lore appeared in occasional minor publications, as, for instance, in "per nozze" (or festive writings on the event of a friend's marriage).

Though D'Ancona's fame is due entirely to the part he took in the creation, in Italy, of a scientific school of literary history, and to the position he held as a student of romance philology, he by no means limited his studies to the literature of the Middle Ages, nor did he sever his connections with the political and social movements of the day. Not only do occasional passages in his philological works, by the directness of the remarks and the radical tendency of the ideas expressed, recall the former journalist of the "Nazionale" period, but upon several occasions as university professor he showed both the vivid interest he took in all national and local questions, and his earnest zeal in their solution. In a discourse at the opening of the University of Pisa for the year 1875, he chose as a theme the "Conception of Political Unity Throughout Italy" (Il Concetto dell' Unità Politica nei Paesi Italiani; Pisa, 1875). In the collection, too, of essays on various topics, published in two series under the title "Varietà Storiche e Letterarie" (Milan, 1883–85), there are several discussions of a political character, notably one on Charles Albert, and another entitled "Unity and Federation," on the Italian "liberation" literature of 1792–1814. In the same collection an essay, "Ugo Foscolo Judged by an Alienist," though intended as a protest against the grouping together of the "heroes of the assize courts and the gallows" with the sublime poet of the "Grazie," is in reality a criticism of the favorite theories of D'Ancona's friend Cesare Lombroso.

The work of D'Ancona in the field of modern literature is of wide scope. Worthy of special mention are his essays on "A Secretary of Alfieri" and "Alfred de Musset on Italy," both in the "Varietà Storiche e Letterarie" (2d series, pp. 147 *et seq.*, 185 *et seq.*), and the article in the "Nuova Antologia" for 1878 on the "Family of Giacomo Leopardi."

Alessandro d'Ancona still fills the chair of Italian literature at the University of Pisa, and occupies besides the position of vice-president and director of the Regia Scuola Normale Superiore of Pisa. He is a member of the Royal Academy of Sciences (class of moral sciences). Among his numerous pupils the two that have achieved the greatest distinction as philologists are Pio Rajna and Francesco d'Ovidio.

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W. M.

ANCONA, JACOB BEN ELIA D': Copyist; lived at the end of the fifteenth century. Steinschneider states ("Hebr. Bibl." xx. 126) that Ancona copied some anonymous commentaries on the "Ḳa'arat Kesef" of Ezobi and on the "Beḥinat 'Olam." The latter work bears the date of the 2d Adar, 5255 (1495). The Hebrew codex containing these commentaries is found in the Royal Library of Turin, and consists of forty-six folios.

BIBLIOGRAPHY: B. Peyron, *Cat. Turin*, 1880.

V. C.

ANDALUSIA: The largest of the ancient divisions of southern Spain, comprising the Moorish kingdoms of Seville, Cordova, and Granada, with the towns of Malaga, Lucena (Alicena), and several others. This most beautiful portion of the Iberian peninsula early attracted Jews, as it had earlier attracted the Phenicians. Jews, both those who were already settled there and those who served in their army, gave essential assistance to the followers of Islam when they conquered Spain. African Jews, under KAULA AL-YAHUDI, took part in the decisive battle near Xerez de la Frontera, 711. The captured cities of Cordova and Seville were entrusted by the conquerors to the care of Jews; and the latter, owing to its large Jewish population, became known as "Villa de Judíos" (Jews' City). The Jews, so long oppressed, were now allowed the fullest religious freedom by their new rulers. They lived under no civil disabilities whatever; and a poll-tax (*dhimmah*) was the only fiscal burden laid upon them.

Notwithstanding this, scarcely a decade later, many faithful Jews followed the pseudo-Messiah SERENE; abandoning their goods and homes, which were confiscated to the public treasury. But when the wise and powerful Abd-er-Raḥman III. (912–961)—to whom, it is said, a Jew had foretold his future fame and glory—established a strong Moorish kingdom in Spain, many Jews that had been suffering under the oppression of the Fatimite califs settled in Andalusia. Under Abd-er-Raḥman the city of Cordova became the chief seat of learning in the

Good-Will of Abd-er-Raḥman.

West. He showed himself well disposed toward his Jewish subjects. Their trade, in silk especially, and their various industries contributed not a little to the prosperity of the kingdom; while their varied knowledge and cultivation of the Arabic tongue were of great assistance in the elevation and spread of science. Jews distinguished for culture and wealth were especially preferred by the califs as counselors and astrologers, and were appointed to such important posts as judges and secretaries of state (*kadi*, *ḥajib*, *katib*).

Abd-er-Raḥman's own physician was Ḥasdai ibn Shaprut, who, knowing Latin, became also confidential secretary—a post hitherto held by the abbot Samson—and rose to be his master's trusted counselor and a distinguished statesman. He conducted the calif's negotiations with the Greek and German empires, and also with several Christian Spanish rulers. Ḥasdai urged the establishment of a rabbinical college in the flourishing Jewish community of Cordova, with the fugitive scholar Moses ben Ḥanok (Enoch) at its head, which enabled the Spanish Jews to be independent of the Babylonian gaonate in matters of Jewish law. A dispute which arose upon the death of Moses ben Ḥanok as to the appointment of a successor to the office of rabbi was decided by the calif Al-Ḥakim II. in favor of Moses' son Ḥanok, and against Joseph ibn Abitur, a protégé of the silk-merchant Ibn Jau. This Abitur had translated the Mishnah into Arabic at Al-Ḥakim's request. After Al-Ḥakim's death all power was in the hands of the great *ḥajib* (chamberlain) Al-Mansur, who was very friendly to the Jews. Among other things, he appointed the wealthy Ibn Jau, who lived in princely style, as *nasi* (prince) and supreme judge over all the Jewish communities in the Andalusian califate. In true Oriental fashion, however, he very soon deposed him and threw him into prison.

First Persecution and Massacre.

The first disputed succession to the califate was the occasion of the first persecution of the Jews in Andalusia. When Al-Ḥakim's son was opposed by Sulaiman, Al-Mansur's successor, he sent an embassy, composed mainly of Cordovan Jews, to Count Raymond of Barcelona, asking for help. The angry Sulaiman swore revenge on the Jews, and many were slain in a massacre at Cordova; but many escaped to Saragossa, Seville, and Malaga. Among the fugitives was the learned philologist Samuel ha-Levi ibn Nagdela (or Nagrela), who settled in Malaga. His linguistic attainments and his calligraphy secured for him the influential post of private secretary and minister to Habus, the regent of the newly formed kingdom of Granada, which position he held for thirty years. On the death of Habus in 1037, his younger son Balkin, supported by many influential Jews, was to have succeeded to the throne; but he declined in favor of his elder brother Badis. The Jews who sided with Balkin (who was soon effectually put out of the way) had to flee, among them Joseph ibn Migash.

Samuel, who was loyal to Badis, retained his position and was made nasi and chief rabbi of the Jews in Granada, for which his profound Talmudic erudition especially qualified him. This was the golden age of the Jews of Granada; they were in all respects placed on the same footing as their Moorish fellow citizens. Samuel died in 1055, at a ripe age, and deeply venerated. His son Joseph, who succeeded him, was not so fortunate. Reared in luxury, he lacked all his father's modesty; his arrogance earned for him the hatred of the Moorish grandees; and on December 30, 1066, a terrible massacre of the Jews in Granada was organized, from which but few escaped. Joseph was among the slain. This was the first massacre of Jews on Spanish soil resulting from religious hatred. The era of Mohammedan supremacy in Spain had been of comparatively short duration. Small principalities were established from time to time, always with special provision for the government of the Jews, who, as heretofore, devoted themselves to the service of the state, and to science and art. A Jewish musician, Mansur, was held in high esteem by King Ḥakim. In Aragon there were Jewish lion-tamers; in Andalusia, Jewish foot-racers.

Conversion to Mohammedanism Averted.

The battle of Zalaca (1086), in which Jews were numerously represented in both Christian and Mohammedan armies, and which was won by the Almoravide Yusuf ibn Tashfin, had the most disastrous results for the Jews in Andalusia. Yusuf sought to compel the Jews of Lucena—one of the richest, oldest, and most respected communities of the califate of Cordova and possessing rabbinical colleges directed by Rabbis Isaac ibn Gayyat (Giat) and Isaac Alfasi—to embrace Mohammedanism. Calling a meeting of the representatives of the congregation, he announced that he had read in the book of the Cordovan writer Muserra that the Jews had promised to acknowledge Mohammed as prophet, and become Moslems, if their expected Messiah should not have arrived before the year 500 of the Hegira. This year had long gone by; and Yusuf insisted that they should now make good their promise. It took considerable exertion and an enormous sum of money to induce the ruler's vizier to secure the postponement of the decree.

Yusuf's son and successor, Ali, employed Jews again as farmers of the taxes, and many of them, such as the physicians Solomon ibn Almuallem and Abraham b. Meir ibn Kamnial, also Abu Isaac ibn Muhajar, became his prime ministers. Cordova, Seville, and Granada became anew centers of Jewish learning, under such rabbis as Baruch ibn Albalia, Joseph ibn Ẓaddiḳ, and Joseph ibn Migash, but only for a short time.

Under the Almohades.

Andalusia was severely scourged by African invaders. Abdalla ibn Tumart, a politico-religious fanatic in Morocco, was the founder of a sect that preached the absolute unity of God, without any conception of corporeality — called hence Almohades or Almuwaḥids—and preached it with fire and sword. After his death, Abd-al-Mu'min, another great fanatic, took the leadership and in the middle of the twelfth century conquered Cordova, with the greater part of Andalusia, consigning both Jews and Christians to the flames and to the spear. Beautiful synagogues were demolished, and the colleges at Lucena and Seville were closed. Abd-al-Mu'min's persecution lasted ten years (1146–1156). Many Jews were stripped of their possessions and sold as slaves; many others fled to Castile and Aragon; still others pretended to become Moslems. But there were not lacking brave Jews, like Aben Ruiz aben Dahri, who successfully resisted force with force, and liberated many of their coreligionists.

The battle of Muradal, or Navas de Tolosa, in 1212, broke the power of the Almohades. Cordova, Lucena, and a large portion of Andalusia fell into the hands of the king of Castile. When Ferdinand III. captured Seville, the Jews of the city delivered to him a costly silver key, engraved with Hebrew and Arabic inscriptions, which is still preserved among the relics of the Seville Cathedral. Moors thenceforward ruled over only the kingdom of Granada. The Jews lived among them, undisturbed and in perfect equality and security. Mohammed of Granada built a costly bath-house in his capital with the revenues derived from his Jewish and Christian subjects. Ismail, in 1316, laid a special tax upon the houses of Jews.

The Inquisition.

But in the year 1391 there began on Andalusian soil that general massacre of Jews which was to spread over all Spain; and it was in Seville that the Inquisition began its activity. In 1478, before the outbreak of the great war which was to put an end to the Moorish power in Spain, Jews were forbidden to dwell in Cordova, Seville, and other cities of Andalusia. After the capture of Malaga (1487), the Jews of that city withdrew; and on the fall of Granada, in 1462, Jews were allowed to depart unscathed from all towns and settlements of that kingdom. Andalusia, however, remained full of secret Jews after the edict of expulsion, and against these the Inquisition strove until the middle of the eighteenth century.

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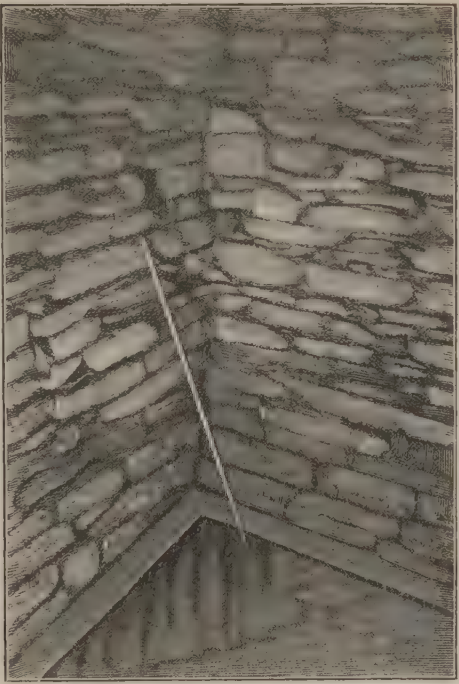
M. K.

ANDERNACH: An ancient city in the Prussian governmental district of Coblenz. From very early times a Jewish community was sheltered within its walls. About 1255–60 a certain Godelif, his wife Bela, and their son Moses, all of Andernach, are mentioned in the "Judenschreinsbuch" (Jewish archives) of Cologne. In 1286 Andernach was almost entirely destroyed, its houses and synagogues were demolished, and the Jews, who had taken refuge in the castle of the archbishop of Cologne, were expelled from the town. The archbishop, Siegfried von Westerburg, took pity on them, and for their protection issued (August 3, 1287) an award against the town and its burghers. As early as 1253 a Jew from Andernach acquired possession of a piece of ground in Cologne. From the following buildings and districts to which Jewish names are attached an idea can be gained of the size of the former community of Andernach: the synagogue, the Jewish cemetery on the Benn, the "Judengasse" (Jews' quarter) at the castle-gate, the "Judenthurm" (Jews' tower) between the sheep-gate and the church gate, and the "Judenberg." There was a "Judenbüchel." The wealth of the community is indicated by the large number of commercial papers that have been preserved.

Entrance to the Jewish Bath at Andernach.

(From a photograph.)



Interior of the Jewish Bath at Andernach.

(From a photograph.)

The most important building was the Jewish bath—the oldest of its kind now existing. The bath is almost entirely underground, and has the form of a four-cornered tower. It is covered by an arched roof, which extends 4½ feet above the courtyard, and upon which there is a superstructure. The well-built walls are of slate filled in with mortar. Along one of them a tolerably broad stairway leads outward from the side of the bath. The steps are of stone from Mendig. The interior of the building is divided into three sections by arches. The first of these divisions is 7 feet and the other two 10½ feet from the floor. Leading from the stairway into the two upper rooms are two inconvenient entrances, which still show where doors formerly stood. The lowest arched room originally had fairly wide apertures for the admission of light. The walls are built on oaken piles; and the depth of the hall is 36 feet. The descent to the basin is by wide steps; and the depth of the water, which fluctuates with the rising or falling of the Rhine, is never less than 2 feet.

In 1337 and 1349 the Jews of Andernach suffered from persecutions; but the date of their expulsion is not certain. In 1573 they made a successful attempt at resettling in the town; but their commercial privileges were restricted. About the close of the sixteenth century, in consequence of fighting in the surrounding villages, a great many Jews sought safety in the city, but were driven out in 1597. Again, at the time of the Thirty Years' war (1618–48), the Jews took refuge in Andernach. From 1655 to 1860 no Jews lived in the city; but in 1900 there were 22 Jews in a total population of 6,853.

Bibliography: Hoeniger, *Das Judenschreinsbuch der Laurenzpfarre zu Köln*, No. 54, p. 9; Salfeld, *Das Martyrologium des Nürnberger Memorbuches*, pp. 239, 285; *Urkunden zur Gesch. d. Juden im Mittelalter*, in *Orient*, iv. 366; *Zur Gesch. d. Juden in Andernach*, in *Jüd. Lit.-Blatt*, 1887, Nos. 32–35. On the *Judenbad*, compare *Niederrheinischer Geschichtsfreund*, 1883, Nos. 9, 10, 12, 16.

A. F.

ANDI (ANDIES; Russian, **Andítzy):** One of the wild Lesghian tribes of the province of Tersk (Terek) and northern Daghestan. Like the Tabassarans and other Caucasian tribes, the Andi claim to be of Israelitish origin. They number about 20,000, and were conquered by Russia in June, 1845. The Andi language has not yet been fully investigated. It does not belong to the eastern group of the mountain languages of Caucasia, nor can it be classed as Semitic.

Bibliography: I. Berchin, in *Voskhod*, November, December, 1883, p. 145; Uslar, *Nachalo Christianstva*, etc., in *Sbornik Svyedyeni o Kavkazskikh Gortzakh*, 1869, ii. 13; Nadezhdin, *Kavkazski Krai*, 1895, p. 189.

H. R.

ANDRADA, SALVADOR D': One of the earliest Jewish settlers in New York, his name being first encountered in 1655. He appears to have been more wealthy than most of his associates, was actively engaged in commerce, and was one of the leaders in the measures adopted to enforce the civil and political rights of the Jews during the Dutch period. He asserted the rights of the Jews to own real estate, and demanded the recognition of their privileges as Dutch citizens, of their right to equality in taxation, and to trade throughout the Dutch possessions in New Netherlands. His family name occurs in various connections in the seventeenth century among the Maranos settled in Brazil, Mexico, and the West Indies.

Bibliography: *Publications of the American Jewish Historical Society*, iii. 76, vi. 88.

M. J. K.

ANDRADE, ABRAHAM: French rabbi; born in the last quarter of the eighteenth century; died at Bordeaux, 1836. During the Reign of Terror (1793–94) his energy and eloquence prevented the erection of a guillotine in the market-place of St. Esprit (near Bayonne), and instead of the guillotine the town was adorned with a statue of Jean Jacques Rousseau. He was an active member of the Great Sanhedrin which met at Paris in 1807. While rabbi at St. Esprit he was elected "deputy of the Jewish nation" to the assembly of notables convoked by Napoleon I. in 1806. He was on the committee of nine charged with the organization of the Sanhedrin, and devoted himself in a serious and broad-minded spirit to the work of that body. In 1809 he was elevated to the office of chief rabbi of Bordeaux, in which position he remained till his death, maintaining friendly relations with the authorities of the Catholic Church.

I. L.

ANDRADE, VELOSINO JACOB DE: Physician; born in Pernambuco 1657, of Portuguese parents, who had, like many other Maranos, fled to Brazil after it had become a Dutch colony. When the Portuguese again took possession of Brazil, Andrade went to Holland, and became a successful medical practitioner at The Hague. He subsequently removed to Antwerp. He wrote a polemical work against Spinoza's philosophy entitled "Theologo Religioso Contra el Theologo Politico de B. de Espinosa," and translated Saul Morteira's "Torat Mosheh" into Portuguese under the title "Epitome de la Verdad de la Ley de Moyses." When Isaac Jaquelot, a minister of the Dutch Reformed Church in The Hague, published his work on the Messianic prophecies of the Old Testament, "Dissertations sur le Messie, où l'on Prouve aux Juifs, que Jésus Christ est le Messie Promis et Prédit dans l'Ancien Testament" (The Hague, 1699), Andrade wrote a defense of Judaism in six volumes under the title "Messias Restaurado Contra el Libro de M. Jaquelot, Intitulado: Dissertaciones Sobre el Messias" (The Restored Messiah, Against M. Jaquelot's Book, Entitled: A Dissertation Concerning the Messiah). It has remained in manuscript.

Bibliography: Kayserling, in *Hebr. Bibl.* 1860, iii. 58, 59; idem, *Bibl. Esp.-Port. Jud.* pp. 12, 13.

D.

ANDREA DE MONTI. See Joseph Ẓarfati.

ANDREAS II. See Hungary.

ANDREAS: A legendary Jewish pope. According to an old Spanish document discovered among some penitential liturgies by Eliezer Ashkenazi, the editor of "Ṭa'am Zeḳenim" (Frankfort-on-the-Main, 1854), Andreas was a Jew who, upon becoming a Christian, distinguished himself so markedly as to become successively cardinal and pope. During his pontificate, it is alleged, a calumny was lodged against the Jews, as the result of which an outbreak of the populace was imminent. At the critical moment, however, the pope appeared on the scene and, by delivering a speech in favor of the Jews, he succeeded in subduing the popular passion. The Jews thereupon sent a delegation of their most prominent and learned men to bear to the pontiff the expression of their gratitude. In response the pope handed to the delegates a *seliḥah*, or penitential prayer, which he had composed in the sacred tongue, and which he now requested them to spread broadcast among all Jewish communities, and to have incorporated in their books of prayer. This they did. The prayer bore the pope's signature "Andreas," though in print one letter was inverted (compare "Ṭa'am Zeḳenim," p. 11, note, and Landshuth, "'Ammude ha-'Abodah," pp. 46 *et seq.*).

The legend of Andreas, which, in point of the liturgic authorship, is based upon the legends of Elijah and St. Peter, must be regarded as a variant of that peculiar story concerning a Jewish pope which found a wide circulation in the Jewries of the Middle Ages. That Andreas is in this case the name of the pope, while in other versions only his former Jewish name Elhanan appears, is no proof against the essential unity of the legend. Dating its origin from the beginning of the fourteenth century, as is most probable, the legend went through many phases of adaptation. It appeared, in almost

The Legend.

complete mythical dress, in a Passover poem attributed to one of the oldest German *payyeṭanim*, Simeon ben Isaac ben Abun the Great (or the Elder), who lived at Mayence about the year 1000. In the poem Simeon, whom popular genealogy was already eager to regard as a lineal descendant of King David, alludes quite incidentally to his son Elhanan. Elhanan—the legend runs—as a child is kidnaped by a Christian, who causes him to be baptized and to be given a good education. Owing to his energy and endowments, Elhanan rises very rapidly until he attains to the dignity of cardinal and, at length, to that of the papal chair. The new pope becomes the wonder of the world; and many princes and kings seek his counsel. The pope, however, grows sorely perplexed concerning his origin, seeing that, among the multitude of his distinguished visitors, there is none who would name himself as of his kin. This perplexity is aggravated by the doubts concerning the truth of the Christian religion which suddenly begin to assail the lonely pontiff. Ultimately he threatens his attendants with death unless they disclose to him the secret of his birth and descent. His subordinates then confess the truth, designating, however, his kidnaping as the will of God, who had chosen him that he might become the lord of all princes. The pope thereupon gives orders that Simeon, his father, be at once conveyed to him from Mayence. Upon the arrival of the latter he is minutely interrogated by the pope, who, in the course of the conversation, causes him to enumerate his children. Only after persistent pressure, however, is Simeon induced to tell the story of his lost child, Elhanan, and to mention several birthmarks on him. These serve to determine beyond doubt the self-identification of the pope. He discloses himself to his wonder-stricken parent, and expresses great anxiety to return to the faith of his fathers—a wish in which, of course, he is encouraged by Simeon. His conversion is told in tragic, if not somewhat melodramatic style. A convocation of the cardinals is ordered; the people are summoned to attend, and the pope addresses all from the top of a tower. In his address he denies the supernatural origin of Jesus and the truth of the Christian doctrines. The astounded bishops suppose that their lord has become insane; but he retorts that it is they who are insane in their beliefs. Thereupon he throws himself from the top of the tower and dies; and Simeon writes the Passover poem in his memory.

The Version of the "Ma'asebuch."

Of somewhat later origin is another version of this legend, which is extant in a Hebrew translation of a Judæo-German original, and which has the "Ma'asebuch" (The Book of Tales) as its source. According to this account Elhanan is stolen on a Sabbath by a Christian maidservant, or, according to others, by his teacher, a priest, while his parents are at the synagogue. He receives an ecclesiastical education and rises rapidly in hierarchic circles, until he becomes pope. All the while, however, he is perfectly cognizant of his origin and consanguinity, though the splendor and the majesty of his position keep him from disclosing his identity. Finally he is overcome by a craving to see his father, to which end he promulgates an edict of persecution against the Jews of Mayence, being certain that the latter would send delegates to him to plead for its revocation, and that then Simeon, as one of the most prominent men of his community, would doubtless be found. The pope does not miscalculate. In due time the delegates of the Jews of Mayence, headed by Simeon the Great (or the Elder), arrive at Rome. At first they impart the purpose of their pilgrimage to the Jews of Rome, who are fairly astounded at the contents of the edict, seeing that the pope has been renowned as the most generous pontiff within human memory, as well as a genuine friend of the Jews, whose counsel and society he is in the habit of seeking, playing chess regularly with some of them. Simeon then marvels at the cause of the cruel edict; but his astonishment is increased when, upon being given audience, he detects in the pope a quite rare degree of Jewish scholarship and acumen, manifested in the course of a religious discussion. The pope, moreover, invites Simeon to call in the evening for the purpose of playing chess with him. Then, again, Simeon, a noted chess-player, has great cause for wonderment at the pontiff's display of shrewdness and familiarity with the game. Gradually the religious discussion is resumed, as Simeon does not lose sight of his real purpose; and the pope, unable to contain himself longer, puts the mask aside. Of course he is anxious to return to the religion of his fathers; and his resolve is strengthened as his father points out to him the Jewish doctrine concerning the regenerative power of repentance. Simeon then returns to Mayence, bearing with him a repeal of the edict, while the pope stays at Rome long enough to compose an anti-Christian dissertation, which he charges all his successors to peruse. He then flees to Mayence too, where he lives as a pious Jew, while in Rome his fate remains forever unknown.

Even this version of the legend—which, as Steinschneider has pointed out, dates from a period when chess was a popular game among the Jews of Germany—is found with several variations. In one of these Simeon recognizes the pope as a Jew by a certain move (which would point at the recognized skill of the medieval Jews in the game); in another account the telltale move reveals the pope to Simeon as his son, for it is a trick he had taught him as a child; while in still another the pope is recognized by birthmarks on his hand and back.

Spanish Version.

Nor do the German versions exhaust the material of this legend. There is not only a Spanish modification of it, but also one in Arabic, in the latter of which Simeon Kayara takes the place of Simeon the Great as parent of the pope. The Spanish legend lays the scene at Barcelona, and makes Solomon ben Adret, the great rabbi, the father of the kidnaped child, who, being stolen by a priest, is educated in a monastery and in later years is elevated to the apostolic throne. On a certain occasion Solomon b. Adret heads a delegation to the papal court, when a birthmark on the pope's face reminds him of his lost son and causes him to burst out weeping. The pope insists upon being told the cause of this sudden emotion, which, when refusal becomes impossible, Solomon discloses. Somewhat agitated by this, the pontiff at once examines the monk who had reared him in the belief that he was the scion of a noble family exterminated in a family feud, and at length extorts the truth from him. The monk is imprisoned, or even executed, for his pains; while the last doubts of the pope as to his identity are set aside when Solomon, at his request, visits him again in the evening. His father convinces him without difficulty of the truth of the Jewish religion, and the pope determines to renounce Christianity. In order to avert suspicion, however, he waits six months, whereupon he bids his servants build a pyre in the market-place, delivers to a concourse of people a tirade against Christianity, and leaps into the flames. And, as the legend adds, even to this day they call him "the insane and heretical pope."

In the construction of this legend there are interwoven several historic occurrences. Despite the anachronism incidental to the coupling of the name of Simeon ben Isaac, who lived in the beginning of the eleventh century, with that of Anacletus II., who sat on the papal throne from 1130 to 1138, it is still quite probable that the legend, which originated some time in the fourteenth century, used the vague remembrance of Anacletus II., the pope of Jewish descent, intentionally, though Güdemann suggests the name of Alexander III. (1159–81), who was kindly disposed toward the Jews, as the prototype of the pope in this legend. It is also historically confirmed that Simeon the Elder was instrumental in averting some great catastrophe. In fine, the numerous forced conversions, of which the sons of pious rabbis were frequent victims, doubtless offered material for the legend. The son of R. Gershom, the celebrated contemporary of R. Simeon the Great, was such a convert, which, indeed, caused him to be regarded by some as the Jewish pope, and which may have been one of the causes of R. Gershom's ordinance, that a forced convert who has returned to Judaism be not rebuked for his transgression. Besides, the resemblance must be noted which this legend bears in several points to the legend of St. Peter, who also remains a Jew at heart despite his conversion, and who before his death composes two liturgical pieces which are embodied in the Jewish prayer-book.

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H. G. E.

ANDREAS BELTRAN. See Beltran.

ANDREAS, JOHANNES: Of Xativa; a convert to Christianity in the sixteenth century; his Jewish name is unknown. In his conversionist zeal he addressed a letter to the Jewish congregations of southern France, summoning them to accept Christianity (Paris, 1552). His works, originally written in Spanish, were translated into Italian by Domenico de Gaztela (Seville, 1537), and frequently reprinted (Leipsic, 1595; Venice, 1597; Utrecht, 1646). (Steinschneider, "Cat. Bodl." 4420).

M. K.

ANDREAS LUCUAS. See Cyrene.

ANDREE, RICHARD: German ethnographer and geographer; since 1890 editor of "Globus"; born 1835 at Brunswick. In 1881 he produced "Zur Volkskunde der Juden," with a map of the distribution of the Jews throughout central Europe. Though written with something of an anti-Jewish bias, the book was the first attempt at a scientific account of the anthropometric and biostatic peculiarities of the Jews, regarded as a special race. It also gives an account of their customs and folk-lore as described in the works of travelers and ethnographers. In many respects it has not yet been superseded.

Andree's two series of "Ethnographische Parallelen" (Stuttgart, 1878, 1889) contain several parallels with Jewish customs, while his "Flutsagen" (Brunswick, 1891) has a tolerably complete collection of the "flood" legends current among savages.

Bibliography: Meyer, *Konversations-Lexikon*, s.v.

J.

ANDREW: 1. Commonly known as **Saint Andrew**; one of the twelve apostles of Jesus; brother of Simon Peter. Both Andrew and Peter were fishermen and natives of Bethsaida, on the Lake of Gennesareth (John, i. 44). According to the Gospel of John, Andrew was a disciple of John the Baptist and was present at the baptism of Jesus. He and Peter were the first to be summoned as apostles in the well-known expression, "Follow me, and I will make you fishers of men" (Matt. iv. 18–19). Andrew appears to have been in the inner circle of the disciples (Mark, xiii. 3; John, vi. 8, xii. 22). Christian tradition represents him to have been martyred at Patræ in Greece; and his arm was alleged to have been brought as a relic to Scotland by St. Regulus. It is owing to this fact that Andrew has become the patron saint of Scotland, and that the British flag contains a representation of the saltire cross, on which he is reported to have been crucified.

2. A Jew of Crete who revolted against Rome in the time of Trajan ("Dio Cassius," lxviii. 32).

J.

ANDROGYNOS (Hermaphrodite): Rabbinical literature knows both the mythical and the real hermaphrodite: the former in the Haggadah, the latter in the Halakah. The notion of bisexuality must have been derived from Hellenic sources, as the Greek form of the word proves. The other form, "hermaphrodite," never occurs in rabbinical writings. The principle of the sexual generation of the world is not of Greek origin: its phallic character pointing to India as its birthplace. Plato, who shows much more intimate acquaintance with the Orient than is supposed, speaks in his "Symposion" (190 B) of three generations: the masculine, the feminine, and the androgynous, which had been created by "sun, earth, and moon respectively."

In the Haggadah.

Transmitted and developed through dualistic Gnosticism in the East, the notion of an androgynous creation was adopted by the Haggadists in order to reconcile the apparently conflicting statements of the Bible. In Gen. ii. 7 and 18 *et seq.*, the separate creations of man and of woman are described, while in chap. i. 27, "God created man in his own image, in the image of God created he him; male and female created he them," their creation is described as coincident. In connection with the latter verse the Midrash states (Gen. R. viii.): "Jeremiah, son of Eleazar, says: God created Adam androgynous, but Samuel, son of Naḥman, says, He created him 'double-faced,' then cutting him in twain and forming two backs, one to the one and the other to the second" (see Bacher, "Ag. Pal. Amor." i. 547, iii. 585). The same statement is given in Moses ha-Darshan's Bereshit Rabbati ("Pugio Fidei," p. 446, Paris, 1651). The difference in the interpretation is that, according to Jeremiah's opinion, Adam had both sexes, and was thus a real hermaphrodite in the old mythical sense, identical with that conception of Hermes in which he is understood to be the "logos alethinos," the son of Maya, the bisexual primeval man of the East. The Greek Hermaphroditus—represented by statues and on old gems, in which representations, however, bisexuality is scarcely indicated—has remained strange to the East and totally unknown to the Jews. In all the parallel passages in the Talmud, the opinion of Samuel b. Naḥman alone prevails, for we find regularly Adam דיו פרצופין (*bifrons*, double-fronted), as, for example: 'Er. 18*a*, Ber. 61*a*, etc. (Jastrow, "Dict." *s. v.*, p. 304, 1).

The opinion expressed by Jeremiah is, however, very old and wide-spread, for we find the fathers of the Christian Church at pains to refute this "Jewish fable"; Augustine writes against it in his commentary on Genesis, *ad loc.* ch. 22. Strabo agreeing with Augustine, declares this opinion to be one of the "damnatæ Judæorum fabulæ." Others revive the question, and Sixtus Senensis in his "Bibliotheca Sacra" devotes to it a special chapter (ed. Colon. 1586, fol. 344, 345). An alchemic interpretation has been given to "Adam androgynus," by Guil. Menens, "Aurei Velleris libri tres, Theatrum chemicum," vol. v., p. 275, Argent., 1660.

In the Halakah.

In the halakic writings only "Androgynos" is used, never "duoprosopin" (bifrons), and always in the physiological sense of "bisexual." In the Mishnah Bikkurim, the whole of section iv. is devoted to the minute description of the legal position and abnormities of the Androgynos. In some particulars he is to be treated as a man, in others as a woman, as he partakes of both natures; not so the "ṭum-ṭum," an individual whose sex can not be determined. This Androgynos is a common figure in classical tradition. Pliny mentions him ("Historia Naturalis," vii. 34), and Gellius ("Noctes Atticæ," ix. 4, 16). Special attention was paid to the Androgynos in the old writers on physiognomy. Compare "Scriptores Physiognomonici Græci et Latini," ed. Foerster, Leipsic, 1893, under "Androgynos," in Index Græcus (ii. 368). For the further legal treatment of the Androgynos in Hebrew law, see Isaac Lampronti in his "Paḥad Yiẓḥaḳ," *s.v.*, and Löw, "Lebensalter." M. Ga.

ANDRONICUS COMNENUS: Byzantine emperor; born in 1113; assassinated at Constantinople in 1185; reigned in 1183–85. He wrote a book against the Jews and their religion, with the object of converting them to Christianity.

Bibliography: Le Beau, *Histoire du Bas-Empire*, book iv. ch. 22–25; Hertzberg, *Gesch. des Byzantinischen und Osmanischen Reiches*, pp. 318–328.

H. R.

ANDRONICUS, SON OF MESHULLAM or **MESSALAM:** Lived in the second century B.C. According to Josephus ("Ant." xiii. 3, § 4), he was the representative of the Jews in their religious dispute with the Samaritans, which was held before King Ptolemy VI. Philometor, about the year 150 B.C. Andronicus proved from the Scriptures the historic continuity of the Jewish high priests; and from the great respect which was accorded the Temple of Jerusalem even by the heathen kings of Asia, he demonstrated how utterly unjustified was the claim of the Samaritans that Mount Gerizim was the sacred place of worship for the Jews. Andronicus is said to have argued his case so successfully that the king ordered the execution of Sabbeus and Theodosius, the two champions of the Samaritans, this being the penalty agreed upon beforehand for the losing party. This latter point in the story, however, is so incredible that it casts a doubt upon the validity of the whole account.

Bibliography: Grätz, *Gesch. der Juden*, 2d ed., ii. 44, 45, 446; Ewald, *History of Israel*, v. 354; for the spelling Meshullam, see the codex quoted by Niese in his edition of Josephus.

L. G.

ANECDOTES: One of the many links that help to bind Jews together throughout the world is the number of Anecdotes dealing with Jewish life and appealing to Jewish sentiment, and known in one form or another throughout Jewry. For the most part they are transmitted by word of mouth, and thus they form part of Jewish folk-lore. Few have been written down, though several of the best known have been utilized by Jewish novelists like Franzos and Zangwill, and others are adaptations or traditional renderings of Talmudic or midrashic legends. Still others give a Jewish turn to the mass of medieval folk-lore that spread throughout Europe (see Bidpai and Sindibad). These longer stories are generally known as *Ma'asiyot*, and have been collected in the various "Ma'asebücher." The more modern form of Jewish anecdote rarely extends to any great length or pretends to deal with romantic or legendary events. It is usually short and witty, with "a sting in its tail."

Most Jewish Anecdotes are steeped in expressions that render the stories pointless to all but those acquainted with Jewish technical terms. Addressed to a special audience, these Anecdotes embody terms known only in that particular sphere. Their subject-matter is mainly the foibles of the Jewish character, in much the same way that the weaknesses of common friends form so frequently a topic of conversation.

Jewish Anecdotes, when they deal with the Jew in his social aspect, naturally treat him almost exclusively in his mercantile dealings, and often give proof of the self-criticism exercised by the Jew in regard to his faults and foibles. Some of these stories give rise to proverbial sayings, the origin of which is often unknown to those using them.

Many Jewish Anecdotes, however, refer to certain typical figures of the Ghetto, most of whom are described at greater length in these pages. There is the Schnorrer, the professional beggar, whose differentia it is that he considers he is doing you a favor in allowing you to lend to the Lord through his personality. Another frequent hero in Ghetto anecdotage is the Shadḥan, or professional marriage-broker, who for a commission will find a suitable *parti* for a marriageable daughter of a rich man, or a wife for the merchant who desires to increase his capital by marriage.

The above examples from the various subjects of Jewish Anecdotes will perhaps sufficiently indicate the typical scope and intimate character that render them comprehensible only to hearers fully acquainted with Jewish life and customs. Other forms, because turning upon an application of some Biblical or Talmudic phrase in the original, would require an elaborate commentary to convey their point to an unlearned hearer. It is remarkable how wide-spread these stories are. The same anecdote, with merely local variations, may be heard in Wilna, Berlin, London, and New York. Jews, when meeting for the first time, often find one of these stories the readiest means of starting a conversation. Even if it be well known, it will lead to other Anecdotes perhaps not so familiar; and a friendliness toward both the anecdote and its narrator is at once aroused. It is clear, from the works of Al-Ḥarizi and Immanuel Romi, that similar Anecdotes were current among Jews in the Middle Ages; and the early Yiddish literature evinces that the custom was prevalent in the German "Judengassen." At family gatherings it became usual for a certain licensed jester, known as the *badḥan* or *marshallik*, to enliven the proceedings by narrating Anecdotes. See Schnorrer, Shadḥan, and Shamash.

Bibliography: Zangwill's *Children of the Ghetto* and *King of Schnorrers* are full of Anecdotes current in the London Ghetto; Tendlau's *Sagen und Legenden der Jüdischen Vorzeit* contains some of the best-known Talmudic stories; while others given in *Sippurim*, and the medieval *Ma'asiyot* are contained in the Ma'asebuch. Collections of Anecdotes exist in M. Kukilstein, *Anekdoten-Buch, 200 Sheine Witzen* (Yiddish), Wilna, 1893; Benzion Schles, *Siḥat Ḥullin shel Talmide Ḥakamim*, 2d ed., Warsaw, 1880.

J.

ANER.—Biblical Data: One of the three Amorite lords of the hill-country of western Palestine confederate with Abram (Gen. xiv. 13). When a fugitive announced the plunder of Sodom and Gomorrah by the kings of the east, Abram with the confederate lords, Mamre, Eshcol, and Aner, pursued and overtook the victorious army, and brought back the booty and the captives, among whom were Lot and his family (Gen. xiv. 16). It is noteworthy that Mamre is an early name for Hebron (Gen. xxiii. 19), that Eshcol was at a later time the name of a valley near Hebron (Num. xiii. 23, 24; Deut. i. 24), and that the original reading for Aner (Septuagint *'Αυνάν*) may have been, as Cheyne suggests, Enau, a name which may refer to one of the six springs near Hebron.

I. M. P.

——**In Rabbinical Literature:** The Midrash, when treating of Aner (Gen. xviii. 1), states that, although an ally of Abraham and therefore a worthy man, yet he advised the latter against undergoing circumcision, saying: "Wilt thou, an old man of a hundred years, expose thyself to such pain?" Therefore, the angels, when visiting Abraham, avoided the domain of Aner, and sought Abraham while he was dwelling in the territory of Mamre, because the latter, unlike his elder brother, Aner, had said to Abraham: "It would be wrong to disobey the God who hath saved thee from the furnace [into which Nimrod had thrown him (see ABRAHAM, in midrashic literature)], from the kings, and from famine" (Gen. R. xlii. 8).

L. G.

ANGEL, ABRAHAM (surnamed **TSHELEBI**): A Turkish Talmudist and author who flourished at the beginning of the nineteenth century. He published "Pittuḥe Ḥotam" (Engraving of a Seal), Salonica, 1839, dealing with all questions left undecided in the Talmud, and which are marked by the word תיקו (let it stand!), and with those passages in the Pentateuch which contain the conjunction "also" (גם).

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 50; Benjacob, *Oẓar ha-Sefarim*, p. 501.

D.

ANGEL, BARUCH: A Talmudic author and principal of the Talmudic colleges of Salonica and Smyrna in the first half of the seventeenth century. He was a pupil of Asher ha-Kohen ben Ardut, and became one of the foremost teachers in Turkey. The best known of his pupils is David Conforte, author of the historical work, "Ḳore ha-Dorot." Angel wrote novellæ to Joseph Caro's civil code "Ḥoshen Mishpaṭ," which were published together with Solomon Florentin's "Doresh Mishpaṭ" (Salonica, 1655); also novellæ to the treatises Baba Ḳamma, Baba Meẓi'a, Ketubot, Giṭṭin, Shebu'ot, and Ḥullin (Salonica, 1717); and responsa, containing a correspondence on religious law between him and the greatest of his contemporaries (Salonica, 1717).

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* p. 45; Conforte, *Ḳore ha-Dorot*, p. 50b; Azulai, *Shem ha-Gedolim*, s.v.; Michael, *Or ha-Ḥayyim*, No. 620.

D.

ANGEL BEN ḤAYYIM: A Turkish commentator on the Bible; lived at Salonica in the last half of the eighteenth century. He wrote "'Eẓ Ḥayyim" (Tree of Life), containing disquisitions on Genesis. It was printed together with M. Algazi's "Sefat Emet" and H. J. Varshano's "Ya'aḳob Ḥebel" at Salonica, in 1772.

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 50.

D.

ANGEL, ḤAYYIM VIDAL BEN SHABBETHAI: Turkish rabbi and preacher, who flourished at Salonica about the middle of the eighteenth century. He wrote: "Sippur ha-Ḥayyim" (Tale of Life), containing several funeral orations and miscellaneous homilies on the Pentateuch (Salonica, 1760).

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 50; Benjacob, *Oẓar ha-Sefarim*, p. 423.

D.

ANGEL, MEIR BEN ABRAHAM, of **Belgrade:** A renowned preacher who lived in the sixteenth and seventeenth centuries, and died in Safed (Palestine) after having traveled through Poland, Italy, and Greece. He wrote "Masoret ha-Berit" (Tradition of the Covenant), 700 homilies on texts strung together according to certain Masoretic lists, published at Cracow, in 1619. His "Masoret ha-Berit ha-Gadol," containing 1,650 homilies of the same character, was published at Mantua, in 1622. He also wrote an ethical work, "Ḳeshet Neḥushah" (Bow of Bronze), in verse alternating with rimed prose. He pictures a sort of moral combat in which the tendency to do ill is personified. This was published, about the year 1593, at Belyedere, near Constantinople, by Reyna, the widow of Joseph Nasi. He speaks of a commentary on Abot, which, however, seems not to have been published.

BIBLIOGRAPHY: Conforte, *Ḳore ha-Dorot*, p. 51b; Carmoly, *Itinéraires de la Terre Sainte*, p. 198; Steinschneider, *Cat. Bodl.* No. 6290.

M. L. M.

ANGEL, MOSES: Headmaster of the London Jews' Free School; born April 29, 1819, and died at London, in 1898. He received his early training at H. N. Solomon's boarding-school at Hammersmith and entered University College School at the age of fourteen; he completed his education at University College, London, with a brilliant academical record. After working some time as a bank-clerk, he turned his attention to teaching, and in 1840, on the retirement from the Jews' Free School of the headmaster (the Rev. H. A. Henry), Angel was appointed master of the Talmud Torah, the upper division of the school. There he aimed to secure a higher quality of education, and shortly afterward the management of the entire school was entrusted to him.

In this capacity his great administrative and pedagogic gifts soon wrought change in the entire morale of the institution, so that the Jews' Free School rapidly became one of the most comprehensive and best-managed elementary institutions in the United Kingdom. In 1853 it was placed under government inspection, and, at the yearly examinations which followed, the school never failed to elicit the warmest encomiums from the government inspector, while many tributes of appreciation were paid to Angel's great administrative and educational talents. Not content with promoting the welfare of the youthful scholars confided to his care, Angel, in 1853, undertook the training of the teachers in both departments of the school, organizing a system of university teaching for the school staff, whose reputation for skill and efficiency became so wide-spread that for more than a generation nearly every Jewish elementary teacher in the country owed his training, directly or indirectly, to Angel.

In 1883, when the school was enlarged and reconstructed, an assistant became necessary, and a vice-master was appointed, L. B. Abrahams. Until 1897 Angel occupied the post of headmaster, but resigned in that year for the less onerous position of principal, being succeeded in the headmastership by Abrahams.

Angel's remarkable personality left its imprint upon the progress of both the secular and religious educational development of the Anglo-Jewish community. At the time when, for want of proper

Moses Angel.
(From a photograph.)

methods and organization, the Jewish public educational system in England was of the crudest, Angel came forward as the needed administrator, and with untiring energy remedied this want of system in such degree, that his advice was subsequently sought even by the National Educational Department itself.

He published: (1) A book entitled "The Law of Sinai and Its Appointed Times" (1858), being a commentary on the Pentateuch. (2) A series of articles entitled "The Pentateuch," written for the "Jewish Record." Angel was one of the first editors of the "Jewish Chronicle" in 1841, having been associated in that position with the Rev. David Meldola, *haham* of the Spanish and Portuguese congregation. Subsequently, he occasionally contributed articles and letters to the "Jewish Chronicle."

Bibliography: *Young Israel*, London, June, 1898; *Jew. Chron.* and *Jew. World*, September, 1898.

G. L.

ANGEL, SHEMAIAH: Banker and philanthropist of Damascus; died in 1874. He was a great benefactor to his brethren in Syria and to the inhabitants of Damascus. After the suppression of the Druse outbreak in 1860 he distributed among the poor of all denominations in Damascus 3,000 Turkish pounds. At his own expense he provisioned for a time the Imperial troops in Damascus. In recognition of his services, the sultan Abd-ul-Aziz conferred upon him the Order of the Medjidie of the first class. His son, **Eleazar Angel,** who lives at Constantinople, follows the example set by his father.

M. K.

ANGELO DI MANUELE. See Manuele.

ANGELOLOGY.—Biblical, Talmudical, and Post-Talmudical: Angelology is that branch of theology which treats of angels. Angels (from ἄγγελος = messenger, Greek equivalent of the Hebrew מלאך) are according to the usual conception superhuman beings dwelling in heaven, who, on occasion, reveal to man God's will and execute His commands. In one form or another, the belief in angels appears in the earliest stages of Jewish history, and continues to live in the spiritual world of the Jews and those professing the religions that sprang from Judaism; namely, Christianity and Mohammedanism. It can not be denied that the belief in such beings was also held by other peoples and other religions; but here the concern is only with Jewish Angelology, which can hardly be said to have ever been reduced to a complete system, such as is maintained by the Catholic Church (Oswald, "Angelologie, die Lehre von den Guten und Bösen Engeln im Sinne der Katholischen Kirche," Paderborn, 1883). To admit of a comprehensive survey of the historical development of Angelology, the subject may best be treated according to three periods: (1) the Biblical, (2) the Talmudical and Midrashic, and (3) the Medieval.

1. The Biblical Period: The Biblical name for angel, מלאך, meaning, according to derivation, simply "messenger," obtained the further signification of "angel" only through the addition of God's name, as מלאך יהוה, מלאך אלהים ("angel of the Lord," or "angel of God," Zech. xii. 8). Other appellations are בני אלהים, or בני אלים ("Sons of God," Gen. vi. 4; Job, i. 6 [R. V. v. 1]; Ps. xxix. 1 [R. V. margin]); and קדושים ("the Holy Ones" [perhaps equivalent to "fiery ones," "unapproachable"; see Holiness. K.], Ps. lxxxix. 6, 8 [R. V. 5, 7]).

Denomination.

Angels appear to man in the shape of human beings of extraordinary beauty, and are not at once recognized as angels (Gen. xviii. 2, xix. 5; Judges, vi. 17, xiii. 6; I Sam. xxix. 9); they fly through the air; they become invisible; sacrifices touched by them are consumed by fire; they disappear in sacrificial fire, like Elijah, who rode to heaven in a fiery chariot; and they appear in the flames of the thornbush (Gen. xvi. 13; Judges, vi. 21, 22; II Kings, ii. 11; Ex. iii. 2). They are pure and bright as heaven; consequently they are formed of fire and are encompassed by light (Job, xv. 15), as the Psalmist says (Ps. civ. 4, R. V.): "Who maketh winds his messengers; his ministers a flaming fire." Although they have intercourse with the daughters of men (Gen. vi.), and eat heavenly bread (Ps. lxxviii. 25), they are immaterial, not being subject to the limitations of time and space.

Appearance of Angels.

Though superhuman, they assume human form. This is the earliest conception. Gradually, and especially in post-Biblical times, they come to be bodied forth in a form corresponding to the nature of the mission to be fulfilled—generally, however, the human form. They bear drawn swords or destroying weapons in their hands—one carries an ink-horn by his side—and ride on horses (Num. xxii. 23, Josh. v. 13, Ezek. ix. 2, Zech. i. 8 *et seq.*). A terrible angel is the one mentioned in I Chron. xxi. 16, 30, as standing "between the earth and the heaven, having a drawn sword in his hand." In the Book of Daniel, probably written 165 B.C., reference is made to an angel "clothed in linen, whose loins were girded with fine gold of Uphaz: his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude" (Dan. x. 5, 6). It is an open question whether at that time angels were imagined to possess wings (Dan. ix. 21).

Angels are powerful and dreadful, endowed with wisdom and with knowledge of all earthly events, correct in their judgment, holy, but not infallible; for they strive with each other, and God has to make peace between them. When their duties are not punitive, angels are beneficent to man (Ps. ciii. 20, lxxviii. 25; II Sam. xiv. 17, 20, xix. 28; Zech. xiv. 5; Job, iv. 18, xxv. 2).

The number of angels is enormous. Jacob meets a host of angels; Joshua sees the "captain of the host of the Lord"; God sits on His throne, "all the host of heaven standing by him on his right hand and on his left"; the sons of God come "to present themselves before the Lord" (Gen. xxxii. 2; Josh. v. 14, 15; I Kings, xxii. 19; Job, i. 6, ii. 1; Ps. lxxxix. 6; Job, xxxiii. 23). The general conception is the one of Job (xxv. 3): "Is there any number of his armies?"

Though the older writings usually mention one angel of the Lord, embassies to men as a rule comprised several messengers. The inference, however, is not to be drawn that by מלאך יהוה God Himself or one particular angel was designated: the expression was given simply to God's power to accomplish through but one angel any deed, however wonderful.

Angels are referred to in connection with their special missions; as, for instance, the "angel which hath redeemed," "an interpreter," "the angel that destroyed," "messenger of the covenant," "angel of his presence," and "a band of angels of evil" (Gen. xlviii. 16; Job, xxxiii. 23; II Sam. xxiv. 16; Mal. iii. 1; Isa. lxiii. 9; Ps. lxxviii. 49, R. V.). When, however, the heavenly host is regarded in its most comprehensive aspect, a distinction may be made between *cherubim*, *seraphim*, *ḥayyot* ("living creatures"), *ofanim* ("wheels"), and *arelim* (the meaning of which term is unknown). God is described as riding on the cherubim and as "the Lord of hosts, who dwelleth between the cherubim"; while the latter guard the way of the tree of life (I Sam. iv. 4, Ps. lxxx. 2, Gen. iii. 24). The seraphim are described by Isaiah (vi. 2) as having six wings; and Ezekiel describes the ḥayyot (Ezek. i. 5 *et seq.*) and ofanim as heavenly beings who carry God's throne.

In post-Biblical times the heavenly hosts became more highly organized (possibly as early as Zechariah [iii. 9, iv. 10]; certainly in Daniel), and there came to be various kinds of angels, some even being provided with names, as will be shown below.

Angels appear to man as the medium of God's power and will and to execute His dispensations. Angels reveal themselves to individuals as well as to the whole nation, in order to announce events, either good or bad, affecting them. Angels foretell to Abraham the birth of Isaac, to Manoah the birth of Samson, and to Abraham the destruction of Sodom. Guardian angels are mentioned, but not, as was later the case, as guardian spirits of individuals and nations. God sends an angel to protect the people after their exodus from Egypt, to lead them to the promised land, and to destroy the hostile tribes in their way (Ex. xxiii. 20, Num. xx. 16). In Judges (ii. 1) an angel of the Lord—unless here and in the preceding instances (compare Isa. xlii. 19, Ḥag. i. 13, Mal. iii. 1) a human messenger of God is meant—addresses the whole people, swearing to bring them to the promised land. An angel brings Elijah meat and drink (I Kings, xix. 5); and as God watched over Jacob, so is every pious person protected by an angel that cares for him in all his ways (Ps. xxxiv. 7, xci. 11). There are angels militant, one of whom smites in one night the whole Assyrian army of 185,000 men (II Kings, xix. 35); messengers go forth from God "in ships to make the careless Ethiopians afraid" (Ezek. xxx. 9); the enemy is scattered before the angel like chaff (Ps. xxxv. 5, 6). Avenging angels are mentioned, such as the one in II Sam. xxiv. 15, who annihilates thousands. It would seem that the pestilence was personified, and that the "evil angels" mentioned in Ps. lxxviii. 49 are to be regarded as personifications of this kind. "Evil" is here to be taken in the causative sense, as "producing evil"; for, as stated above, angels are generally considered to be by nature beneficent to man. They glorify God, whence the term "glorifying angels" (Ps. xxix. 1, ciii. 20, cxlviii. 2; compare Isa. vi. 2 *et seq.*). They constitute God's court, sitting in council with him (I Kings, xxii. 19; Job, i. 6, ii. 1); hence they are called His "council of the holy ones" (Ps. lxxxix. 7, R. V.; A. V. "assembly of the saints"). They accompany God as His attendants when He appears to man (Deut. xxxiii. 2; Job, xxxviii. 7). This conception was developed after the Exile; and in Zechariah angels of various shapes are delegated "to walk to and fro through the earth" in order to find out and report what happens (Zech. vi. 7). In the prophetic books angels also appear as representatives of the prophetic spirit, and bring to the prophets God's word. Thus the prophet Haggai was called God's messenger (angel); and it is known that "Malachi" is not a real name, but means "messenger" or "angel." It is noteworthy that in I Kings, xiii. 18, an angel brings the divine word to the prophet.

Upon the important problem of the origin of angels Biblical writers do not touch; but it is inferred that angels existed before the Creation (Gen. i. 26; Job, xxxviii. 7). The earlier Biblical writings did not speculate about them; simply regarding them, in their relations to man, as God's agents. Consequently, they did not individualize or denominate them; and in Judges, xiii. 18, and Gen. xxxii. 30, the angels, when questioned, refuse to give their names. In Daniel, however, there already occur the names Michael and Gabriel. Michael is Israel's representative in heaven, where other nations—the Persians, for instance—were also represented by angelic princes. More than three hundred years before the Book of Daniel was written, Zechariah graded the angels according to their rank, but did not name them. The notion of the seven eyes (Zech. iii. 9, iv. 10) may have been affected by the representation of the seven archangels and also possibly by the Parsee seven amshaspands (compare Ezek. ix. 2).

2. Talmudical and Midrashic Literature: The writer of the Book of Daniel was the first by whom angels were individualized and endowed with names and titles. Not long after that time Essenism came into existence. It possessed a highly developed Angelology; but knowledge of the system was confined to Essenes. The Sadducees, on the contrary, disputed the very existence of angels.

Development of Angelology.

Upon the foundations of Scripture a gigantic structure was reared at the time of the completion of the Talmud. Post-Talmudic mysticism extravagantly enlarged this structure, until it reached from earth to heaven; and the fanciful ideas of the Apocrypha and pseudepigrapha, of the Talmudic and Midrashic works, and of the mystic and cabalistic literature rush along like a wild stream that overflows its banks. From this wealth of material the assumption may be drawn that the Angelology was not systematically organized. The Judaic intellect is little inclined to systematization; and a systematic Angelology was a matter of impossibility with the vast number of haggadists, who lived and taught at different times and places, and under a manifold variety of circumstances. In this regard it is difficult to distinguish between Palestinians and Babylonians, between the Tannaim and the Amoraim; for descriptions of heaven varied according to the exegetic needs of the homily and the social condition of the audience.

Following the Bible as a model, the Maccabean warriors invoked the angel that smote Sennacherib's army (I Macc. vii. 41; II Macc. xv. 22; Syriac Baruch Apocalypse, lxiii. 7; Book of Jubilees, xvii. 11, xxvii. 21 *et seq.*). But the scholars handled the material after their individual inclinations. It is impossible, in consequence, to fix the boundaries between the speculations of scholars and popular notions, between individual and general views, between transient and permanent ideas. On the whole, however, the dominant beliefs concerning Angelology may be gathered from the traditions that continued even after the extinction of the Essenes. If these traditions did not originate with the people, they were transmitted to them by the scholars, who were held in undisputed popular esteem; and they thus came to form part of the popular belief. Since the Bible was interpreted only in the light of tradition, haggadic teachings are quite as important for the understanding of the religion and its forms as is the Bible itself.

Embellishment of Biblical Accounts.

Not infrequently the ministration of angels is inferred in Biblical narratives when no mention is made of them. For instance, when God wishes to create man, the angels ask, "Wherefore dost Thou create him?" (Gen. R. viii. 5); Sarah is protected from Pharaoh by an angel holding a whip uplifted in his hand and making it dependent on Sarah whether he should use it or not (Gen. xii. 14 *et seq.*); five angels appear to Hagar; an angel leads Rebekah to the well (Gen. R. xli., near beginning, xlv., lix.); when Abraham is about to sacrifice Isaac, the angels intercede, protesting to the Lord that the intended act is unnatural (Bacher, "Ag. Pal. Amor." iii. 29); angels transfer the animals of Laban's flock to that of Jacob (Gen. R. lxxiii., near end); in Gen. xxxi. 8 an angel speaks to Jacob (Tan. ed. Buber, Wayeẓe, 24); Jacob employs some of the angels who meet him as messengers to Esau (Gen. xxxii. 4, Gen. R. lxxv.); when Joseph seeks his brethren (Gen. xxxvii. 15 *et seq.*) three angels meet him (Gen. R. lxxv.); angels gather together the sons of Jacob (Gen. xlix. 2; Gen. R. xcviii., near beginning); an angel speaks out of the mouth of Balaam and compels him to pronounce a blessing (Sanh. 105*b*); the ministering angels wait on Ehud (Judges, iii. 23) in order to assist him (Gen. R. xcviii.); and an angel causes weapons to be found for Saul and Jonathan (I Sam. xiii. 22).

The rabbis most frequently give angelological embellishments to the story of Esther; thus transforming the plain, straightforward account into a miraculous tale. Gabriel drastically prevents Queen Vashti from appearing before Ahasuerus and his guests, in order to bring about the election of Esther in her place; and when Esther appears in the court of the king's house (Esth. v. 1), three ministering angels hurry to her help: one raises her head; the second invests her with grace; and the third holds out to her the king's scepter. When Ahasuerus has the "book of records of the chronicles" read to him, it is found that Shimshai, the scribe (see Ezra, iv. 8), has stricken out the passage recording Mordecai's rescue of the king; but the angel Gabriel rewrites it. On Esther's complaint to Ahasuerus that she and her people have been sold, the king asks who has done this thing. Esther is about to point her finger to Ahasuerus, to designate him as the wrongdoer, when an angel turns her hand in the direction of Haman. Ahasuerus then goes out in wrath to the garden, and, seeing there men tearing up the trees, asks the reason for their action; they reply that Haman has commanded it. The men were angels, of course. Angels, too, throw Haman upon Esther's couch. Ahasuerus' statement that the Jews had "slain and destroyed five hundred men" (*ibid.* ix. 12) sounds like a reproach against the queen; but an angel, touching the king's mouth, causes his speech to end kindly (Meg. 15*b*, 16*a*, 16*b*). In two cases an angel strikes Nebuchadnezzar on the mouth: when he begins to praise God (Dan. iii. 33 [A. V. iv. 3]), so that he may not cast David's psalms into the background, and when he says of the form of one of the four men "walking in the midst of the fire" (*ibid.* iii. 25) that it is like the Son of God, the angel thereupon thunders, "Has God a Son?" (Sanh. 92*b*, below; Yer. Shab. vi., end).

There are many such examples in the Talmud of the addition of angels to the Biblical narrative which give the impression that angels are merely to voice men's opinions. Where there are possible objections to the act of divine justice, these are put into the mouth of the angels who represent God's council; and His reply to them is the justification of His doings. Many other haggadot in which God and angels converse are to be similarly construed as the figurative representation of differing opinions; and quite as often such intercourse between God and angels serves to present in a vivid and impressive form certain ethical doctrines—a fact which has been misunderstood and misconstrued by Weber ("Jüdische Theologie," 2d ed., pp. 176 *et seq.*, Leipsic, 1897).

Jewish tradition frequently gives distinct and unmistakable expression to God's sublime superiority over the angels. When, in order to remove the anthropomorphism from the Biblical passage, Ex. xxxiii. 20, "There shall no man see me and live" (וחי), Akiba interprets it, "Not even the holy ḥayyot who carry the throne of glory, see the glory itself," Simon improves upon this; saying, "Not even the ever-living ones, the angels" (Sifra, Lev. i. 1). God's dwelling-place is in the seventh heaven, next to which is the abode of the pious; and the angels rank after the latter (Ḥag. 12*b*; Midr. Teh. on Ps. xxi. 7; Weber, *ibid.* pp. 162 *et seq.*).

The dignity of the pious is greater than that of the angels (Sanh. 93*a*, top). "God is first praised by Ezekiel; then by the angels" (Gen. R. lxv.). Adam reclined in paradise; and the ministering angels roasted meat for him (Sanh. 59*b*). When Israel recited the Shema', the angels were silent till the end, and then sang their song of praise (Gen. R. lxv.). The angelic hosts praise God during the night; for during the day, when Israel's praise is heard, they are silent (Ḥag. 12*b*). The pious command the angels (Bacher, "Ag. Pal. Amor." ii. 262, note 6); angels are not allowed to condone sins (Midr. Teh. xvii. 2). When Rabbi Joshua discourses concerning the throne of God, the angels gather about him in curiosity (Ḥag. 14*b*). In the laudation of God, Israel is given precedence. Israel praises every day; angels praise but once (Midr. Teh. ciii., beginning; Ḥul. 91*b*, below).

Every man that does not practise magic enters a department of heaven to which even the ministering angels are not allowed access (Ned. 32*a*).

In addition to the Biblical name מלאך ("angel") the term העליונים ("the upper ones") often occurs in contrast with התחתונים ("the lower ones"). The former name designates them as inhabitants of heaven (Sanh. 20*b*, Ket. 104*a*, Midr. Teh. xxv. 14, etc.). By the creation of mankind God established peace between the upper ones and the lower ones (Lev. R. ix.). The upper household (פמליא של מעלה)—from *familia*, servants, meaning the angels forming the heavenly court—is often contrasted with Israel as God's servants on earth below (פמליא של מטה) (Ber. 17*a*; Sifre, Num. 42; Sanh. 98*b*, 99*b*; Ḥag. 13*b*, below). The angelic host is even called "exercitus" and "strateia"; and angels of the lowest rank are called "galearii" (army servants; Cant. R. viii. 13; Num. R. xii. 8; Pesiḳ. R. xv. 69*a*; Pesiḳ. v. 45*b*).

Nomenclature and Essence.

The essence of the angels is fire; they sustain themselves in fire; their fiery breath consumes men; and no man can endure the sound of their voices (Cant. R. v. 10; Pesiḳ. v. 57*a*; Ḥag. 14*b*, above; Shab. 88*b*, below; Ṭan., Yitro, xvi.). "The angel of the Lord" in Judges, ii. 1, was Phinehas, whose countenance, when the Holy Spirit rested upon it, glowed like a torch (Lev. R. i., beginning). To Joshua b. Hananiah the emperor Hadrian said: "You say that no portion of the heavenly hosts sings praise to the Lord twice, but that God daily hears new angels who sing his praise [based on Lam. iii. 23] and then go. Whither do they go?" Whereupon Joshua replied: "To the stream of fire whence they emanated" (Dan. vii. 10). H.: "What is the character of this stream?" J.: "It is like the Jordan, which ceases not to flow by day or by night." H.: "And whence comes the stream of fire?" J.: "From the sweat of the living creatures of God's chariot, which drops from them under the burden of God's throne" (Gen. R. lxxviii., beginning, and parallel passages; compare Bacher, "Ag. Tan." i. 178). Another theory is, that angels are half fire, half water, and that God makes peace between the opposing elements (Yer. R. H. ii. 58*a*). They feed on the rays of God's majesty, for "in the light of the king's countenance is life" (Prov. xvi. 15. Pesiḳ. vi. 57*a*).

A characteristic and well-known passage is the following:

> "In three respects demons resemble angels; in three others, mankind. Like the angels they have wings, they move from one end of the earth to the other, and are prescient. Like men they eat and drink, propagate themselves, and die. In three respects men resemble the angels; in three others, the animals. Like animals they eat and drink, propagate themselves, and discharge waste matter" (Ḥag. 16*a* and parallel passages).

In order that Moses might become like the angels, all food and drink had to be consumed in his entrails (Yoma, 4*b*). The angels that appeared to Abraham only pretended to eat (Targ. Yer. Gen. xviii. 8, and in the Midrash).

The angels are generally represented as good, and as not subject to evil impulses (Gen. R. xlviii. 11). Hence the Ten Commandments are not applicable to them (Shab. 88*b*): they are called "holy," while men require a twofold sanctification to merit the epithet (Lev. R. xxiv. 8). Having this character, they show neither hatred nor envy; nor does discord or ill will exist among them (Sifre, Num. 42). Nevertheless, they stand in need of mutual beneficence (Lev. R. xxi., beginning). Although there is nothing hidden from the superior beings (Midr. Teh. xxv. 14), yet they do not know the day of Israel's redemption (Sanh. 99*a*); see also Matt. xxiv. 36, "of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Though the Israelites, emerging from the sea, knew where God's glory resided, the angels were in ignorance of it (Ex. R. xxiii., end). Adam's knowledge exceeded that of the angels (Bacher, "Ag. Pal. Amor." iii. 125, note 1): not Adam alone, however, but all the pious rank above the ministering angels (Gen. R. xxi., Yer. Shab. vi., end).

Although they render God unfailing obedience, and are ready to serve Him before they hear His commands—in which regard they are imitated by Israel—they are nevertheless fallible. There are fallen angels. Two were expelled from heaven for one hundred and thirty-eight years on account of prematurely disclosing the decree of Sodom's destruction, or for presumption (Gen. R. l., lxviii.).

The angels appear at times standing; now in the shape of a man or of a woman, and now as wind or as fire (Ex. R. xxv., beginning). Of the three angels that appeared to Abraham (Gen. xviii. 2), one was like a Saracen, one like a Nabatean, and the third like an Arab (Gen. R. xlviii. 9). To Jacob (Gen. xxxii. 25) the angel appeared as a shepherd (Gen. R. lxxvii.), as a heathen, and as a learned man (Ḥul. 91*a*). An angel assumed the shape of Moses in order to be captured by Pharaoh in Moses' place; another, taking Solomon's form, dethroned him (Yer. Ber. ix. 13*a*; compare Lev. R. vi., Yer. Sanh. ii. 20*c*). Angels come from heaven on horses, with gleaming weapons (IV Macc. iv. 10); Gabriel smites Sennacherib's host (II Kings, xix. 35) with a sharpened scythe which had been ready since the Creation (Sanh. 95*b*). The stone mentioned in Dan. vi. 18 was a stone lion into which an angel had entered (Cant. R., beginning). A high priest was killed by an angel in the Holy of Holies; and the impress of a calf's foot (compare Ezek. i. 7; Ta'anit. 25*b*; Yoma, 21*a*) was found between his shoulders (Yoma, 19*b*). Angels being generally conceived as endowed with wings, Akiba took the expression "fowls of the heaven" (Ps. civ. 12) to mean angels; but R. Ishmael refuted him (Bacher, "Ag. Tan." i. 324; compare Gen. R. lxv. 21; Pesiḳ. R. viii., beginning; Yer. Ber. vii., end).

Their bodies were supposed to be like the figure described in Dan. x. 6. Their size is variously given. One angel extends from earth to heaven, where the ḥayyot stand; Sandalfon is taller than his fellows by the length of a journey of five hundred years (Ḥag. 13*b*). According to one tradition, each angel was one-third of a world; according to another, two thousand parasangs (a parasang = 3.88 miles), his hand reaching from heaven to earth (Bacher, "Ag. Pal. Amor." iii. 371, 547). The angels do not, of course, always disclose themselves in all their size; they are visible to those only whom their message concerns; and their message is heard by none but those for whom it is intended (Ta'anit, 21*a*).

Variety of Angelic Forms.

Their number was considered, even by the oldest Talmudists, to be infinite. Rabbi Joshua said that the sun is only one of the many thousands that serve God (Yalḳ., Ex. 396). God caused to pass before Moses the hosts of angels that lived in His presence and served Him (Targ. Yer. to Ex. xxxiii. 23). God combats evil by Himself; but in beneficent works myriads of angels assist Him (Num. R. xi. 7). Every angelic host consists of a thousand times a thousand; but, to judge from Dan. vii. 10, and Job, xxv. 2, 3, the hosts themselves were innumerable.

After the expulsion of the Jews from their own country the number of the angelic hosts was decreased (Sifre, Num. 42). When Jacob left Laban's house, sixty times ten thousand angels danced before him (Cant. R. vii. 1; compare Gen. R. lxxiv., end). When at the revelation Israel first said "We will do it," and then "We will hear it," the same number descended and bound two crowns about the head of each Israelite; but when the Israelites sinned, one hundred and twenty thousand angels came to remove them (Shab. 88*a*). On Sinai God appeared with twenty-two thousand angelic hosts; though another authority holds that the number of hosts could not be computed by any mathematician (Pesiḳ. xii. 107*b* and parallel passages). A thousand angels constitute the following of every Israelite; one angel preceding him, to bid the demons make way. This angel's left hand, which executes but one command—the command of the *tefillin* (Deut. vi. 4–8)—holds a thousand angels; and the right hand, which executes a number of commands, holds ten thousand angels (Bacher, "Ag. Pal. Amor." ii. 136, 219).

Though the Bible makes no statement concerning the origin of angels, tradition emphatically declares them to have been created by God, but not until the second day of the Creation, in order that it should not be said that God had received assistance in His work, and that Michael sustained the firmament in the south, Gabriel supported it in the north, and God strengthened it in the middle. This is one view: another is that the angels were not created until the fifth day. They were not among the six things whose creation was decided upon before the world was made (Gen. R. i. 3). God indeed held council with angels at the creation of man, without, however, allowing them to decide against His decree in favor of his creation (Sanh. 38*b*, Gen. R. viii. 5). These sayings of the rabbis show a desire to preserve intact the idea of monotheism.

Angels also sit in council at the judgment of man, to decide his guilt or innocence. If nine hundred and ninety-nine vote for conviction and only one for acquittal, God decides in favor of man. The soul announces the affairs of man to the angel, the angel to the cherubim, the cherubim to God (Cant. R. i. 9; Yer. Ḳid. i. 61*d*; Pesiḳ R. viii., beginning).

Functions of Angels.

As zealous servants of the Lord, angels act in accordance with His spirit; but not infrequently they mistake His intentions. They dispute as to who shall rescue Abraham from the furnace; but God reserves the decision to Himself. When God strove with the Egyptians at the Red sea, angels wanted to take part in the contest; when Phinehas interceded with God to save Israel from the plague, they wanted to strike him down. Micah, the idolater (Judges, xvii.), they wanted to destroy utterly; but God, remembering Micah's hospitality, had compassion on him (Tan., Teẓawweh, xii.; Midr. Teh. xviii. 13; Sanh. 103*b*). God harkened, however, to their representations concerning the extent of Jerusalem, which they wished to be unlimited, since God did not limit heathen cities; and He yielded to their request. They pleaded for Moses, when he was exposed on the river, that he should not be allowed to perish; it being the sixth day of Sivan, the day destined for the revelation (Soṭah, 12*b*). Angels interest themselves deeply in the destiny of Israel and of the pious. They take Israel's part when God proposes to punish him; they lament over the decreed destruction; they plead for Israel with the heathen; they accuse Ishmael's descendants for Israel's sake. They protect Israel, and come to his assistance at the revelation. After Moses' death an angel takes God's place in the guidance of Israel. Angels help at the construction of Solomon's Temple; they weep over its destruction; but their consolation is rejected by God (Giṭ. 7*a*; Ber. 20*b*; Esther R. iii. 9, i. 14; Gen. R. liii. 14; Ex. R. xviii. 5, near beginning; xxxii., beginning; Ex. R. xxxii. 3; Cant. R., introduction, near beginning; Ḥag. 5*b*; Sanh. 96*b*; Gen. R. xix. 8).

Angels protect the pious and help them in their transactions. An angel nullifies the consequences of Esau's hunting. When Jacob trembles in approaching Isaac, two angels support him lest he fall. When Amram takes his wife again, the angels rejoice over the fact that Moses will be born; and at Moses' death they chant a funeral song. They lament over the martyred Akiba; exclaiming, "This is the Law, and this is its reward" (Soṭah, 12*a*; Ber. 61*b*; Shab. 55*b*). They mourn the death of Adam; they carry off the bodies of Nadab and Abihu. Every man has a special guardian angel, according to Targ. Yer. Gen. xxxiii. 10: "I have seen thy face as though I had seen the face of thy angel" (compare Levi in Soṭah, 41*b*). These guardian spirits are identical with the two angels accompanying man (Ḥag. 16*a*). When going into an unclean place, one begs these accompanying angels to wait, until he comes out again (Ber. 60*b*). Guardian spirits are mentioned particularly in Matt. xviii. 10, and in Acts, xii. 15. They resemble the Persian *fravashis*, and were probably modeled after them. The spirits of the elements, like the prince of the fire, etc., also had their origin in Persia, as is shown by their names. The accompanying angels are probably not identical with the guardian spirits; for certain angels accompany Jacob in the Holy Land, and others attend him in foreign lands (Gen. R. lxviii. 12).

Accompanying angels are not permanent, but temporary, companions. Every angel wears on his breast a tablet inscribed with the name of God (Pesiḳ. xii. 108*b*; comp. Bacher, "Ag. Pal. Amor." i. 412, note 1). Two angels—one good and one evil—accompany man as he returns from the synagogue to his home on Sabbath eve. The souls of the pious are received by three good angels; those of the wicked, by three evil angels, who accompany them and testify for them (Tosef., Shab. xvii. 2; Shab. 119*b*; Ket. 104*a*; Ḥag. 16*a*). The angels associate with the pious and instruct them in certain matters. Ishmael b. Elisha says: "Three things did the angel of His presence impart to me." To Johanan ben Dahabai ministering angels gave four teachings. They frightened Sheshet. Three angels appeared to a maid serving in the house of Simon b. Yoḥai's father. If some one forsakes the community in its need, his two guardian angels lay their hands on his head saying, "May he have no share in the salvation of the community." Man before his birth, being pure spirit, knows everything; but at the moment that he sees the light of day, an angel strikes him on the mouth, and he forgets the whole Torah (Ber. 51*a*; Ned. 20*a*; Meg. 29*a*; Me'ilah, 17*b*; Ta'anit, 11*a*; Nid. 30*b*).

In Ḥag. 12*b* it is stated that there is in heaven a Jerusalem, containing a sanctuary in which Michael, the great prince, stands like the high priest on earth, offering up sacrifice. Angels chant the "Holy, holy, holy" of Isa. vi. 3 (Ḥul. 91*b* and elsewhere); and their voices sound soft and low (Sifre, i. 58). Angels in heaven, representing the peoples of the earth, are mentioned as early as Ben Sira (Ecclus. xvii. 17; Deut. xxxii. 8, LXX.), the number of the peoples being seventy, according to the reckoning of Gen. x. But while Ben Sira speaks of God as the ruler of Israel, as does also the Book of Jubilees (xv. 32), later sources unanimously designate Michael as the prince of Israel. It was to these angels that God said at the building of the tower of Babel, "Let us confound their language" (Targ. Yer. to Gen. xi. 7, Pirḳe R. El. xxiv.). They were the *shinan*, distinguished angels who came down with the myriads of angels at the revelation on Sinai (Pesiḳ. R. xxi., with reference to Ps. lxviii. 18 [compare Gal. iii. 19]).

The destiny of the nations and of their heavenly princes is closely interwoven. God punishes no nation; nor will He, even in the time of the Messiah, punish any, until He shall have punished its guardian angel (Cant. R. viii. 14; Mek., Beshallaḥ, Shirah, ii.). The hostility of the ancient nations against Israel is reflected in the legend that the seventy princes of the nations bring charges against Israel, whose part God takes. The same angels favored Egypt. God enjoined obedience on Israel in order that he might ward off the hostility of those angels. Jacob saw them in a dream ascending and descending a ladder reaching to heaven, and feared they would always oppress Israel (Ruth R., introduction; Targ. Yer. on Ex. xxiv. 10 and Midrash Abkir; Pesiḳ. xxiii. 150*b*). No individual names of these are given, with the exception of Michael and Samael: the following, however, are mentioned: namely, the princes of Egypt, Babylon, Media, Yavan (= Greece, hence also Syria), Edom (Rome). The last occurs most frequently, since any great world-power easily suggested to the minds of the haggadists the power of Rome (Ex. R. xv. 15; Pesiḳ. 151*a*; Mak. 12*a*, etc.). Samael, Edom's patron, wanted to kill Jacob; also to deprive Tamar of her pledges (Gen. xxxviii. 25), wherein Gabriel prevented him, and he complained against Israel on the latter's departure from Egypt (Gen. R. lxxvii.; Cant. R. iii. 6; Tan., Wayishlaḥ, viii.; Soṭah, 10*b*; Ex. R. xxi., near end; Bacher, "Ag. Pal. Amor." i. 25, 473). An interesting angel, mentioned in B. B. 25*a*, is Ben Neẓ, the ruler of the winds, to whom is referred Job, xxxix. 26: "Doth the *neẓ* [A. V. "hawk"] fly by thy wisdom and stretch his wings towards the south" (to ward off the scorching heat). The "prince of the world" (Yeb. 16*b*) is possibly identical with Michael.

Mention is also made of the following: Dumah, prince of the realm of the dead, prince of hell, prince of fire; Rahab, prince of the sea; Ridia, prince of the rain; Yurḳemi, prince of the hail (the etymology of the last-mentioned name is unknown); Gabriel, prince of the ripening of the fruit, the prince of lust; Lailah ("night"), prince of conception; Af and Ḥemah ("anger" and "wrath"); Abaddon and Mawet ("destruction" and "death"); the angels of prayer, of beneficence, and of dreams (Shab. 152*b*; compare Sanh. 94*a*; 'Ar. 15*a*; Pes. 118*a*; Sanh. 95*b*; B. B. 25*a*; Gen. R. lxxxv.; Niddah, 16*b*; Ned. 32*a*; Shab. 89*a*; Ex. R. xxi.; Midr. Teh. lxxxviii. 4;. Ber. 10*b*). Frequently angels of peace or wrath, good and bad angels, are referred to; and more frequently destroying angels (מלאכי המשחית = מלאכי חבלה, II Sam. xxiv. 16, I Chron. xxi. 15), whose unlimited number figuratively represents the infinite number of ills and mishaps to which flesh is heir (Shab. 88*a*; Enoch, liii. 3, lxvi. 1). Besides these, Jewish tradition has the names of METATRON, SANDALFON, and (once) SEMALION (Sanh. 38*b*; Ḥag. 13*b*; Soṭah, 13*b*).

According to the Talmud, the three angels that visited Abraham (Gen. xviii. 2) were Michael, Gabriel, and Raphael (Yoma, 37*a*; B. M. 86*b*). The Suriel, prince of his presence, of Ber. 51*a* may have been identical with Sariel.

The Cabala.

3. In the Medieval Period: The system of the Essenes reappears in the mystical writers at the time of the Geonim (600–1000). It was given a still more mystical character by the cabalists, who, beginning in the thirteenth century, gained more and more ground, and finally obtained overwhelming influence. In the Talmud, angels were the instruments of God; in the Middle Ages, the instruments of man, who, by calling their names, or by other means, rendered them visible. The Talmud knew of angelic apparitions, but not of the conjuration of angels, which must be distinguished from the conjuration of demons. Even gaonic mysticism was reserved on this point; but the Book of Raziel, composed of various elements, gives at its very beginning directions for invoking the angels, that change according to the month, day, and hour, and for using them for a peculiar purpose, such as prophecy. After this the Cabala knew no limits as to the number of the angels. Like the Egyptian magic, it was dominated by the belief that no angel could resist the invocation of his name when it took place after certain preparations, in the proper places, and at the right time.

Accordingly, post-Talmudic Angelology, while serving practical ends, had increased the number of angels. Besides those that did duty in heaven, a whole host was placed over the specific activities of man's world; and names were given to the individuals composing this host. When the mysticism that ascribed peculiar properties to letters and numbers, and devoted itself at first to cosmic speculation, turned its attention to the world of angels—considering it a portion of the cosmos—numerous names arose that were exclusively the conceptions of mystical speculators, having no rational etymology. Such names exist by the thousand, occurring to a considerable extent in the Book of Raziel, which pretends to be a revelation by the angel Raziel to Adam, and which passed from Adam to Abraham, Moses, and the Prophets in direct succession from father to son.

Mystical Angelology.

Disregarding these fictitious names, which, though genuine to the Cabala, are not to be regarded as component parts of traditional belief, the names of angels and other angelological elements are older than the literature concerning them, especially the cabalistic works Hekalot, Otiot de-R. Akiba, Raziel, and the Zohar. It is a commonly observed feature of secret arts that they flourish in concealed and nonliterary forms before venturing into the light of day and becoming literature. Since angelic names constituted the most sacred element in mysticism, they were often not written, much less printed; and, in consequence, a number of them remain unknown, and could not be given in Schwab's "Vocabulaire de l'Angélologie," Paris, 1897, a work numbering three hundred and sixty-eight pages. Curiously enough, Greek names were smuggled in and were later explained by Biblical names. Naturally, there were some authors even in the Middle Ages who condemned as foolishness these fanciful names along with *gematrias* ("numerical values of the letters"), by means of which they were created. "Neither the older Jewish mysticism nor the Spanish Cabala produced so full an Angelology, or so rich a demonological literature, as did the mysticism of the German Jews of the thirteenth century. Nor did either of them elaborate the angelic character in such detail, or adapt it so skilfully to all the needs of daily life. Consequently, German Jewish mysticism was from this point of view more closely allied to contemporary Christian mysticism than to its predecessors. According to the 'Book of the Angels,' by Eleazar of Worms, one of the most prominent pupils of Judah Ḥasid, the whole world is peopled with angels and demons; no nook or cranny is unprotected by guardian angels; and God determines on everything, and then sends an angel to execute His will. Every man has his angel of destiny [מלאך מזל] or 'appointed one' [ממונה], who brings about all the good and evil that he experiences" (Güdemann, "Gesch. des Erziehungswesens und der Cultur der Juden," i. 162; compare ii. 165, 180).

After the victorious advance of the Cabala, opposition to the highly fanciful belief in angels was no longer made; and mystical Angelology lured the Occident as well as the Orient into its charmed circle, from which a portion of Judaism has not yet liberated itself. Angels still play a part in usages connected with the home among the Ḥasidim, who design their amulets with regard to the particular angel dominant at the time they are made. According to one source, all angels placed over the months and days are said to serve this purpose. In this way Angelology is brought into the closest connection with astrology and into agreement with monotheism.

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L. B.

——**General Historical Development:** In the earlier Biblical writings the term "Malak YHWH" (messenger of the Lord) occurs chiefly in the singular, and signifies a special self-manifestation of God (see Gen. xxxi. 11–13, where the angel of God says, "I am the God of Beth-el"; Ex. iii. 2–6, where the angel of the Lord who appeared to Moses in the flame of fire says, "I am the God of thy father"; compare Gen. xxii. 11; Judges, vi. 11–22). At times the angel clearly distinguishes himself from the Lord who sends him (see Gen. xvi. 11, xxi. 17; Num. xxii. 31; Judges, xiii. 16). Though appearing in human form (see Gen. xviii. 2 *et seq.*, xxxii. 25; compare Hosea, xii. 5), the angel of the Lord has no individuality. Being only a temporary manifestation of God, he can never replace His presence; wherefore Moses, not satisfied with the Lord's saying "I will send an angel before thee" (Ex. xxxiii. 2), replies: "If thy presence [face] go not with me, carry us not up hence" (Ex. xxxiii. 15).

There prevailed no uniform conception of these angelic beings. In Jacob's dream they ascend and descend the ladder (Gen. xxviii. 12); in the vision of Isaiah (vi. 2) they are six-winged seraphim; in Ezekiel the cherubim and living creatures (ḥayyot) have the likeness of a man, are winged, and have feet (Ezek. i. 5–7, x. 19–21). As guests of Abraham, they eat (Gen. xviii. 8); in the house of Manoah the angel refuses to eat (Judges, xiii. 16). Whether in the popular mind these angels took the place of the powers of nature deified by the heathen nations elsewhere, or whether the psychological process was a different one, the monotheism of Israel necessitated the assumption of beings representing a heavenly hierarchy ready to mediate between man and God.

The story of Creation makes no mention of the creation of angels, while from Job, xxxviii. 7, if not from Gen. i. 26, it rather appears that they looked on, approving and praising God's creative work. According to Job, iv. 18, xv. 15, the angels are endowed with moral sense, though they fall short of God's own ideal of purity and perfection. According to Ps. lxxviii. 25, manna is "angels' food" ("bread of the mighty," R. V.; compare Ps. ciii. 20). Similarly, the tree in paradise, whose fruit makes man like godly beings "knowing good and evil" (Gen. iii. 5), as well as the tree of life, bears food for angels, as may be learned from the word of the Lord spoken obviously to the angelic sons of God: "Behold the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore, the Lord God sent him forth from the Garden of Eden" (Gen. iii. 22, 23). Elsewhere the angels are referred to as partaking of God's wisdom (see II Sam. xiv. 17, 20, xix. 28). Some such view underlies the verse: "Thou madest him a little lower than the angels [godly beings]" (Ps. viii. 5); man, though mortal, being endowed with intellect.

Postexilic Period: During and after the Exile, under the influence of Babylonian and Persian systems of belief, a great change becomes noticeable in the angelic lore of the Jews. The more the monotheistic idea took hold of the people—permitting no being to interfere with the absolute supremacy of YHWH—the greater became the need of personifying the working forces of life, and of grouping them in ranks around the throne of God to form His royal court. His transcendent nature demanded a more definite system of heavenly functionaries attending Him and awaiting His commands. Gradually the celestial government was formed after the pattern of the earthly one, as it presented itself, imposing and well organized, at the Persian court.

Angelology Systematized.

But it is chiefly from a closer contact with Babylonia and her system of upper and lower spirits that the influx of new elements into Jewish Angelology can be traced; and this is confirmed by the rabbinical tradition, "The names of the angels were brought by the Jews from Babylonia" (Yer. R. H. i. 2, Gen. R. xlviii.). Ezekiel (ix. 2) already sees seven angels of God in human form (see Toy's notes, "S. B. O. T." xii.): six to do the work of destruction, and the seventh the heavenly scribe sent toward the Holy City. While all the revelations he receives come directly from the Lord, in one instance an angel in the form of a man acts as a divine interpreter, when the plan of a new city is mapped out for the prophet (Ezek. xl. 3). The prophet Zechariah, on the other hand, receives all his divine instructions no longer from God directly, but through "the angel of the Lord who talks with him" (Zech. i. 9; 14, ii. 2; iv. 1, 5; v. 10; compare also I Kings, xiii. 18). Instead of the Lord there appears to him "a man riding upon a red horse" as chief among those who "walk to and fro through the earth" (*ib.* i. 8–10). The four smiths (*ib.* ii. 3, *Heb.* [R. V. i. 20]; compare Ezek. xxi. 36) as well as "the man with a measuring line" (Zech. ii. 5, *Heb.* [A. V. 1]) are angels; and the scene of the accusation by Satan of the high priest Joshua while "standing before the angel of the Lord" (*ib.* iii. 1) must be placed in heaven, parallel to the scene in Job, i. 6–12, ii. 1–6. However, "the seven eyes of the Lord which run to and fro through the whole earth" (Zech. iv. 10), while betraying Babylonian influence, are only the symbolical representation of Divine Providence, and are not identical with the seven archangels or watchers, as Herzfeld ("Gesch. d. Volkes Israel," iii. 287) and Kohut ("Jüd. Angelologie," p. 6, note 17) believe.

It is in the Book of Daniel that a systematic classification of angels is first presented. In Josh. v. 15 reference is made to "the captain of the Lord's host" (שר צבא יהוה), still without name and individuality, and rather a mere manifestation of the Lord, as is seen from Josh. vi. 2. In Dan. x. 13, mention is made of "captains of the first rank," A. V. "chief princes" (compare *ib.* xii. 1, "sar ha-gadol," "the great captain," A. V. "prince") and "captains" (princes) of a lower rank, these being tutelary spirits of the nations, "the prince of Persia and the prince of Grecia" (*ib.* x. 20). Obviously, the underlying idea is the one expressed, if not already in Deut. xxxii. 8, at least in the Septuagint reading, "according to the number of the sons of God" (compare Targ. Yer. to the verse and to Gen. xi. 7, Ecclus. [Sirach] xvii. 17, Pirḳe R. El. xxiv., Isa. xxiv. 21), that the seventy nations of Gen. x. each had their guardian angel in heaven; and that Michael, the guardian angel of Israel, ranks above the rest. He is one of the chief princes, his name signifying, "Who is like God?" being expressive of God's greatness. The angel who interprets the visions to Zechariah appears in Dan. viii. 16, ix. 21, under the name of Gabriel ("the mighty man of God"). Above these two ranks a man-like being "clothed in linen," whose fiery appearance overawes Daniel (viii. 15–17, x. 5–10, 16–18), and who swears "by him that liveth for ever" (xii. 7). He is probably identical with the angel who stands before the Lord, the *malak panaw* (Isa. lxiii. 9), according to the Masoretic text—not to be confounded, however, as is done by Oehler (p. 446) with "the son of man" mentioned in Dan. vii. 13, who is only a personification of Israel.

Of particular interest is the name עיר for angel (Dan. iv. 10, 14 [A. V. 13, 17]), which is taken by some (recently Behrmann) to be the Aramean word for ציר (Obad. 1, "messenger"; Isa. lxvii. 9, "angel"), but which most commentators in accordance with tradition (Aquila, Symmachus, Jerome) explain by the term "watcher." The *'ir we-kaddish* ("watcher and holy one"), who comes down from heaven to announce the destiny decided "by the decree of the watchers and by the word of the holy ones," evidently represents a high class of angels forming God's "council of the holy ones" (Ps. lxxxix. 7, R. V.); while "thousands and ten thousand times thousands of angels stand before Him" to minister to Him (Dan. vii. 10, *Heb.*). Whether the name *'ir* (from *ur*, "being awake") is to be derived (see Herzfeld iii. 291, note 342, and Kohut, "Jüd. Angelologie," p. 6) from the seven amshaspands, the Persian archangels—according to Bopp, "the sleepless ones"; according to Spiegel and Darmesteter, "the undying holy ones"—or not, the watchers certainly occupy a high rank in the Book of Enoch.

In the Book of Tobit the name of a third angel appears—namely, Raphael ("God healeth," Tobit, iii. 17)—called thus after his mission. "God hath sent me," he says, "to heal thee and Sarah, thy daughter-in-law. I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One" (Tobit, xii. 14–15). "He presented Tobit's prayer on account of the latter's blindness, and the prayer of Sarah on account of the humiliation of her parents," and was sent to heal them both (*ib.* iii. 17), to remove the blindness of the one and bind the evil spirit Asmodeus, in order to give a husband to the other. He presented himself to Tobias as an ordinary man to accompany him (*ib.* v. 4), and ate with him (*ib.* vi. 5, viii. 1).

A Heavenly Hierarchy.

The process begun in Daniel, and continued in the entire apocalyptic literature, finally led to the assumption of a heavenly hierarchy of stupendous proportions. The mystic lore, intended only for the initiated few, dwelt on the prophetic theophanies (*Ma'aseh Merkabah*, "the heavenly throne chariot," Ezek. i.–iii., viii., x.; Isa. vi. 1–3; see Hag. ii. 1); turning the imagery of the seer into gross realities, and greatly amplifying it in accordance with an expanded view of the universe and of its cosmic forces. Yet this angelic lore, the knowledge of which was the special property of the Essenes or Ḥasidim (Josephus, "B. J." ii. 8, § 7), while the Sadducees rejected it (Acts, xxiii. 8), was not merely a theoretical speculation, but was also practical in so far as it enabled its possessor to control the spiritual forces by use of the specific names of the angels in incantations and conjurations. It was the application of this principle, derived from the Babylonian magi and Mazdaism, that brought about a well-developed system of Angelology such as is found already in the writings preserved under the name of Enoch. The strange story of the "sons of God" (in Gen. vi. 1–4), which, combined with Isa. xiv. 12–15, gave rise to the story of the fall of the angels, offered the means of establishing a relationship between the good and the bad angels and, through that, between legitimate and illegitimate magic. These two ideas then—the celestial throne with its ministering angels, and the cosmos with its evil forces to be subdued by superior angelic forces—are the determining factors of Angelology.

According to Enoch, xxi., as the text has now been critically fixed (see Charles, "Book of Enoch," p. 357), there are seven archangels (*'irin we-ḳaddishin*, "holy ones who watch"):

(1) Uriel ["God is Light"; compare II Esd. iv. 1], set over the world's luminaries and over Sheol [compare Enoch, xxi. 5, xxvii. 2, xxxiii. 3, 4]; (2) Raphael, set over the spirits of men [compare Enoch, x. 4, where he is told to bind Azazel and to heal the earth with Tobit—iii. 17]; (3) Raguel [Ra'uel, "the terrifier"], who chastiseth the world of the luminaries; (4) Michael, set over the best part of mankind, over the people of Israel; (5) Sariel [Æth., *Sarakiel*, *Suriel*, "God turneth"?], set over the spirits who seduce the spirits to sin; (6) Gabriel, set over paradise, the serpents [seraphim?], and the cherubim; (7) Jerahmeel ["God is merciful"], whom God set over the resurrection [compare II Esd. iv. 36; Syriac Apoc. Baruch, lv. 3; Steindorf, "Elias Apoc." p. 152].

Whether corresponding with the seven amshaspands of Persia or with the seven planetary spirits of Babylonia (see Herzfeld, Kohut, and Beer in Kautzsch's "Apokryphen u. Pseudepig. d. A. T." p. 251), these seven archangels recur in Enoch, xc. 21–22 (compare Pirḳe R. El. iv. and Hekalot, iv.; the Revelation of John, v. 6, and Hermas Sim. ix. 31; 6, 2; Vis. iii. 4, 1; see Spitta, "Zur Gesch. u. Lit. d. Urchristenthums," ii. 361). Michael, named as the fourth, is probably meant to stand in the middle as chief (Luecken, "Michael," p. 37). He is the leader of the seven (Enoch, xc. 21, 22).

Four Angels of the Throne.

On the other hand, Michael, Gabriel, Uriel, and Fanuel (Penuel) are introduced as "the four angels of the face of the Lord." After the watchers ("those that sleep not") have been described (*ibid.* xxxix. 12, 13) as chanting the "Holy, holy, holy!" and mutually responding, "Blessed be the name of the Lord!" the following passage occurs (*ibid.* xl. 2):

"I saw on the four sides of the Lord of spirits four presences [faces] different from those that sleep not, and I heard the voice of those four presences as they gave glory before the Lord of glory: The first [as the angel of peace explained it afterward], Michael [מיכאל = "who is like God?"], merciful and long-suffering, blesses the Lord of spirits for ever and ever; the second, Raphael, set over the diseases of the children of men, blesses the Elect One [the Messiah] and the elect ones who cleave to the Lord of spirits [the pious ones]; the third, Gabriel ["the mighty one of God"], set over all the powers, intercedes in behalf of the inhabitants of the earth [see Enoch, x. 9–10, 12–14]; and the fourth, Fanuel [Penuel = "turning to God"], set over repentance and hope of eternal life, prevents the Satans from accusing men."

In Enoch, lxxi. 7–13, these four stand near the crystal throne of God, which, encircled by fire, is surrounded by the seraphim, cherubim, and ofanim ("wheels," Ezek. i. 15), "those that sleep not, and guard the throne of His glory" amidst a thousand times thousand and ten thousand times ten thousand, the Head (Ancient) of Days being with the four. Four angels standing before the face of God as leaders of four troops of angels glorifying the Most High, who is seated in the midst of them, are mentioned also in Pirḳe R. El. iv. and Hekalot, vi.; but their names are given as Michael, Uriel, Gabriel, and Raphael (Sibylline Books, ii. 215). Compare the four archangels, Michael, Gabriel, Raphael, and Uriel, in Enoch, ix. 1, xl. 2. They correspond with the four tutelary spirits or rulers of the four parts of the earth in the Babylonian mythology (Beer, following Jensen, "Cosmologie d. Babylonier," p. 169). (For the twenty-four elders seated around the throne of God in heaven next to the four beasts and the seven spirits, Apoc. John, iv. 4, see Gunkel, "Schöpfung und Chaos," p. 308.)

Then again mention is made of seven classes of angels (Enoch, lxi. 10 *et seq.*): (1) the cherubim,

(2) seraphim, (3) ofanim, (4) all the angels of power, (5) principalities, (6) the Elect One (Messiah), and (7) the (elementary) powers of the earth and the water. They are endowed with seven angelic virtues—one more than is ascribed to the Messiah (*ibid.* lxi.; after Isa. xi. 2): "In the spirit of faith, of wisdom, of patience, of mercy, of judgment, of peace, and of goodness they glorify, saying: 'Blessed is He, and may the name of the Lord of spirits be blessed for ever and ever.'"

A parallel to this is offered by the Testaments of the Patriarchs in Test. Levi, iii., where this description of the seven heavens is given:

> "In the highest of which dwelleth the great Glory in the Holy of Holies, and beneath it are the angels of the presence of the Lord, who minister and make propitiation to the Lord for all the ignorance of the righteous. . . . And in the heaven below this are the angels who bear the answers to the angels of the presence of the Lord, and in the heaven next to this are thrones and dominions in which hymns are offered to God; in the third heaven there are hosts of the armies ordained for the day of judgment, to work vengeance on the spirits of deceit and of Belial; the second has fire, snow, and ice ready, all the spirits of retribution for the day of judgment; and the lowest is gloomy because it is near the iniquities of men."

In another vision (*ibid.* viii.) Levi sees seven men in white raiment, the seven archangels, each consecrating him and investing him with some insignia of the priesthood; while Michael, "the angel who intercedeth for the race of Israel," opens the gates of heaven for him, where he sees the holy Temple and the Most High upon a throne of glory (*ibid.* v.).

The Slavonic Enoch.

In the Slavonic Book of Enoch, written a little before the beginning of the common era, the heavenly hierarchy is still more fully developed. Enoch, taken up by two angels of fiery appearance (Shemiel and Raziel, xxxiii. 6), sees in the third heaven the sun and the stars (i. 5), the former surrounded by phenixes and other winged creatures and attended by 400 (Version B, 15,000) angels, who take off his crown each evening to bring it to the Lord, and set it upon his head again each morning (xiv. 2, 3; compare Pirḳe R. El. vi.); in the fourth heaven he sees hosts of angels armed (for judgment), while serving God with cymbals and singing. In the fifth he sees the watchers, four orders, in grief over their fallen fellow angels, but still singing, at his monition, and sounding four trumpets in praise of the Lord. In the sixth heaven legions of angels more resplendent than the sun, the archangels set over the sun, the stars, the seasons, the rivers, the vegetation, the living things, and the souls of men, with seven phenixes (seraphim?), seven cherubim, and seven six-winged creatures (ḥayyot?) in the midst of them, sing with one voice, indescribably beautiful, while rejoicing before the Lord. And finally, in the seventh heaven:

> "I saw a very great light, and all the fiery hosts of great archangels, and incorporeal powers, and lordships, and principalities, and dominions, cherubim and seraphim, thrones, and the watchfulness of many eyes [ofanim], ten troops according to their rank. Day and night without ceasing they sing: 'Holy, holy, holy, Lord God of Sabaoth, heaven and earth are full of Thy glory!' [Some versions have here interpolated the eighth heaven, mazzalot, with the twelve signs of the zodiac; the ninth heaven, kokabim, the heavenly homes of the twelve signs of the zodiac; and the tenth heaven.] This is 'arabot, where I saw the face of the Lord like iron burnt in the fire emitting sparks—wonderful beyond words—and the great throne of the Lord not made by hands, and hosts of cherubim and seraphim around Him."

(For the thrones, principalities, dominions, and powers, compare Col. i. 16; Eph. i. 21; Rom. viii. 38; I Peter, iii. 22; and the "Prières des Falashas," ed. Halévy, p. 20, Paris, 1877).

With this corresponds the rabbinical tradition as given by Rabbi Meir of the second century in Ḥag. 12*b*, Ab R. N., *A.* 37 (see Bacher, "Ag. Tan." ii. 65).

The Seven Heavens in the Talmud.

> "There are seven heavens one above the other: (1) Velon [Latin, *velum*, "curtain"], which is rolled up and down to enable the sun to go in and out; according to Isa. xl. 22, 'He stretched out the heavens as a curtain'; (2) Raḳi'a, the place where the sun, moon, and stars are fixed [Gen. i. 17]; (3) Sheḥakim, in which are the millstones to grind [*shaḥak*] manna for the righteous [Ps. lxxviii. 23; comp. Midr. Teh. to Ps. xix. 7]; (4) Zebul, the upper Jerusalem, with its Temple, in which Michael offers the sacrifice at the altar [Isa. lxiii. 15; I Kings, viii. 13]; (5) Ma'on, in which dwell the classes of ministering angels who sing by night and are silent by day, for the honor of Israel who serve the Lord in daytime [Deut. xxvi. 15, Ps. xlii. 9]; (6) Makon, in which are the treasuries of snow and hail, the chambers of dew, rain, and mist behind doors of fire [1 Kings, vii. 30; Deut. xxviii. 12]; (7) 'Arabot, where justice and righteousness, the treasures of life and of blessing, the souls of the righteous and the dew of resurrection are to be found. There are the ofanim, the seraphim, and the ḥayyot of holiness, the ministering angels and the throne of glory; and over them is enthroned the great King" (see Ps. lxviii. 5).

Maimonides, in his "Yad ha-Ḥazaḳah, Yesode ha-Torah," ii., counts ten ranks of angels, beginning from the highest:

> (1) Ḥayyot; (2) ofanim; (3) arelim [אֶרְאֶלִים from אֶרְאֶלָם, Isa. xxxiii. 7]; (4) ḥashmallim [Ezek. i. 4], explained in Ḥag. 13*b* as ḥayyot, who are sometimes silent [*ḥash*], and who sometimes speak [*mallel*]—they are silent when the word emanates from the Holy One, blessed be He! they speak when he has ceased speaking; (5) seraphim; (6) malakim, "angels"; (7) elohim or godly beings; (8) bene Elohim, "sons of God"; (9) cherubim, "like blooming youth," Ḳarabia [Ḥag. 13*b*]; (10) ishim, "manlike beings" [Dan. x. 5]. See Rapoport on Maimonides' "Maämar ha-Yiḥud," ed. Steinschneider, p. 10; Jellinek, "Beiträge zur Kabbala," p. 61, note; Bacher, "Bibelexegese Moses Maimuni's," p. 69.

The cabalists (Zohar, Exodus, 43) have a different list:

> (1) Arelim, with Michael as chief; (2) ishim, with Zephaniah as chief; (3) bene Elohim, with Hofniel as chief; (4) malakim, with Uriel as chief; (5) ḥashmallim, with Ḥashmal as chief; (6) tarshishim, with Tarshish as chief [after Dan. x. 6; see Ḥul. 91*b*]; (7) shinannim, with Ẓadḳiel as chief [after Ps. lxviii. 18]; (8) cherubim, with Cherub as chief; (9) ofanim, with Raphael as chief; (10) seraphim, with Jehoel as chief.

Still more elaborate is the description of the seven heavens with their angelic chiefs, and of the twelve degrees of angels instead of ten, in "Sode Raza," quoted in Yalḳ. Reubeni to Gen. i. 1.

In "Maseket Aẓilut" the ten ranks of angels are given in the following order:

> (1) Seraphim, with Shemuel [Ḳemuel] or Jehoel as chief; (2) ofanim, with Raphael and Ofaniel as chiefs; (3) cherubim, with Cherubiel as chief; (4) shinannim, with Ẓedeḳiel and Gabriel as chiefs; (5) tarshishim, with Tarshish and Sabriel as chiefs; (6) ishim, with Zephaniel as chief; (7) ḥashmallim, with Ḥashmal as chief; (8) malakim, with Uzziel as chief; (9) bene Elohim, with Ḥofniel as chief; (10) arelim, with Michael as chief.
>
> These are the ten archangels that were created first: and over them is set Meṭaṭron-Enoch, transformed from flesh and blood into flaming fire.

Of the vastness of the armies of heaven the following description is given by R. Simon b. Laḳish:

> "There are twelve mazzalot ["signs of the zodiac"], each having thirty armies; each army, thirty camps [גםטרא = castra]; each camp, thirty legions [compare Matt. xxvi. 53]; each legion, thirty cohorts; each cohort, thirty corps [compare Krauss, "Lehnwörter," *s.v.* ררהטין]; and each corps has 365,000 myriads of stars entrusted to it" (Berach, 32*b*).
>
> "When Moses went up in the cloud to heaven, Ḳemuel, the janitor of the first gate, with 12,000 angels of destruction under him, went to strike him, but succumbed. As he arrived at the second gate, Hadraniel, who exceeded the former 600,000 parasangs in length, came with his darts of fire to smite him, but God interfered. Finally, he came to the precincts of Sandalfon, the angel who towers above the rest by the length of 500 years' journey, and who when standing on earth reaches with his head up to the ḥayyot. Standing behind the heavenly chariot, he weaves crowns for the Most High, while all the hosts of heaven sing, 'Blessed be the glory of the Lord from His place.' Before his fire even Hadraniel trembled; but Moses passed him also, the Lord shielding him. Then Moses came to the stream of fire which consumes even the angels; and God caused him to pass through unscathed. Next came Galiẓur ["Revealer of the Rock"], also called Raziel ["The Secret of God"], or Akraziel [כרוז = κῆρυξ "the herald of God"], the angel who spreads his wings over the

> hayyot, lest their fiery breath consume the ministering angels. Finally, the troop of the mighty angels standing around the throne of glory threatened to consume Moses by the breath of their mouth: but Moses seized the throne of glory; and the Lord spread His cloud over him [according to Job, xxvi. 9], and he received the Law despite the protesting angels" (Pesiḳ. R. xx., ed. Friedmann, pp. 96*b*, 98*a*; see editor's notes).

This ascension of Moses is described more elaborately in the Shir ha-Shirim Rabba fragment, ed. Wertheimer, "Bate Midrashot," iv., Jerusalem, 1897 (compare with this the Hekalot in Jellinek, "B. H." ii. 41–46, iii. 94*f*, v. 170–190, vi. 110–111; also Merkabah de-R. Yishmael in Wertheimer, "Bate Midrashot," i., Jerusalem, 1893; and Jellinek's introduction to each of the treatises).

Fall of the Angels.

Hebrew theology knows of no principle of evil such as is the Persian Ahriman. Satan is one of the sons of God (Job, i. 6, ii. 1). This makes the problem of evil all the more difficult. The Biblical story of the sons of God marrying the daughters of men (Gen. vi. 1–4), implying the possibility of angels lusting and sinning, suggested the idea of a fall, not only of man, but of pure heavenly beings as well. Taken together with the (Babylonian?) mythology of Lucifer (Isa. xiv. 12), it seemed to take for granted the existence of evil spirits working antagonistically to God through the evil practises of witchcraft, astrology, and the like. Fallen angels became progenitors of hosts of evil spirits and seducers of men to crime and vice. Still, they were finally subjugated by the power of heaven, and punished by the archangels Raphael and Gabriel, and consequently a knowledge of their names would enable one to control them. This is the idea pervading the Enoch story of the fall of the angels, which rests on two different sources, now incorporated, in a fragmentary form, into one (Enoch, vi.–xv.). According to the one, Azazel (Lev. xvi. 10; Targ. Yer. Naḥmanides; also a Mandæan god, Brandt, "Mandäische Religion," p. 198) was the leader of the rebellion, and the chief debaucher of women; and his place of punishment was in the neighborhood of Jerusalem, by the rocks of Bet Ḥaduda (see Charles, "Enoch," p. 72), where the scapegoat was cast down: this shows the legend to be of ancient Judean origin (compare with this the reading of the chapter on incestuous marriages on the Day of Atonement, and the song of the maiden in Ta'anit, iv. 8). According to the other, Samiaza, or Samḥazai (Enoch, vi. 3–8, viii. 1–3, ix. 7, x. 11; compare Targ. Yer. Gen. vi. 4; Midr. Abkir in Yalḳ., Gen. 44; Hebrew Enoch in Jellinek, "B. H." ii.), is the chief seducer. He forms the center of rabbinical groups of legends (see Grünbaum, "Z. D. M. G." xxi. 225–248). As the story is presented in Enoch, the two rebel leaders, when they take the oath on Mount Hermon to subvert the rule of heaven, have each ten chieftains and one hundred angels at their command. But the punishment they receive at the hands of Michael, Gabriel, Raphael, and Uriel (Enoch, ix. 1; compare xl. 2) does not altogether annihilate them. Uzza (Samḥazai) and Azael (Azazel) still betray the secrets of heaven to King Solomon as they did in Enoch's time (see Jellinek, "B. H." ii. 86; compare with "B. H." v. 173). Some angels were afterward guilty of betraying divine secrets heard from behind the curtain (פרגוד. Ber. 18*b*), and were, therefore, expelled from their positions (see Gen. R. l., lxviii.).

Book of Jubilees, ii. 2, reads:

Creation of Angels.

> "The angels of the face and of glorification, the angels of the elements of fire, wind, and darkness, of hail and hoar frost, thunder and lightning, of cold and heat, of winter and spring, summer and fall, of the abyss and night, of light and morning, were created on the first day."

Pirḳe R. El. iv. says that the angels were created on the second day. In Gen. R. iii. R. Johanan places the creation of the angels on the second day, referring to Ps. civ. 4, "He maketh his angels of winds" ("who maketh winds his messengers," R. V.); R. Ḥanina, on the fifth day, classified them among the winged creatures (Isa. vi. 2).

According to the Slavonic Book of Enoch, God created them on the second day out of fire. The bodies of angels are radiant, their faces like lightning, their eyes as flaming torches (Prayer of Aseneth, xiv.; compare Pesiḳ. I. 3*a*; Cant. R. iii. 11; Matt. xxviii. 3; Luke, ii. 9; Acts, xii. 7). The food of angels is manna, of which Adam and Eve ate before they sinned (Vita Adæ et Evæ, 4; compare Akiba, Yoma, 75*b* on Ps. lxxviii. 25, and Yoma, 4*b* with regard to Moses).

Angels worship God at certain hours of the day (Apoc. Mosis, 17; Testament of Abraham, *B*, iv.; see James's notes, p. 121; compare Sifre, Deut. 306; Gen. R. lxxviii.; Targ. Yer. Gen. xxxii. 27 and Ex. xiv. 24). There are 496,000 myriads of angels (the numerical value of the Hebrew word מלכות sovereignty, or 499,000, the equivalent of צבאת hosts) glorifying God from sunrise to sunrise (Tanna debe Eliyahu R. xvii., xxxi.; Zuṭṭa, xii.; see ed. Friedman, pp. 32, 34, 193).

A guardian angel of Israel is mentioned in the apocryphal Epistle of Jeremy, 7. An angel carries Habakkuk by the hair of his head from Judea to Babylon to bring the pottage he has prepared for Daniel in the lions' den (apocryphal additions to Dan. v. 36).

Angels as Instructors.

Angels endowed with divine knowledge (Ḥag. 16*a*) appear in the apocalyptic and rabbinic literature as the teachers of men. This is the so-called "whisper of the angels" (שיחת מלאכי השרת) referred to in Zunz, "G.V." 2d ed. 173; compare p. 363 (סחו לי מלאכי השרת). Michael initiated Adam and Seth into the secrets of creation (Apoc. Mosis, iii. 13) and taught Adam agriculture (Vita Adæ et Evæ, 22). The angels Michael, Uriel, and Raziel initiated Enoch into the mysteries of the world (Book of Jubilees, iv. 21; the Ethiopian Enoch, xl. 4, 5, xix. 1, lxxii. 1; and Slavonic Enoch, xxii. 11, xxxiii. 6). Raphael imparted to Noah the secret of healing herbs ("Sefer Noah," Jellinek, "B. H." iii. 155; compare Book of Jubilees, x. 9–10). Michael initiated Abraham into the secret lore (Testament of Abraham, xi.–xiv.). The angel of the face instructed Abraham in Hebrew, the language of creation; revelation thus enabling him to study the holy writings of the first fathers (Book of Jubilees, xii. 25). The angels understand only Hebrew (Ḥag. 16*a*; Soṭah, 33*a*), but the angel Gabriel knows seventy languages, all of which he taught to Joseph (Soṭah, 36*b*; compare Shir ha-Shirim Rabbah fragment in Wertheimer, "Bate Midrashot," iv. 25, where Zagzagael is mentioned as instructor in the seventy languages). Moses, who received all his knowledge from the angel of the face (Book of Jubilees, i., ii., etc.), was taught the art of healing by the angels when on Mount Sinai (Pirḳe R. El. xlvi.; Jellinek, "B. H." i. 61). Yefehfiah ("Divine Beauty"), the angel of the Law, and Meṭaṭron ("the Prince of the Face") taught him the mystery of the practical Cabala (Jellinek, "B. H." i. 61). The angel Zagzagael ("Divine Splendor") instructed Moses in the knowledge of the Ineffable Name (Deut. R. xi.). Uriel disclosed to Ezra the mysteries of life (II Esd. iv. 1). Suriel, the angel of the face, instructed R. Ishmael b. Elisha in laws of hygiene (Ber. 51*a*; compare also Ned. 20*a*). Occasionally the angels themselves gather amid joy and singing to listen to the sage initiated into the sacred lore of heaven (see Ḥag. 14*b*). But at times they also betray jealousy and fear, begrudging man his knowledge of hidden things. Thus, they sought to dissuade the Most High from giving the Law to Moses (Pesiḳ. R. xx., Shab. 88*b*); but Moses pacified them by his arguments. In like manner they sought to drive Akiba out of the realm of paradise, as they did his colleagues Ben ‘Azzai and Ben Zoma; but God Himself interceded, saying, "Leave this venerable sage unscathed; for he is worthy to make use of My glory" (Ḥag. 15*b*).

Mediate between God and Men.

The angels mediate between God and man. They carry the prayers up to the throne of God (Tobit, xii. 12, 15; Baruch Apoc., Greek, xi.). According to Ex. R. xxi., an angel set over the prayers weaves them into crowns for the Most High. Angels intercede for those who dwell on earth (Enoch, xl. 6; compare Job, xxxiii. 23, which is to be translated: "If there be on his side one single messenger among a thousand pleading for him"). They pray for Adam's pardon (Apoc. Mosis, 33), and offer praise to God after the same has been granted (*ibid.* 37). But in the same manner in which they place the prayers and good deeds of the righteous before God, they also bring the sins of the evil-doers before Him (Enoch, xcix. 3). They "write down all the deeds and lives before the face of the Lord" (Slavonic Book of Enoch, xix. 5). These records, in the Testament of Abraham, *B*, x., are called the "Books of the Cherubim" because they are kept by the cherubim. From these they read off in the great Judgment Hall of the nether world the register of the sins or the righteous deeds of the soul.

Angels minister to Adam (Sanh. 59*b*; Pirḳe R. El. xii.; compare Matt. iv. 11; Luke, xxii. 43; Heb. i. 13–14) and bring him to his last resting-place (Apoc. Mosis, 38), attend the funeral of Abraham (Testament of Abraham, *A*, xx.), and bury Moses (Deut. R. xi., Targ. Yer. Deut. xxxiv. 6). Angels bring the souls of the righteous to heaven (Testament of Abraham, *A*, xx.; Targ. Yer. Song of Solomon, iv. 12; compare Luke, xvi. 22).

Angels accompany the dead on their departure from this world. "Three bands of angels of the divine ministry [*mal'ake ha-sharet*], or peace [*ha-shalom*], accompany the righteous: the first singing, 'He shall enter in peace'; the second, 'They shall rest on their couches'; and the third, 'The one who walketh in uprightness'" (Isa. lvii. 2). But when a wicked man departs, three bands of angels of destruction (*mal'ake ḥabbalah*) are described as accompanying him singing, "There is no peace, saith my God, to the wicked" (Isa. lvii. 21, Ket. 104*a*, Num. R. xi.).

The angels that execute God's judgment are called "the angels of punishment" (Enoch, lvi. 1, lxx. 11, lxiii. 1), *Satanim* (Enoch, xl. 7), mal'ake ḥabbalah (Shab. 55*a*; Yer. Shebu. vi. 37*a*; compare Apoc. John, vii. 2, xii. 7), "angels of the dragon" = Satan; Matt. xxv. 41. Their fierceness and their mode of punishment are described in the Testament of Abraham, *A*, xii., *B*, xi. They "sling the souls of the wicked from one end of the world to the other" (Shab. 152*b*, after I Sam. xxv. 29). These are under the leadership of six or seven archangels: Ḳeẓef, Af, Ḥemah (Deut. ix. 19), Mashḥit, Meshabber, Mekalleh (compare Ps. lxxviii. 49: *'ebrah, za'am, ẓarah*); and above these is the angel of death (Shab. 89*a*; Ex. R. xli.; Testament of Abraham, *A*, xviii.–xx.). Af and Ḥemah threatened to devour Moses because of his neglect to circumcise his son (Ned. 32*a*). God keeps these angels of destruction far from Himself, lest they strike at once, thus affording the people no opportunity for repenting (Yer. Ta'anit, ii. 65*b*).

Angels of the Nether World.

According to John's Apocalypse (Rev. ix. 11) Abaddon (Job, xxxi. 12; Shab. 89*a*) is the angel of the abyss. In the Talmud, Dumah, the angel of silence (after Ps. cxv. 17), is the prince of the nether world in whose charge are the spirits (Sanh. 94*a*, Shab. 152*b*). He announces the arrival of newcomers in Sheol (Ber. 18*b*). According to the Midrash Konen, there are three princes placed at the three upper gates: (1) Ḳipod (the Persian *ḳapod* = "wolf"; see "Zendavesta," tr. by Darmesteter, in "Sacred Books of the East," xxiii. 295); (2) Nagrasagiel, or Nasragiel, the prince of Gehinnom, who shows Moses the nether world and the sufferings of the wicked (Shir ha-Shirim fragment in Wertheimer's "Bate Midrashot," iv. 24; Jellinek, "B. H." iii. 63, v. 130); the messenger of Ahuramazda, Nairyo Sangha, to whose care the souls of the righteous are entrusted ("Vendidad," xix. 34; Darmesteter, "Zend-avesta," i. 214, and elsewhere). In Testament of Abraham, *A*, xiii., two archangels are mentioned as assisting at the judgment of the souls: Doḳiel ("the weigher," from *daḳ.*, Isa. xl. 15) and Puruel ("the fiery and pitiless angel," probably from *para'*, "paying"; *pur'anut*, "punishment"). In the Midrash Konen and Maseket Gan Eden and Gehinnom (Jellinek, "B. H." v. 44) the following angels of punishment are mentioned for the seven departments: (1) Ḳushiel ("the rigid one of God"); (2) Lahatiel ("the flaming one"); (3) Shofṭiel ("the judge of God"); (4) Makatiel ("the plague of God"); (5) Ḥuṭriel ("the rod of God"); (6) Pusiel (Puriel)—certainly not Hadriel (Jellinek, "B. H." ii. 31)—and (7) Rogziel ("wrath of God").

The tendency to individualize and to give each angel a distinct name and assign to him a particular charge or position grew among the haggadists and devotees of secret lore:—

"Each angel has a tablet on his heart on which his name, combined with the name of God [*El*], is inscribed," says Simon b. Laḳish (Pesiḳ. xii. 108*b*). In Ex. R. xxix. this doctrine is based upon Ps. lxviii. 18: "The Lord dwells in them," wherefore they are called Micha*el*, Gabri*el*, Rapha*el*. They receive their name in accordance with their message, wherefore they can not tell their names (Num. R. x., commenting upon Judges, xiii. 18). "No single angel can carry out two messages, nor can two angels fulfil only one message. Of the three angels that came to Abraham, Michael, the guardian angel of Israel, brought the tidings of Isaac's birth; Gabriel, the angel of heavenly vengeance and of fire, had to overthrow Sodom; and Raphael rescued Lot" (B. M. 86*b*, Gen. R. l., Targ. Yer. Gen. xviii. 2). Michael to the right, Uriel to the left, Gabriel in front, and Raphael in the rear of the throne (Num. R. ii.), are stationed on the four sides of heaven (Midrash Konen, at end; compare Hekalot, vi.). Padael is the name given to the angel who appeared to Samson's parents in the apocryphal history of Philo ("Jew. Quart. Rev." 1898, p. 324). Zeroel (זרוע אל = "Arm of God") was one of the angels who supported Kenaz in his battle against the Amorites; Nathaniel (Nuriel? = "Fire of God"), the angel who saved the men cast into the fire by Jair, the judge, for refusing to worship his idols (*ibid.*). Over each force and element of life an angel is placed: one over the winds (Rev. vii. 1); one over fire (*ibid.* xiv. 18); and one over water (*ibid.* xvi. 5).

In the Hebrew Enoch (Jellinek, "B. H." v. 176) the following angel-princes are named:

Baradiel,	from	*barad*,	set	over	the	hail.
Ruḥiel,	"	*ruaḥ*,	"	"	"	wind.
Baraḳiel,	"	*baraḳ*,	"	"	"	lightning.
Za'amael,	"	*za'am*,	"	"	"	storm.
Ziḳiel,	"	*ziḳ*,	"	"	"	glow wind (or comet).
Zava'el,	"	*ziva'ot*,	"	"	"	whirlwind.
Za'afiel,	"	*za'af*,	"	"	"	hurricane.
Ra'amiel,	"	*ra'am*,	"	"	"	thunder.
Ra'ashiel,	"	*ra'ash*,	"	"	"	earthquake.
Shalgiel,	"	*sheleg*,	"	"	"	snow.
Maṭariel,	"	*maṭar*,	"	"	"	rain.
Shamsiel,	"	*shemesh*,	"	"	"	light of day.
Lailahel,	"	*lailah*,	"	"	"	night.
Galgaliel,	"	*galgal*,	"	"	"	wheel of the sun.
Ofaniel,	"	*ofan*,	"	"	"	wheel of the moon.
Kokbiel,	"	*kokab*,	"	"	"	stars.
Rehaṭiel,	"	*rahat* ("runner"), set over the planets.				

A few of these names recur in Enoch, viii. and lxix. The angel of hail is introduced under the obscure name of Yurḳemo (Pes. 118*a*). The angel of night is called Lailah (Sanh. 16*a*). The one set over the sea, Sar shel yam (Gen. R. x.), is called Rahab (B. B. 74*b*, after Job, xxvi. 12). He was slain by God at the Creation, because he refused to swallow the water for the drying of the land; and his body is covered by water lest all creatures should perish from his stench (compare also Pes. 118*b*). The angel set over the rain is Ridya, רדיא ("the Irrigator"); according to Kohut, "Jüd. Angelologie," p. 45, Rediyao (Persian, *Areduyao*, *Ardoi*); Ta'anit, 25*b*; Yoma, 21*a* (Rashi): "He resembles a calf, and is stationed between the upper and the lower abyss, saying to the one, 'Let your waters run down'; and to the other, 'Let your waters spring up.'" Of the seven names of the earth (Ab. R. N. *A*, xxxvii.; Pesiḳ. R. K. 155*a*) seven angel names were formed: (1) Arẓiel, (2) Admael, (3) Ḥarabael, (4) Yabbashael, (5) 'Arḳiel (compare 'Arḳas, Slavonic Book of Enoch, xxiv. 2), (6) Ḥaldiel, and (7) Tebliel. They were stationed in the second heaven (see "Merkabah de-Rabbi Ishmael" in Wertheimer's "Bate Midrashot," i. 22.

An angel set over the beasts is mentioned in Hermas' "Visions," iv. 2; his name is Thegri (see Hekalot, vi.) (Turiel = "bull-god," Jerome on Hab. i. 14). In Abraham of Granada's "Berit Menuḥah," p. 37, are mentioned the angel Jeḥiel (Hayyel?), set over the wild beasts; 'Anpiel, over the birds; Hariel (Behemiel), over the tame beasts; Shaḳẓiel, over the water-insects; Dagiel, over the fish; Ilaniel, over the fruit-bearing trees; Seraḳel, over the trees not bearing fruit.

"There is not a stalk on earth that has not its angelic star [*mazzal*] in heaven" (Gen. R. x.)—a genuinely Persian notion. "Every single flower is appropriate to an angel" ("Bundahish," xxvii. 24).

Already in Dan. x. 20–21, the idea prevails that each nation has a heavenly guardian angel or prince. In Enoch, lxxxix. 59, the seventy shepherds are the guardian angels of the seventy nations over whom Michael, as Israel's angel-prince, is set as ruler.

Guardians of the Nations.

With these seventy-one angel-princes of the world God sits in council when holding judgment over the world (Hebrew Enoch; Jellinek, "B. H." v. 181); each pleading the cause of his nation before God (Targ. Yer. Gen. xi. 7–8, Pirḳe R. El. xxiv.). At times they accuse Israel (Pesiḳ. xxvii. 176*a*); at times they find especial merit in him (Suk. 29*a*). They are the "gods" whom the Lord crushes before He executes His punishment upon the nations in their charge (Suk. 29*a*, according to Ex. xii. 12; Soṭah, 9*a*). These angel-princes of the nations—of Babel, Media, Greece, Syria, and Rome—Jacob saw in his dream ascending and descending the ladder (Gen. R. lxviii., Pesiḳ. xxiii. 151*a*). The angel with whom Jacob wrestled was the angel-prince of Edom (Gen. R. lxxvii.), Samael, the head of all Satans (Tan., Wayishlaḥ, ii. 25). The name of the angel of Egypt is Miẓraim (Ex. R. xxi.) or Uzza (Midr. Wayosha'; Jellinek, "B. H." i. 39; Hekalot, v. 172); that of Persia's angel-prince is Dubbiel (= Bear-god: Yoma, 77*a*, after Dan. vii. 5). But Michael, the angel-prince of Jerusalem (Zion, Targ. Ps. cxxxvii. 7–8), is set over all the seventy angels (Midr. Abkir; Yalḳ., Gen. § 132).

There is, however, a special angel-prince set over the world, Sar ha-'olam (Yeb. 16*b*, Ḥul. 60*a*, Sanh. 94*a*). He composed the verses, Ps. xxxvii. 25, civ. 31, and, partly, Isa. xxiv. 16. An angel of mankind is mentioned also (Apoc. Mosis, 32). He has been identified, whether correctly or incorrectly (see Tos. Yeb. 16*b*; Wiener, "Ben Chananja," ix. 600; Kohut, "Jüd. Angelologie," p. 42), with Meṭaṭron. In order fully to resemble the court of the Persian King of Kings, the heavenly court is put in charge of a vice-regent, the *sar ha-Panim* ("prince of the divine face"). According to the Testament of Job (lii.), this vice-regent "sitteth upon the great chariot" (see Kohler, "Semitic Studies," p. 299); he is, according to Philo "On Dreams" (i. 25), "the driver of the chariot" (ἡνιοχος ἁρματος). His "name is like the name of his Master" (Sanh. 38*b*, according to Ex. xxiii. 21), known under the name of "Meṭaṭron" (Mithra; see Dio Chrysostomus, "Oratio," xxxvi. Windischmann, "Zoroastrische Studien," pp. 309–312; frequently explained as "Metator," "Metathronos," and "Metatyranos." See Sachs, "Beiträge," i. 108; Jellinek, "Die Kabbala," p. 43; *id.*, "B.H." ii. 30; Levy, "Chal. Wörterb." *s.v.*; Kohut, "Aruch," *s.v.*).

This vice-regent is probably identical with the archangel Jehoel mentioned in Apoc. Abraham, x., as mediator of the ineffable name of God; also with Yehadriel ("Hekalot" in Jellinek, "B. H." ii. 47); and perhaps also with Akathriel, the occupant of God's throne (Ber. 7*a*).

But alongside of Meṭaṭron is mentioned in "Maseket Aẓilut" (based on Job, xli. 9), as "brother" and above him, Sandalfon, explained as Synadelphon ("twin-brother") and as "Sardonyx" (see Jellinek, in "Ben Chananja," iv. 182, 329, 365; compare Slavonic Book of Enoch, xxv.). The later Cabala places Akathriel above the twin-brothers Meṭaṭron (= Enoch) and Sandalfon (= Elijah) (see Yalḳ. Ḥadash, *s.v.* "Malakim," pp. 38–39). Of well-nigh equal rank with Meṭaṭron are Sandalfon and Akathriel ("the crown of God"; Ber. 7*a*).

Beneath these are the seven heavens with Michael, Gabriel, Shateiel ("angel of silence"), Shaḥaḳiel, ("angel of shahaḳim"), Baradiel, Baraḳiel, and Sadriel ("angel of order") as chiefs; and beneath them in the Velon, Galgaliel, and Ofaniel, Rehaṭiel, and Kokbiel as the angels of sun-wheel, moon-wheel, planets, and the other stars with all their hosts; the seventy-two angel-princes of the nations being stationed above these (Hekalot, published by Jellinek, "Ḳontros ha-Maggid," pp. 31 *et seq.*).

Besides these, sixty-three angels are mentioned as janitors of the seven heavens ("Hekalot," xv.; Jellinek, "B. H." iii. *et seq.*), and others stationed at each of the seven heavens as seal-bearers (*ibid.* xvii.–xxii.); and above all these, as head and chief, Anfiel, whose crown "branches out" to "cover the heaven with the divine majesty" (Hab. iii. 3). Mention is made also of Ofaniel, Seraphiel, Cherubiel, as chiefs of the ofanim, seraphim, and cherubim; of Rikbiel and Hailael (Hayael?) as chiefs of the divine chariot and the ḥayyot; Sofriel as "bookkeeper"; Dabriel as interpreter of the "word"; Ḳafẓiel ("speed of God"); Hadriel, or Hadraniel ("majesty of God");

Adiririon (Adiryah? "might of God"; see Jellinek, "B. H." v. 178–180, and "Hekalot" fragment in "Ḳontros ha-Maggid," pp. 34–36; *idem*, "B. H." i. 58). Zunz counts forty angels mentioned in the liturgy ("S. P." p. 476). These are increased to the extent of thousands, with names far beyond intelligibility or recognition, but scarcely, as Zunz thinks ("G. V." p. 177), altogether invented.

Conjuring by Names of Angels.

The names of angels formed a favorite study of the Essenes or Ḥasidim in view of the magical cures effected by means of these names; for upon the accurate knowledge of the name and sphere of each angel, and of the power exerted by him on certain evil spirits, depended the efficacy of the conjurers. In the Testament of Solomon (translated by Conybeare, "Jew. Quart. Rev." 1898, pp. 1–45)—an apocryphal book belonging probably to the first century—King Solomon is introduced as giving his experiences on meeting the various demons, of each of whom he asks his name as well as the name of the angel that can overpower him. Asmodeus answers that he is frustrated by Raphael, the archangel; another demon answers Paltiel is his antagonist; a third, Uriel, etc. (see pp. 24, 38, 40). The magic book "The Sword of Moses," published and translated by M. Gaster (London, 1896), is based upon the same principle, as are parts of the Book of Raziel ascribed to Eleazar of Worms. In Pseudo-Sirach (ed. Steinschneider, p. 23*a*) the three angels, Sanuy, Sansanuy, and Samangaluf are said to have brought Lilith back to Adam, and when she turned child-murderess like Lamia, they were set in control over her; see Brueck, "Rabbinische Ceremonial-bräuche," pp. 50–55; see also AMULET.

A strange story is told in Yalk., Lam. 1001: "At the siege of Jerusalem by Nebuchadnezzar, after the mighty hero Abiḳa ben Gafteri had fallen, Hananeel, the uncle of Jeremiah, conjured up angels who struck terror into the hearts of the Chaldeans, thus setting them to flight. But God, having decreed the fall of the city, had changed the names of the angels when Hananeel summoned up the prince of the world by using the Ineffable Name, and he lifted Jerusalem into the air, but God cast it down again. To this the verse Lam. ii. 1 refers." According to another story (*ibid.* 1012), the leading men of the city had conjured up the angels of water and of fire to surround the city with walls of fire and water; but God changed the names of the angels.

Angel Worship.

The charge of angel-worship raised against the Jews, based upon Col. ii. 18, is decidedly unfounded. Paul had probably the same Gnostic sect in mind that Celsus refers to when he repeats the charge of Aristides ("Apology," xiv. 4; see Origen, book i. 26, v. 6–34, 41), telling us (Origen, vi. 30) of magical figures on which he found the seven angels inscribed: (1) Michael, with the figure of a lion; (2) Suriel, as a bull (*shor* or *tura* = Turiel; see Jerome on Hab. i. 14); (3) Raphael in a serpentine form; (4) Gabriel as an eagle; (5) Yalda Bahut with the countenance of a bear; (6) Erathaol as a dog; and (7) Onoel in the shape of an ass. Of these seven archons (Celsus, vi. 27) Paul speaks continually in his letters (I Cor. ii. 6–8; Col. ii. 8, 20). But this Ophite sect has nothing to do with the Jews. On the contrary, R. Ishmael, in Mek., Yithro, x., expressly applies the prohibition of idolatry to the likeness of angels of the ofanim and cherubim (compare Targ. Yer. to Ex. xx. 20). "He who slaughters an animal in the name of sun, moon, stars, and planets, or in the name of Michael, the great captain of the heavenly hosts, renders the same an offering to dead idols" (Ḥul. 40*a*; 'Ab. Zarah, 42*b*). "Not as one who would first send his servant to a friend to ask for aid in his hour of need should man apply to Michael, or Gabriel, to intercede for him; but he should turn immediately to God Himself; for 'whosoever shall call on the name of the Lord shall be delivered'" (Joel, iii. 5 [A. V. ii. 32]; Yer. Ber. ix. 13*a*; compare Rev. xix. 10, xxii. 8–9). "Four keys are in the keeping of God exclusively and not in that of the angels: the keys of rain, of nourishment, of birth, and of resurrection" (Targ. Yer. to Gen. xxx. 22; Deut. xxviii. 12; compare Ta'anit, 2*a*, where only three keys are mentioned). This is rightly interpreted by Gfrörer, "Jahrhundert des Heils," i. 377, as meant to exclude prayer to the angels. The invocations of angels occurring in the liturgy were addressed to them as mediators, not as helpers. Still many rabbinical authorities disapproved of such invocations (see the literature in Zunz, "S. P." p. 148).

Inferior to Man.

However great the tendency to enlarge the number and the influence of the angels over life, there is, on the other hand, great stress laid upon the fact that the angels are in many respects inferior to man. Already Enoch (xv. 2) intercedes on behalf of the angels, instead of having them intercede for him; and none of the angels could see what he saw of God's glory (*ibid.* xiv. 21), or learn the secrets of God as he knew them (Slavonic Book of Enoch, xxiv. 3; compare Sifra, 2*b*; Ascensio, Isa. ix. 27–38). Adam was to be worshiped by the angels as the image of God (Vita Adæ et Evæ, p. 14; Gen. R. viii.). Before his fall his place was within the precincts of God's own majesty, where the angels can not stay (Gen. R. xxi.); and so in the future will the righteous again be placed nearer to God than the angels (Deut. R. 1, Yer. Shab. vi. 8*d*, Ned. 32*a*). Indeed, "they were inferior in intelligence to Adam, when names were given to all things" (Pirḳe R. El. xiii.). "The righteous rank above the angels" (Sanh. 93*a*; Midr. Teh., Ps. ciii. 18; compare I Cor. vi. 3; Heb. ii. 5). "When Aaron in his vestments as high priest entered the Holy of Holies, the ministering angels fled in awe before him" (Pesiḳ. R. 47; compare Ex. R. xxxviii.). "Israel is dearer to God than the angels; for Israel's praise is not confined to stated hours as that of the angels. Israel pronounces the name of God after two words: 'Hear, Israel'; the angels after three: 'Holy, Holy, Holy!' Israel begins the song of praise on earth and the angels in heaven chime in" (Ḥul. 91*b*; Midr. Teh., Ps. civ. 1). "Angels minister to the saints" (Heb. i. 13–14).

Philo on Angels.

Philo was inclined to accept the existence of angels as a fact far more than his allegorical system would lead one to surmise. He was prompted to do so through the example of the Stoics: "Beings whom other philosophers called demons, Moses usually called angels"; they are "souls hovering in the air"; "some have descended into bodies; others have not thought fit to approach any part of the earth; and these, hallowed and surrounded by the ministrations of the Father, the Creator employs as assistants and ministers for the care of the mortals." "They report the injunctions of the Father to His children, and the necessities of the children to the Father. And, with reference to this, Holy Scripture represents them as 'ascending and descending.' . . . Not God, but we mortals are in need of a mediator and intercessor" (*idem*, "On Dreams," i. 22). "Souls, demons, and angels are things differing in name, but identical in reality. Yet, as men speak of God and of evil demons and of good and evil souls, so they speak of angels, calling them ambassadors of man to God and of God to man; and they are holy because of this blameless and honorable office. Others, on the contrary, are profane and unworthy, as is seen in Ps. lxxviii. 49" (*idem*, "On Giants," pp. 3–4).

But Philo also calls them *logoi*, "words," or "intellects" (*idem*, "On Confusion of Language," p. 8; "On Dreams," i. 12, 19; "Allegory," iii. 62; compare Hag. 14*a*, based on Ps. xxxiii. 6). They are also called "God's own powers with whom the Father of the Universe consulted when saying: 'Let us make man.' To them He gave the mortal part of our soul to form by imitating His art when He shaped the rational principle in us" (*idem*, "On Fugitives," p. 13). Angels are the priests in the heavenly temple (*idem*, "Monarchy," ii. 1). And in the same manner as the rabbis speak of Michael (Meṭaṭron) as the captain of the heavenly host, as the high priest that offers sacrifice in the upper temple, and as the charioteer of God, Philo says:

> "The Father, the Creator of the universe, gave to the archangel and most ancient *logos* ["word"] the privilege of standing on the confines, separating the creature from the Creator, and of interceding between the immortal God and the mortal, as ambassador sent by the ruler to the subject. Rejoicing in this position, he says [Deut. v. 5]: 'I stood between the Lord and you,' being neither uncreated nor created, but between the two, pledge and security to the Creator and to the creature, a hope that the merciful God would not despise His work" ("On Who is the Heir," p. 42; compare "On Dreams," i. 25; "On Fugitives," p. 19, where he is called "the charioteer of the powers"; and "On Confusion of Languages," p. 28, where, like Meṭaṭron with his seventy-two names, he is called "the great archangel of many names").

Saadia, Ha-Levi, Ibn Daud, Maimonides.

The medieval philosophers treated the belief in angels in a far more rationalistic spirit than did Philo. Saadia, finding man to be the object of Creation, and therefore in the center of the world, claims for him a rank higher than that of the angels ("Emunot we-De'ot," iv. 1). They are to him creatures of light, ethereal beings, created for special purposes (ii. 8), visions of the prophet rather than realities. So is the fiery angel of death (iv. 6). Satan to him is a human being (see Ibn Ezra to Num. xxii. 22). Judah ha-Levi also sees in the angels beings created of ethereal matter; some for a certain time, and those of the upper world for eternity ("Cuzari," iv. 13; see Cassel's note). Concerning Gabirol's angels formed of fire, see Kaufmann, "Attributenlehre," pp. 184, 505. To Ibn Daud angels are intelligences, created, yet eternal and spiritual; the motors of the soul; the highest of these intelligences being the active intellect of the Tenth Sphere, identified by the Mohammedan thinkers (according to "Cuzari," i. 87) with the angel Gabriel and the Holy Ghost, but mentioned already in Job, xxxii. 8 as "the spirit in man; and the breath [A. V. "inspiration"] of the Almighty that giveth them understanding." Maimonides, taking as his guide Aristotle, who places the "Intelligences" as intermediate beings between the Prime Cause and existing things—by the agency of which is produced the motion of the spheres on which all existence depends—declares the Biblical angels to be the beings with whom God consults before taking action (Gen. R. viii.). Differing, however, from Aristotle, whose "Intelligences" are coexistent with the First Cause, he asserts that the angels are created by God, and endowed with the power of governing the spheres; that they are conscious beings possessed of a free will, but that, unlike human beings, they are in constant action and without evil ("Moreh," ii. 6–7). Far from accepting Scripture in its literal meaning, when angels are introduced, he finds the term "angel" applied to men, to elements, and to animals, as well as to ideals perceived by the Prophets. "Natural forces and angels are identical. When the rabbis (Midr. Eccl. x. 7) say: 'When man sleeps, his soul speaks to the angel, and the angel to the cherub,' man's imaginative faculty is called angel, and his intellectual faculty is called cherub. The form in which angels appear characterizes the mental vision of the seer." He thus distinguishes between angels endowed with eternal life—such as the Spheric Intelligences—and the perishable phenomena. But then these spheres and angels were not created for our sake, says Maimonides ("Moreh," iii. 13) in opposition to Saadia, who says: "Man is superior to everything formed of earthly matter, but exceedingly inferior to the spheres and intelligences." Of such spheres, Aristotle counted fifty, numbering as many ideals. Maimonides, with later philosophers, assumes these to be ten, the Tenth Intelligence being the Active Intellect. For this reason, Maimonides follows the Cabala in counting ten classes of angels ("Yesode ha-Torah," ii. 7).

Cabalistic View.

In the Cabala two currents run in parallel lines. The practical Cabala, bent upon overruling, through incantations, the destinies of earthly life by the higher powers, is ever busy finding new names of angels able to control the lower forces. Such attempts are made in "Sefer ha-Razim," which is a list of angels for the months of the year, in the "Sefer Raziel," and the like. On the other hand, the Neoplatonic view of Emanation, and the idea of the macrocosm, or the world in its totality, being the evolution of the image of God, the type of which is man as microcosm, necessarily made man the object of Creation, so that in this view he ranks above the angels (Zohar, iii. 68); while they (the angels) belong to the lower realm, to the world of formation (*yeẓirah*), and not to that of Creation (*beriah*), to which the higher spirits belong. The angels are intellectual, spiritual beings, yet invested with a shining garb to make them visible to man (Jellinek, "Die Kabbala" (transl. from Franck) p. 161; Joel, "Religionsphilosophie d. Zohar," pp. 278–279).

Relation to non-Jewish Religions.

How far Jewish Angelology was influenced by Babylonian and Persian mythology, and what its relations are to Mandæan lore and to Egyptian-Hellenistic gnosticism, is still a matter of dispute among students (see Kohut, "Jüd. Angelologie"; Schorr, "He-Ḥaluẓ," viii. 1–120; Gunkel, "Schöpfung und Chaos"; Dieterich, "Abraxas"; Kessler, "Mandæans" in Schaff and Herzog's "Encyclopedia of Religious Knowledge." The Mandæans also speak of angels of light (not kings, Brandt, "Mandäische Schriften," p. 14) surrounding the king of light (Brandt, "Mandäische Religion," p. 42; "Mandäische Schriften," p. 14), and of angels of wrath surrounding the evil spirit Ruaḥ (Brandt, "Mandäische Religion," p. 123); of three angels, or guardian spirits, accompanying Adam (*ibid.* pp. 44, 122); of the angel Yofim (Yofafin) (*ibid.* pp. 26, 198); of Ptahil (Gabriel), the assistant of the Lord of Life at the world's creation (*ibid.* pp. 34, 35, 44, 50–55); of the great sardonyx (p. 221) as well as of Azazel (p. 198); of the seven nether worlds with their archdemons as rulers ("Mandäische Schriften," pp. 137–183). But Persian mythology is throughout interwoven with Angelology (see Brandt, "Mandäische Religion," pp. 194–198). Coptic gnosticism, also, has Ariel as king of the nether world, corresponding with Ur of the Mandæans (see Schmidt, "Gnostische Schriften in Koptischer Sprache," p. 413).

That the archons, the seventy-two rulers of the world (Schmidt, *ibid.* p. 194), are alluded to in I Cor. ii. 6–8; Gal. iv. 3, 9; and elsewhere, by Paul, has been shown by Everling, "Die Paulinische Angelologie und Dämonologie," pp. 12, 75. The "angel worship" (Col. ii. 18) is of the Gnostics, not of the Jews. For Christian Angelology in general, Zunz ("S. P." p. 148) may be quoted: "The Coptic, the Abyssinian, the Greek, and the Roman churches adopted the invocation of angels in their liturgy; and since the tenth century the whole earth has been divided among the various tutelary angels and saints."

Mohammedan Angelology.

In the Koran, Jewish and Gnostic angelologies seem to be intermingled. In Mohammed's time the old Arabian goddesses—Al-Lat, Al-Uzza, and Manat—were spoken of as angels and daughters of God (Koran, sura xxxvii. § 150, liii. § 20). The chief of all the archangels is Gabriel (Jibril); Michael comes next; Israfil (Sarafiel) sounds the trumpet of the resurrection; and Azrael is the angel of death (the etymology of the last name is obscure). Instead of four, there are eight angels that support the throne of God (sura xlix. § 17). Some angels have two, some three, others four wings (sura xxxv. § 2). "They celebrate the praise of their Lord and ask forgiveness for those that are on earth" (sura xlii. § 2). "Each man hath a succession of angels before and behind him" (sura xiii. § 12). The chief angel, who has charge of hell, is Malik (etymology unknown). Hell has seven doors (sura xv. § 44). Nineteen angels are set over the fire (sura lxxiv. §§ 30–31). Munkar and Nakir are the angels that interrogate the dead; and another angel, Ruman, makes each man write down his deeds (Wolff, "Muhammedanische Eschatologie," pp. 69, 166). Regarding the names of other angels, used for invocations and exorcism, see Hughes, "Dict. of Islam," under "Da'wah" (incantation).

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K.

ANGELUS: A Jewish merchant in Rome in the thirteenth century, who, with other merchants—Sabbatinus, Museus, Salamon, and Consiliolus—held commercial relations with the papal court. They were associated in business with Christians who possessed the rights of Roman citizenship; but they themselves were not enrolled in the merchants' gild and did not have those rights. A bull of Pope Alexander IV., dated Naples, February 1, 1255, exempted them from the traveling-tax.

Bibliography: *Registres d'Alexandre IV.* No. 101; Rodenberg, *Epistolæ sæc. xiii. selectæ*, iii. No. 370; Vogelstein and Rieger, *Gesch. d. Juden in Rom*, i. 239.

H. V.

ANGER: A violent passion aroused by some wrong experienced; vengeance is sought upon the one who committed or caused it. It includes every degree, from displeasure and indignation at unworthy acts to wrath and fury. The Hebrew terms are *ḥaron af*, literally, "the burning of the nose"—that is, "the kindling of anger"; *'ebrah*, "a boiling over"; *rogez*, "anger"; *ka'as*, "chagrin"; *ḳeẓef*, "provocation"; *ḥemah*, "wrath"; *za'af*, "rage"; while *za'am*, though translated in the A. V. "indignation," implies rather an outpouring of fury. Anger, therefore, is an element of punitive or vindictive justice in man, which, anthropopathically, is applied also to God.

——**Anger of God.—Biblical View:** One of the most essential doctrines of the Bible, and hence also of Judaism, is God's holiness. God is not an intellectual abstraction, nor is He conceived as a being indifferent to the doings of man; and His pure and lofty nature resents most energetically anything wrong and impure in the moral world: "O Lord, my God, mine Holy One . . . Thou art of eyes too pure to behold evil, and canst not look on iniquity" (Hab. i. 12, 13 *Heb.*). "The man of unclean lips can not bear the sight of His holiness (see Isa. vi. 5). "The sinners in Zion are afraid . . . Who among us shall dwell with the devouring fire?" (Isa. xxxiii. 14). "Evil shall not dwell with thee; scoffers [A. V. "the foolish"] shall not stand in thy sight" (Ps. v. 4, 5). "He that telleth lies shall not tarry in my sight" (Ps. ci. 7). An evil tongue and evil actions "provoke the eyes of his glory" (Isa. iii. 8). "For the Lord thy God is a consuming fire, even a jealous God" (Deut. iv. 24). His anger is kindled not only by idolatry (Deut. vi. 15, ix. 19, xxix. 17; II Kings, xvii. 18, and elsewhere), by rebellion (Num. xi. 1), ingratitude (Num. xi. 10), disregard of things holy (Num. xvii. 13, xvi. 4, 7; Lev. x. 6; Num. xxv. 3; II Sam. vi. 7; Isa. v. 25). and disobedience (Ex. iv. 14), but also by the oppression of the poor (Ex. xxii. 23; Isa. ix. 16, x. 4).

The divine Anger kindled becomes "a fire which shall burn unto the lowest nether world and consume the earth with her increase and set on fire the foundations of the mountains" (Deut. xxxii. 22; compare Jer. xv. 14, xvii. 4; Ps. xxi. 10, lxxviii. 21). "Wherefore my fury and mine anger was poured forth and blazed up [A. V. "was kindled"] in the cities of Judah and the streets of Jerusalem; so that they became waste and desolate as they are at this day" (Jer. xliv. 6; compare also Isa. xlii. 25, and Ps. lxxix. 5). Especially forcible is the description of God's avenging wrath in Nahum, i. 6, where the physical and moral forces combine to make the prophet exclaim: "Who can stand before his wrath [A. V. "indignation"]? and who can abide in the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down by him." At times the divine Anger is sent forth as an elementary force to work destruction on individuals or nations (Ex. xv. 7; Ps. lxxviii. 49; Job, xx. 23; Isa. xxx. 30); or God (like the goddess of destiny) offers a wine-cup of foaming wrath to the nations to drink of and become mad (Jer. xxv. 15 *et seq.*). "God as a righteous judge is wroth every day" (Ps. vii. 12, *Heb.*; A. V. translates this differently); and He has certain set days for the outbursts of His Anger (Isa. xiii. 13; Zeph. i. 15, 18, ii. 2, 3; Ezek. vii. 19; Lam. i. 12, ii. 1, 21, 22; Prov. xi. 4; Job, xx. 28). Hence the day of wrath corresponds to the Day of Judgment or doomsday (Zeph. i. 15, ii. 2, iii. 8 and elsewhere).

Principles of Application.

But whether directed against natural powers (Ps. xviii. 9, 16; compare, however, Hab. iii. 8), against individuals (II Sam. vi. 7), against Israel (Deut. xxix. 27, Jer. xxv. 37 *et seq*), or the nations (Isa. lxiii. 3, 6; Jer. x. 25; Ezek. xxxvi. 5); whether it inflicts immediate death (Num. xi. 33, Ps. lxxviii. 38), or uses the foe as a rod ("O Assyrian, the rod of mine anger," Isa. x. 5), God's anger is never the outburst of a mere capricious passion, but is a necessary element of His moral order. "Fury is not in me" (Isa. xxvii. 4). It is restrained and controlled by divine mercy, the correlate attribute of justice. As Hosea, xi. 8, 9 says: "Mine heart is turned within me, my repentings are kindled together; I will not execute the fierceness of mine anger." "Full of compassion . . . he many a time turned away his anger and did not stir up all his wrath" (Ps. lxxviii. 38). God is also "long-suffering" (*erek appayim*) and "slow to anger" (Ex. xxxiv. 6; Nahum, i. 3). "Though thou wast angry with me, thine anger is turned away, and thou comfortest me" (Isa. xii. 1). "In wrath thou rememberest mercy" (Hab. iii. 2, *Heb.*). "I will not contend forever, neither will I always be wroth" (Isa. lvii. 16). "In my wrath I smote thee but in my favor have I had mercy on thee" (Isa. lx. 10).

Anger at sin (the outflow of *middat ha-din* = justice) and compassion upon the sinner (the outflow of *middat ha-raḥamim* = mercy), while they are merely human conceptions of God, are inseparable from God's manifestations as the righteous ruler of the world. Without the former there would be no fear of God or obedience to His law (Ex. xx. 20; Deut. xi. 16, 17; Josh. xxiv. 19, 20); without the latter, no repentance or return of the sinner to the path of life (Micah, vii. 18; Jonah, iii. 9; Ezek. xviii. 23). Great calamities that befell the land under Herod were ascribed to the "anger of God" (Josephus, "Ant." xv. 9, § 1).

Rabbinical Sayings.

——**In Rabbinical Literature:** God's Anger is often made the subject of discussion. God said to Moses: "Let my face of wrath pass by and I will give thee ease" (Ex. xxxiii. 14, *Heb.*). Is there wrath before God? Yes, "God is angry every day" (Ps. vii. 12, *Heb.*)—that is, for a brief moment imperceptible to any creature: "For his anger endureth but a moment; in his favor is life" (Ps. xxx. 6), or, again, "Hide thyself for a little moment until the wrath [A.V. "indignation"] is passed" (Isa. xxvi. 20). Balaam alone was able to select the right moment for his curses; and he would have annihilated the people of Israel, had not God withheld His anger at the critical moment: "How shall I curse if God doth not curse? or how shall I pour out wrath if the Lord doth not pour out wrath?" (Num. xxiii. 8, *Heb.*). This withholding of wrath by God is the "righteousness" or mercies spoken of in Micah, vi. 5. Joshua b. Levi, knowing the time most favorable to cursing to be the early morning, wanted to use it against some troublesome heretic in his neighborhood. But as he slept on beyond the appointed hour, he took this as a hint that heaven was against such practises (Ber. 7*a*; ʻAb. Zarah, 4*b*). Rabbi Meir says: "When the heathen kings rise in the morning and prostrate themselves before the sun, this is the time when God is angry" (Ber. 7*a*). "As long as there are wicked men in the world, so long is there wrath in the world" (Sanh. xi., last Mishnah, pp. 111*b*, 113*b*). "Every hypocrite brings wrath into the world" (Soṭah, 41*a*; Job, xxxvi. 13, "The hypocrites in heart heap up wrath"). "God's indignation is roused when the Shekinah in the house of worship has to wait for the number of ten to begin the regular service" (R. Johanan, Ber. 6*b*). If one verse reads, "God is wrathful every day" (Ps. vii. 12, *Heb.*) and another, "Who can tarry before his wrath" (Nahum, i. 6, *Heb.*), the one refers to the judgment of the community, the other to that of the individual (ʻAb Zarah, 4*a*). If one Biblical passage reads, "Fury is not in me" (Isa. xxvii. 4), and another, "The Lord revengeth and is furious" (Nahum, i. 2), the one refers to Israel, the other to the heathen nations. This is explained later with reference to Amos, iii 2, *Heb.* The transgressions of Israel are punished in this world, while those of the heathen accumulate and are punished in the next (ʻAb. Zarah, 4*a*; compare Shab. 30*b*). Similarly (Ps. lxxvi. 11, *Heb.*, A. V. 10), "The wrath of man shall praise thee, the remainder of thy wrath shalt thou restrain," is thus explained in Yer. Maʻas. iii. 51*a*: "The divine wrath expended upon the righteous in this world conduces to praise; while the wrath is all reserved for the wicked in the next." In Midr. Teh. the wrath is referred to Israel in this world and to the heathen nations on the Day of Judgment in the next (Midr. Teh., ed. Buber, 342).

The Day of Wrath.

"The day of wrath" (Zeph. i. 15) is understood by the rabbis (B. B. 10*a*, 116*a*; Shab. 118*a*; ʻAb. Zarah, 18*b*) to refer to the Judgment of Gehenna; likewise, "the day that shall burn as an oven" (Mal. iii. 9; see Sanh. 110*b*; ʻAb. Zarah, 4*a*; Gen. R. vi., xxi., xxvi., xlviii., and elsewhere). So is the "day of vengeance" (Deut. xxxii. 35, Samaritan text) understood to be the great Judgment Day in Targ. Yer. and Sifre Deut. 325 (see Geiger, "Urschrift," p. 247; "Jüd. Zeit." ix. 92; Driver's "Commentary on Deuteronomy," pp. 374 *et seq.*). This idea of a day of wrath reserved for the wicked (referred to frequently in the "Sibyllines," ii. 170 and Fragment, ii. 38, iii. 556–561, 810, iv. 159 *et seq.*, v. 358; in Book of Enoch, ed. Dillmann, xci. 7–9; and also in the Ḥasidic, II. Macc. vii. 30–38, but not in Ecclus. [Sirach], v. 7) finds its emphatic utterance in the New Testament: "O generation of hypocrites [A.V., "vipers"], who hath warned you to flee from the wrath to come?" (John the Baptist, in Matt. iii. 7); Paul, in Rom. ii. 5: "Thou treasurest up wrath against the day of wrath" (compare *ib.* i. 18, v. 9); xii. 19: "Avenge not yourselves, but give place unto the [divine] wrath; as it is written, To me belongeth vengeance" (Deut. xxxii. 35); "The wrath of God cometh upon the sons of disobedience" (Eph. v. 6; compare I Thess. i. 10; Col. iii. 6; Rev. vi. 17, xix. 15; John, iii. 36; Sanday, "Epistle to the Romans," p. 41; and Hastings, "Dict. Bible," *s.v.* "Anger").

Tempered by Mercy.

Still, God's anger is ever tempered with mercy, as is evident from Hosea, i. 6: "I will not have mercy and yet I will forgive them" (Pes. 87*b*; A. V., differently). "The great power of God consists in his constraining his anger and being longsuffering even toward the wicked" (Yoma, 69*b*). "He is long-suffering inasmuch as he sends his anger and wrath far away from his presence, so as to grant the people time for repentance; like a king who has two harsh and fiery legions, which he sends into different countries lest their zeal and eagerness to punish might interfere with the pacification of his subjects" (Yer. Taʻanit, ii. 65*b*.). "What is the meaning of 'the Lord spake unto Moses face to face'?" (Ex. xxxiii. 11). He said to him: "When thy face shows anger, I shall appease thee, and if I show a face of anger, thou mayest appease me" (Ex. R. xlv.). "So did Ishmael ben Elisha pray upon entering the Holy of Holies with the holy incense, and, seeing Akatriel, the head of the archangels, seated upon the throne of the Most High—who addressed him in the name of God, 'Bless me, my son!'—'May it be thy will that thy mercy prevail over thine anger and thy mercy be uppermost among thy attributes, so that thou mayest deal with thy children after the measure of loving-kindness and go beyond that of strict justice!'" Another version is: God Himself prays: "May my mercy prevail upon mine anger and my mercy be uppermost among mine attributes, so that I may deal with my children after the measure of loving-kindness and go beyond that of strict justice!" (Ber. 7*a*).

A "philosopher" (פלוספוס) asked R. Gamaliel: "Since your God is 'a consuming fire,' why does he take vengeance upon the idolaters and not upon the idols themselves?" And he answered: "Suppose a king has a disrespectful son, who gave his dog the name of his father and swore by that name, shall the father vent his anger upon the dog or upon his irreverent son?" It is the idolater, not the irresponsible idol, that excites God's anger ('Ab. Zarah, 54*b*).

Maimonides, in "Moreh," i. 36, declares that wherever Anger is applied to God in the Bible, it has reference to idolatrous practises, the idolater being the hater of the Lord. (As to the inaccuracy of this statement, see the commentaries; but as to its general meaning, compare Ab. R. N. xvi.: "Love all fellow creatures, but hate those that are haters of God"; also Pes. 113*b*.)

Anger in Man: If this be the outburst of a holy indignation at the sight of wrong done, it is Zeal (*kinah*), and conducive to godliness (see Num. xxv. 13; I Kings, xix. 10, 14; Ps. lxix. 9). Anger kindled into passion, however, is conducive to strife (Prov. xxx. 33). "He that is slow to wrath is of great understanding, but he that is hasty of temper [A. V. "spirit"] exalteth folly" (Prov. xiv. 29; compare Prov. xii. 16, xiv. 17; Job, v. 2; Ecclus. xxvii. 30). "A wrathful man stirreth up strife: he that is slow to anger appeaseth strife" (Prov. xv. 18). "He that is slow to anger is better than the mighty" (Prov. xvi. 32). "Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools" (Eccl. vii. 9). Jacob already condemned Anger in his sons Simon and Levi, although it was the outflow of righteous indignation: "Cursed be their anger, for it was fierce; and their wrath, for it was cruel" (Gen. xlix. 7).

In Apocryphal and Rabbinical Literature.

Anger is condemned in stronger terms in apocryphal and rabbinical literature (Ecclus. i. 22): "A furious man can not be justified; for the sway of his fury shall be his destruction." In the Testaments of the Patriarchs almost the whole Testament of Dan (chaps. i.–vi.) dwells on anger (Dan having been one of those reported to his father by Joseph as having eaten forbidden meat; see Geiger, "Jüd. Zeit." vii. 131):

> "One of the spirits of Belial wrought with me, saying: Take this sword and with it slay Joseph. . . . This is the spirit of anger that counseled me that even as a leopard rendeth a kid, so should I rend Joseph. . . . There is blindness in anger, my children, and no wrathful man regardeth any person with truth, for though it be a father or a mother, he treats them as enemies; though he be a brother, he knoweth him not; though he be a prophet, he disobeyeth him; though a righteous man, he regardeth him not; a friend he doth not acknowledge. For the spirit of anger encompasseth him with the nets of deceit, and through lying darkeneth his mind and giveth him a vision of his own making; it affecteth his eye with hatred of the heart and giveth him another heart against his brother. My children, mischievous is anger; it changeth the body of the angry man into another, and over his soul it getteth the mastery. . . . He who is wrathful, if he be a mighty man, hath a treble power in his anger; yea, even though he be weak, yet hath he twofold of that which is his by nature; for wrath aideth much in mischief. . . . Therefore when any man speaketh against you, be not moved unto anger. . . . Depart from wrath. . . . Cast away wrath and lying, and love truth and longsuffering."

"Be not prone to anger, for anger leadeth to murder; nor a zealot (*ζηλώτης*), nor contentious, nor quick-tempered; for murder also is the outcome of these" (Didache, iii. 2); compare "Whosoever is angry with his brother without a cause shall be in danger of the judgment" (Matt. v. 22). "Be slow to wrath (*βραδὺς εἰς ὀργήν*), for the wrath of man worketh not the righteousness of God" (James, i. 19, 20). A very similar expression occurs in Ab. v. 11 (*Ḳasheh lik'os*): "There are four dispositions (1) He who is easily provoked and easily pacified—his gain is cancelled by his loss; (2) He who is hard to provoke and hard to pacify—his loss is canceled by his gain; (3) The one who is hard to provoke (קשה לכעוס) and easily pacified is a Ḥasid; (4) He who is easily provoked and hard to pacify is wicked."

One of the especial virtues practised by the Ḥasidim (Essenes) was to restrain anger and to show a mild temper (see Josephus, "B. J." ii. 8, § 6; Philo, "On the Virtuous Being Free," xii.). Thus Eliezer b. Hyrcanus taught, Ab. ii. 14: "Be not easily provoked (compare Hillel's saying, "The irritable man can not teach," Ab. ii. 4). Likewise, the moral teachings at the end of Paul's epistles: "Now ye also put off all these: anger, wrath, malice," etc. (Col. iii. 8; compare Gal. v. 26, Eph. vi. 4). Especially significant is Eph. iv. 26: "Be ye angry and sin not; let not the sun go down on your wrath"—a teaching shown by Resch ("Agrapha," pp. 110, 210), to be taken from some "Scripture" based upon Ps. iv. 4 (compare Ber. 19*a*): "If one of the wise have committed a sin at night, be sure that he has repented (upon his bed) and bear him no grudge the following day" (Baraita de-R. Ishmael; compare Ber. 19*a*). "God loves him who never gets angry" (Pes. 113*b*). "The mysterious name of 'Forty-two' is entrusted only to him who is retiringly chaste (צנוע) and who never gets angry" (Ḳid. 71*a*). To R. Judah, brother of Sela the Ḥasid, Elijah the prophet said: "Do not get angry and you will not sin" (Ber. 29*b*). A man who gets angry, if he be one of the wise, his wisdom departs from him: for Moses in his anger forgot the law; and Eleazar, his nephew, had to declare it (Num. xxxi. 21). If he be a prophet, the spirit of prophecy forsakes him; for Elisha in his anger had to invoke the musician's aid to call back the spirit that had left him (II Kings, iii. 14, 15). Nay, if heaven assigned a high rank to him, it will be taken away; for of Eliab, the brother of David, God said, "I have refused him" (I Sam. xvi. 7)—the reason for which is afterward given in I Sam. xvii. 28: "Eliab's anger was kindled against David" (Pes. 66*b*).

"A man who gets angry will be overcome by the powers of Gehenna, and his body by ailments of the belly," according to Eccl. xi. 10, and Deut. xxviii. 65. "He despiseth the Shekinah as it is written: 'The wicked in the height of his wrath will not seek God; God is not in his thoughts' (Ps. x. 4, *Heb.*). "He forgets his learning and grows foolish; nay, his sins will be more numerous than his meritorious acts" (Ned. 22*a*, *b*). "He who in his wrath tears his goods or garments is like a worshiper of idols, for it is written: 'There shall no strange god be in thee' (Ps. lxxxi. 10 [A. V. 9]): this is the evil spirit that enters man through anger" (Shab. 105*b*).

"In three things a man is tested: in his cup (*bekoso*), his purse (*bekiso*), and his anger (*beka'aso*)" ('Er. 65*b*). The verse, "All the days of the afflicted are evil" (Prov. xv. 15), refers to the quick-tempered (B. B. 145*b*). "His life is no life" (Pes. 113*b*); "his anger is the only profit he has" (Ḳid. 41*a*, Eccl. R. to vii. 9). "By what virtue didst thou merit a long life?" was the question put to Ze'ira or to Adda b. Ahabah; and the answer was: "I never excited anger in my household" (Ta'anit, 20*b*); "every irritable man is a fool" (Koh. R. to xi. 10).

Still there is also a righteous Anger. The verse, "Better is anger than laughter" (Eccl. vii. 3), is explained in Koh. R. *ad loc.*; better would have been the Anger which David should have displayed toward Amnon and Adonijah than the laughter of

Righteous Anger.

justice over their fall as described in II Sam. xiii. 33, I Kings, i. 6. If the learned man becomes angry, it is the zeal for the Law that makes him so; for "Is not my word like a fire, saith the Lord, and like a hammer that breaketh the rock in pieces?" (Jer. xxiii. 29, *Heb.*). Nevertheless the scholar should also accustom himself to mildness of temper (Taʻanit, 4*a*). In a public address Rabbi Jose once said: "Father Elijah was quick-tempered"; whereupon the prophet failed to appear to him for three days. On the following day, Rabbi Jose inquired of Elijah why he was absent. "Because you called me quick-tempered," was the answer. "Thou hast only corroborated my opinion of thee," said R. Jose (Sanh. 113*a*, *b*). K.

ANGLO-ISRAELISM: A theory which identifies the Anglo-Saxon race with the Lost Ten Tribes. Its adherents, who claim that the promises given to Israel will be fulfilled with regard to England and America, are said to number 2,000,000 in England and the United States; and at one time they included in their ranks a member of the English House of Lords and a colonial bishop of the Church of England. They have issued several weeklies in defense of their views; and there is one publisher in London whose publications are devoted entirely to the cause. Strictly speaking, the believers in Anglo-Israelism do not form a sect, as most of its members retain communion with the Church of England, and they only hold their views as a supplementary pious opinion.

History of Movement.

The first person who seems to have broached these views was the eccentric Richard Brothers (1757–1824), who styled himself "Nephew of the Almighty," and, in his "Revealed Knowledge" (1794), claimed to be descended from David and prophesied that he would be revealed as prince of the Hebrews on Nov. 19, 1795. In 1822 Brothers published his "Correct Account of the Invasion of England by the Saxons, Showing the English Nation to be Descendants of the Lost Ten Tribes," which may be regarded as the foundation of the movement. He was followed by J. Wilson ("Our Israelitish Origin," 1845), who placed the theory upon its present basis; by W. Carpenter ("Israelites Found"), and by F. R. A. Glover ("England the Remnant of Judah"); and the movement obtained a somewhat distinguished adherent in C. Piazzi Smith, astronomer royal for Scotland, who in his bizarre work, "Our Inheritance in the Great Pyramid," attempted to prop up the cause by showing the identity of British weights and measures with those of the ancient Egyptians and Hebrews. The chief representative, however, in England was Edward Hine, of whose "Identification of the British Nation with Lost Israel," London, 1871, a quarter million copies are said to have been sold. He also published for several years a weekly journal, "The Nation's Leader," and a monthly magazine, "Life from the Dead." In America the chief leaders of the movement appear to have been G. W. Greenwood, who published a monthly journal, "Heir of the World," New York, 1880, and Rev. W. H. Poole, of Detroit, Mich. The theory has even extended to Germany, though it does not appear to have attracted much notice there. A work by S. Backhaus, "Die Germanen ein Semitischer Volksstamm," appeared in Berlin in 1878.

Chief Arguments.

Biblical Texts.

The theory of Anglo-Israelism is based upon an extremely literal interpretation of the Old Testament, as represented by King James's version and by an application of texts brought together from the prophecies about Israel; and its advocates attempt to bring their readers into the dilemma that England and its colonies must be the Israel to whom the promises were made in the Bible, or that these promises have been unfulfilled. At the start, distinction is made between the ultimate fates of Israel and Judah. For the former all the blessings of the Bible are reserved; whereas the latter, represented in modern times by the Jews, are to experience all the curses threatened to the backsliding people in the prophecies. It is pointed out that while in the prophecies Israel will change his name (Hosea, i. 9), be numberless (*ibid.* ii. 1), dwell in islands (Isa. xxiv. 15) with colonies and be the chief of the nations (Micah, v. 8), Judah will be a byword (Jer. xv. 4). The "isles" (Isa. xli. 1, xlii. 4), to which Israel was banished, were to be north (Jer. iii. 12) and west (Isa. xxiv. 15) of Palestine, and to be in a cold climate, since it is said: "Heat nor sun will smite them" (Isa. xlix. 10). It was further prophesied that the isles would become too small for Israel (Isa. xlix. 19) and that Israel should be a nation and company of nations (Gen. xxxv. 11). It would, therefore, have colonies (Isa. xlix. 20, liv. 3), so that it might surround the nations (Deut. xxxii. 7-9) and be above them all (Deut. vii. 6, xiv. 2, xxviii. 1). The children of Israel will always know and recognize the Lord (Isa. lix. 21, xlix. 3), which of course is interpreted to mean, "will be members of the true Church of England." The Anglo-Israelites triumphantly ask, "What nation save England corresponds to all these prophetic signs?" In further confirmation it is pointed out that one of the tribes of Manasseh was to become an independent nation (Gen. xlviii. 19): the United States obviously represents Manasseh. Both Ephraim and Manasseh shall exterminate the aborigines ("push the people together") in the countries into which they spread (Deut. xxxiii. 17). The lion and the unicorn are referred to in Num. xxiv. 8, 9; while the American eagle is intended in the prophecy in Ezek. xvii. 3. The promise that Israel "shall possess the gates of his enemies" (Gen. xxii. 17, xxiv. 60) is taken to be fulfilled in the possession by England of Gibraltar, Malta, Heligoland, Aden, and Singapore. Finally, it was prophesied that Israel should bear another name (Isa. lxv. 15) and speak another tongue (Isa. xxviii. 11). All these characteristics of Israel, as distinguished from Judah, are fulfilled, it is contended, in England, its colonies, and the United States.

Historic Connection.

The historical connection of the ancestors of the English with the Lost Ten Tribes is deduced as follows: The Ten Tribes were transferred to Babylon about 720 B.C.; and simultaneously, according to Herodotus, the Scythians, including the tribe of the Saccæ, appeared in the same district; the progenitors of the Saxons afterward passed over into Denmark—the "mark" or country of the tribe of Dan—and thence to England. Another branch of the tribe of Dan which remained "in ships" (Judges, v. 17) made its appearance in Ireland under the title of "Tuatha-da-Danan." Tephi, a descendant of the royal house of David, arrived in Ireland, according to the native annals, in 580 B.C. From her was descended Feargus More, king of Argyll, an ancestor of Queen Victoria, who thus fulfilled the prophecy that "the line of David shall rule for ever and ever" (II Chron. xiii. 5, xxi. 7). The Irish branch of the Danites brought with them Jacob's stone, which has always been used as the coronation-stone of the kings of Scotland and

England, and is now preserved in Westminster Abbey. Somewhat inconsistently, the prophecy that the Canaanites should trouble Israel (Num. xxxiii. 55, Josh. xxiii. 13) is applied to the Irish. The land of Arzareth, to which the Israelites were transplanted (II Esd. xiii. 45), is identified with Ireland by dividing the former name into two parts, the former of which is *ereẓ*, or "land"; the latter, *Ar*, or "Ire."

Philological Arguments.

Philology, of a somewhat primitive kind, is also brought in to support the theory: the many Biblical and quasi-Jewish names borne by Englishmen are held to prove their Israelitish origin (H. E. Nicholls, "Surnames of the English People"). An attempt has been made to derive the English language itself from Hebrew (R. Govell, "English Derived from Hebrew"). Thus, "bairn" is derived from *bar* ("son"), "berry" from *peri* ("fruit"), "garden" from *gedar*, "kid" from *gedi*, "scale" from *shekel*, and "kitten" from *quiton* (*ḳaton* = "little"). The termination "ish" is identified with the Hebrew *ish* ("man"); "Spanish" means "Spain-man"; while "British" is identified with *Berit-ish* ("man of the covenant"). Perhaps the most curious of these philological identifications is that of "jig" with *chag* (*ḥag* = "festival").

Altogether, by the application of wild guesswork about historical origins and philological analogies, and by a slavishly literal interpretation of selected phrases of prophecy, a case was made out for the identification of the British race with the Lost Ten Tribes of Israel sufficient to satisfy uncritical persons desirous of finding their pride of race confirmed by Holy Scripture. The whole theory rests upon an identification of the word "isles" in the English version of the Bible unjustified by modern philology, which identifies the original word with "coasts" or "distant lands" without any implication of their being surrounded by the sea. Modern ethnography does not confirm in any way the identification of the Irish with a Semitic people; while the English can be traced back to the Scandinavians, of whom there is no trace in Mesopotamia at any period of history. English is a branch of the Aryan stock of languages, and has no connection with Hebrew. The whole movement is chiefly interesting as a *reductio ad absurdum* of too literal an interpretation of the prophecies.

The Anglo-Israelite theory has of recent years been connected with the persecutions of the Jews, in which the Anglo-Israelites see further confirmation of their position by the carrying out of the threats prophesied against Judah. This side of the subject has been dealt with by T. R. Howlett in "An Anglo-Israel Jewish Problem," Philadelphia, 1892; supplement, 1894.

Bibliography: Besides the works mentioned above, the chief sources from which this article has been drawn are E. Hine, *The British Nation Identified with Lost Israel*, London, 1871, and W. H. Poole, *Anglo-Israel, or the Saxon Race Proved to be the Lost Tribes of Israel*, Detroit, 1889. See also P. Cassel, *Ueber die Abstammung der Englischen Nation*, Berlin, 1880, and S. Beruatto, *Britannia-Israel ossia gli Ebrei nella Questione d'Oriente*, Rome, 1880. Much information is also contained in the journals *Anglo-Israel* and *Banner of Israel*, both published in London, and *Heir of the World*, published in New York. The Anglo-Israelite theory has also been criticized in the *British and Foreign Evangelical Review*, xxxv. 65 *et seq.*, and the *Church Quarterly Review*, xvii. 34 *et seq.*

J.

ANGLO-JEWISH ASSOCIATION: An organization formed by Jews of the British empire having for its objects the promotion of social, moral, and intellectual progress among the Jews; and the obtaining of protection for those who may suffer in consequence of being Jews. Some far-seeing and large-minded men, among them the late Dr. Benisch and the Rev. Dr. A. Löwy (late secretary of the association), had many years before its establishment conceived the idea of forming a society on lines similar to those of the Alliance Israélite Universelle in Paris; but it was not until after the Franco-German war of 1870–71 that an opportunity presented itself for the realization of their idea. Grave apprehensions were entertained that the work of the Alliance, interrupted by the war, would suffer through want of means; that the unhappy feud, which had estranged the two powerful nations of France and Germany, would, for some time to come at least, prevent the Jews in both countries from cooperating even in works of philanthropy, and that unless help came from without, disorganization, if not dissolution, must be the inevitable result. It was thought also that it was time a body so prosperous, influential, and sympathetic as the English Jews should take its stand by the side of the other sections of Jewry, and share in a movement full of promise for the welfare of the Jewish race; and at the same time should give the best conceivable evidence of their sympathy with their brethren in France. These were the objects which guided the promoters of the Anglo-Jewish Association; but taking into consideration the position occupied by Great Britain, it was from the outset thought desirable that the right of independent action should be reserved to the new society. While it works in the utmost harmony with the Alliance Israélite Universelle, this right has ever since been maintained.

Foundation.

A large number of prominent members of the Jewish community in London gave their adhesion to the movement, and the Anglo-Jewish Association was formally constituted at a public meeting held on July 2, 1871. Efforts were made at once to obtain members throughout the United Kingdom and in the British colonies, and within the first year branches were formed in Manchester, Liverpool, and Birmingham, and promises of support were received from Cape Colony and some of the Australian colonies. That these promises were kept, and that the work of the Anglo-Jewish Association has since then enlisted the sympathy of Jews in many quarters of the globe, may be inferred from the fact that in 1900 the society had 36 branches; viz., 21 in the United Kingdom, 14 in the Colonies, British settlements, and foreign countries, and 1 in India. In this respect the Anglo-Jewish Association forms a powerful link between the Jews in all parts of the British dominions, for there is no other Jewish body in the United Kingdom with such extensive ramifications. The late Professor Jacob Waley was elected the first president of the association; the vice-presidents were Dr. Benisch, Sir Francis H. Goldsmid, Mr. (afterward Sir) Julian Goldsmid, Sir George Jessel (then solicitor-general), Sir David Salomons, Mr. Reuben D. Sassoon, and Sir John (then Mr. Serjeant) Simon. Of these gentlemen (five of whom were at the time members of Parliament) only Mr. Sassoon survives, and his name still appears in the list of vice-presidents. After the first year Professor Waley was compelled by ill health to resign the office of president. The vacancy was filled by the election of Baron Henry de Worms (now Lord Pirbright), who held the office for fourteen years. On his resignation in 1886, Sir Julian Goldsmid was elected president and continued in office until the latter part of 1895, when the state of his health necessitated his resignation, and Mr. Claude G. Montefiore was then elected his successor.

The present vice-presidents are the chief rabbi, Dr. H. Adler; Mr. Ellis A. Franklin (who is also treasurer), Mr. Alfred G. Henriques, Mr. Benjamin Kisch, Sir Philip Magnus, Mr. F. D. Mocatta, Sir George Faudel-Phillips, Lord Rothschild, Mr. Leopold de Rothschild, Sir Edward Sassoon, M.P.; Mr. Reuben D. Sassoon, and Mr. Leopold Schloss. These names, as well as the list of members of the Council, show that the governing body of the Anglo-Jewish Association contains within its ranks representatives of every section of religious thought in the Jewish communities of England.

The Rumanian and Russo-Jewish Committees.

On two important occasions the association has not acted independently. In the very first year of its existence it was called upon to take up the cause of the persecuted Jews in Rumania. But in view of the fact that it had not then secured all the support, either personal or financial, that it required, the Council thought it desirable to assist in the formation of a special "Rumanian Committee," consisting mainly of its own members, and with Sir Francis Goldsmid, a vice-president of the association, as its chairman. As a consequence of the appointment of this committee, a great meeting was held at the Mansion House early in 1872, when Lord Shaftesbury, the bishop of London, many members of Parliament, and representatives of almost all the great city houses concurred in a cry of righteous indignation against the oppression of the Rumanian Jews. About four years later the association, at the request of the Rumanian Committee, resumed charge of the duties previously undertaken by that committee. It is scarcely necessary to add that down to the present time the condition of the Rumanian Jews has never ceased to occupy the attention of the association. Again in 1882, when the persecution of the Jews in Russia attained such dimensions as to arouse general indignation, the association assisted in the formation of a special RUSSO-JEWISH COMMITTEE, representing all sections of the community.

Apart from these two great occasions, in which, for the reasons already stated, the association did not, as a body, take an active part, there have been, during the past twenty-nine years, innumerable cases in which it has interposed, usually with success, on behalf of victims of oppression or persecution. These cases have been of the most varied character. Sometimes it has been to quell an actual rising of a fanatical populace against the Jews, sometimes to nip in the bud an anticipated émeute; at one time to rescue from prison, or to procure a fair trial for Jews falsely accused or the victims of a vindictive or fanatical official; at another to obtain redress for a man unjustly punished, or compensation for a family deprived of its head in some religious broil; to procure the revocation or mitigation of degrading regulations affecting Jews, or the removal of a hostile governor or other official.

Not a single year has passed without the association being called upon to take action in one or more matters arising out of injustice, oppression, or persecution; but it is some satisfaction to find that, apart from the standing grievances in Russia and Rumania, cases of official persecution in which government connivance may be suspected tend to become more and more rare.

In this department of its work, the association has at all times received the most ready and cordial cooperation from the Foreign Office, quite irrespective of the party politics of the government in office for the time being. In many instances, indeed, communications from the Foreign Office have been the means of calling attention to cases upon which action has been subsequently taken.

Educational Work.

In addition to this, the educational field of the Anglo-Jewish Association has been largely extended, and only awaits increased resources for its further development. With the exception of schools under its own control at Bombay, Jerusalem (the Evelina de Rothschild School for Girls), and Mogador (Morocco) the Council employs its energies in the direction of education by helping to maintain schools of the Alliance Israélite Universelle in various parts of the East. Striking testimony to the efficiency of several of these schools is to be found in the fact that Moslem and Christian parents of high standing have sent their children as paying pupils. It may be roughly estimated that the association has assisted in the education of no less than 40,000 children. In the year 1899, the number of children receiving education in schools subventioned by the association was 9,418; viz., 5,666 boys, 3,497 girls, and 255 infants of both sexes. The total of the subventions amounted to £2,848 ($14,240).

Before the association had been many years in existence an arrangement was made with the London Committee of Deputies of British Jews with the view of preventing the possibility of the two bodies acting independently of each other in matters involving applications to the British government. The importance of some such arrangement was at once recognized, and a formal compact was entered into in 1878, which has ever since been adhered to, and has resulted in uniformly harmonious action. This compact has indeed been carried out beyond the mere letter, for the two bodies have on several occasions acted jointly in presenting addresses to foreign potentates.

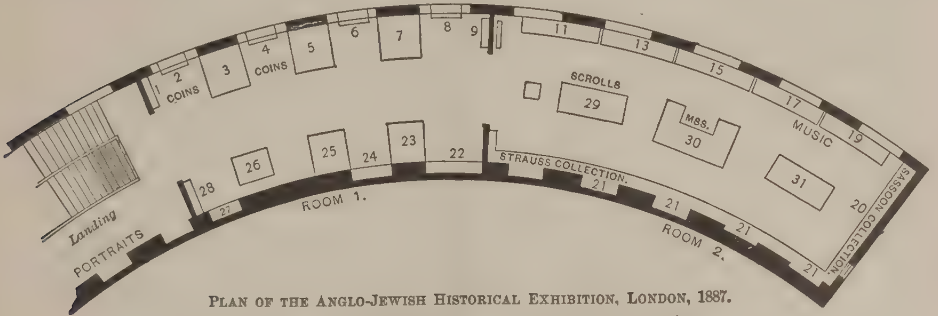
Jewish Colonization Association.

In the year 1893, the late Baron de Hirsch presented the Anglo-Jewish Association with 3,600 fully paid-up shares of £100 each in the Jewish Colonization Association, which he had then formed for the purpose of carrying on permanently the work he had initiated for removing Jews from countries where they were persecuted and settling them in lands where they could live under happier auspices. Shortly before his death in 1896, the baron (who had in the meanwhile become a vice-president of the association) gave this body another proof of his confidence by requesting it to accept a further number of shares to be held in trust for the Alliance Israélite Universelle, which is not competent by French law to hold shares in a public company. A few weeks later the baron increased the holding of each institution in the Jewish Colonization Association by 995 shares, making a total for each body of 4,595 shares, from which, however, no pecuniary benefits accrue to the holders. The Anglo-Jewish Association is entitled to one representative on the Council of Administration of the Jewish Colonization Association, and this position was held in 1900 by the president, Mr. Claude G. Montefiore.

M. D.

ANGLO-JEWISH HISTORICAL EXHIBITION: An exposition held at the Royal Albert Hall, London, England, during April, May, and June, 1887, in which were collected and shown most of the antiquarian remains illustrating the history of the Jews in England, together with a collection of objects of ecclesiastical art and miscellaneous Jewish antiquities. The idea of the exhibition originated with Isidore Spielman, who enlisted the cooperation of a large number of English antiquaries. The president of the exhibition was F. D. Mocatta.

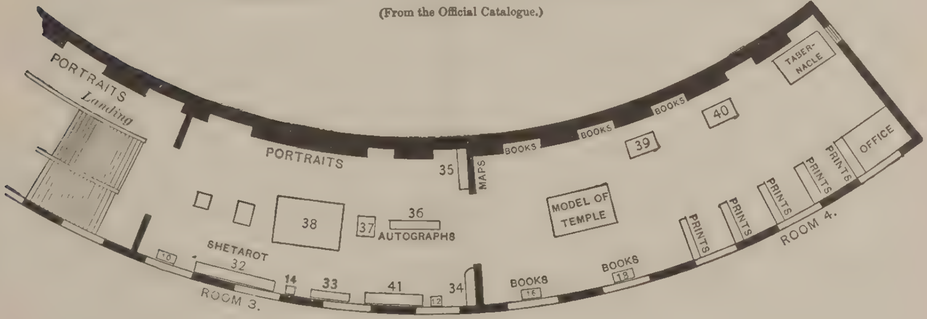
The exhibits included a large number of *sheṭarot*, or Hebrew deeds, relating to the transactions of the early English Jews; numerous portraits of Anglo-Jewish worthies, with engravings and caricatures bearing upon their lives; a collection of exhibits from the Beni Israel community of India, and numerous specimens of ancient Jewish coins. Two collections of objects of Jewish ecclesiastical art—one by M. Strauss of Paris, the other by R. D. Sassoon of London—attracted considerable attention. The various objects were arranged as indicated on the accompanying plan.



Plan of the Anglo-Jewish Historical Exhibition, London, 1887.

1, 3, 5, 7, 9. Synagogue Paraphernalia.
2, 4, 6, 8. Coins.
11–15. Ecclesiastical Art.
22, 24. Tapestries, Hangings.
23–28, 31. Articles used in Worship.
37. Beni Israel Collection.

(From the Official Catalogue.)



During the exhibition a number of lectures were given on the various phases of Jewish history illustrated by it; and these papers were subsequently published in book form. They included an address by the eminent historian Graetz, who visited London expressly to deliver it. Under the auspices of the exhibition the sheṭarot were edited and published; while an edition de luxe of the catalogue of the exhibition, with 28 full-page illustrations, put on permanent record many of the most interesting objects shown. A distinct revival of interest in the history of the Jews in England can be traced to the exhibition, as well as a renewed taste for beautiful objects of Jewish ecclesiastical art.

Bibliography: *Report of the Executive Committee* given only in the edition de luxe of the *Catalogue of the Anglo-Jewish Historical Exhibition*, pp. 207–214, London, 1887, where full details are given.

J.

ANGLO-JEWISH MAGAZINE, THE. See Periodicals.

ANGOULÊME: Town in the department of Charente, France, where, about 1240, a controversy took place between Nathan ben Joseph Official, and the bishop of Angoulême. In a letter to the bishops of Angoulême, Pope Gregory IX. (1227–41) expressed his deep dissatisfaction at the persecutions of the Jews of that place by the Crusaders.

Bibliography: Gross, *Gallia Judaica*, p. 63.

M. B.

ANGRO-MAINYUSH. See Ahriman.

ANGYAL (ENGEL), ANNA: Hungarian author; born at Veszprim, 1848, died 1874; the daughter of a teacher in the town of Hód-Mezö-Vásárhely. Versed in the literature of Hungary, France, and Germany, from a very early age, she began her literary career in her sixteenth year. Her first novel, "Adventures of a Hungarian Family," was published in the "Szegedi Hiradó," a Hungarian magazine. In 1865 she published in the "Magyar Izsráelita" a short novel entitled "Prejudices," in which she described the condition of the Jews in Hungary. Her historical novel, "Jlonka és Elemér," was published in 1868.

Bibliography: Kayserling, *Jüdische Frauen*, 300, 301.

S.

ANGYAL (ENGEL), DAVID: Hungarian writer; born November 30, 1857. After graduating from the University of Budapest he was appointed high-school teacher in that city and in spite of absorbing duties distinguished himself as a writer on history and literature. Among his more important works are: "Berzsenyi Dániel" (1879), "Késmárk Tököly Imre, 1657–1705" (1882), and "Magyarország

Története II. Mátyástól III. Ferdinand Haláláig" (The History of Hungary from Matthias II. to the Death of Ferdinand III.) (1889). The last work forms the sixth volume of Szilágyi's "Hungarian National History," which was published on the occasion of the millennial celebration of the existence of the Hungarian realm. He has translated several works by Macaulay, Paul Janet, etc., into Hungarian, contributed several historical essays to the periodical press, and edited the works of the poets Kölcsey and Kisfaludy. Angyal has been baptized.

BIBLIOGRAPHY: Pallas, *Lexikon*, i. 666; Szinnyei, *Magyar Irók Tára*, vol. i.

M. W.

ANHALT: An ancient principality of Germany, now a state of the German empire; formerly divided into four duchies: Anhalt-Bernburg, Anhalt-Dessau, Anhalt-Köthen, and Anhalt-Zerbst. Its former capital was Zerbst, a town on a tributary of the Elbe, situated about ten miles northwest of Dessau. Jews are known to have been permitted to live here before the year 1440, and it is said that the "Jüdenstrasse" (Jews' Street) dates from the fifteenth century. According to an agreement made in 1460 and a document drawn up in 1488, the revenue derived from the Jews was to be divided between the prince of Anhalt and the town of Zerbst. The Jews owned no real estate there, and seem to have lived in the town at irregular intervals, and then only in small numbers. In 1774 several families from Dessau settled at Zerbst. But the settlement of Jews in other towns of the duchy is even more recent than this.

At Bernburg, also the capital of the duchy of Anhalt with which its name is linked, a city situated on the Saale, there was a synagogue in 1454; and here, in 1462, Bernhard VI., prince of Bernburg, sold to Tile Goldschmidt a house near the "Joddenschulen."

In Dessau, the capital of the duchy of Anhalt-Dessau, a city about eighty miles southwest of Berlin, a small number of Jews lived in 1621. Here Prince George II. permitted them to build a synagogue, and he gave them the use of a cemetery as well as a piece of land for a hospital (*hekdesh*). In the villages of Anhalt-Dessau the Jews lived in large numbers.

In 1764 Prince Leopold granted the Jews a constitution and issued regulations for the maintenance of their credit. He abolished the poll-tax in 1804, and permitted the Jews of Woerlitz to build a synagogue. In the same year Leopold recognized the Franzschule as a Jewish public school.

Important Hebrew printing-houses existed at Köthen from 1622 to 1717, and at Jessnitz from 1719 to 1726. The Jews of the principality were compelled to take family names at Bernburg in 1810, at Köthen in 1811, and at Dessau in 1822. In 1810 civil rights were granted in Bernburg, and in 1811 in Köthen. In 1848 all restrictions were abolished.

Anhalt is remarkable for the great number of Jewish scholars it has produced. Moses Mendelssohn and Ludwig Philippson came from Dessau; the historian Jost, from Bernburg; the mathematician Unger, from Coswig; the philosopher Steinthal, from Gröbzig; and the preacher Salomon, from Sandersleben.

BIBLIOGRAPHY: *Die Juden unter d. Anhaltischen Markgrafen von Brandenburg*, in *Allg. Zeit. d. Jud.* 1840, No. 13; D. Calm, *Die Stellung der Juden in Anhalt*, ib., 1866, Nos. 40 and 41; *Anhaltische Juden* in *Jüdisches Volksblatt*, ed. L. Philippson, 1864, xi. Nos. 12 and 13.

A. F.

ANI, ANIDA, or **ADAFINA**: Among Spanish Jews, a dish composed of beans, peas, fat meat, and eggs, placed in an oven over Friday night, and eaten at the Sabbath meal. The *Ani*, called by the German Jews *Schalet*, was regarded by the Inquisition as conclusive evidence of Jewish practises against Maranos.

BIBLIOGRAPHY: *Rev. Ét. Juives*, xviii. 374, xxxvii. 267.

M. K.

ANILAI and **ASINAI**: Robber chieftains. Two Jewish boys of Nehardea in Babylonia were apprenticed by their widowed mother to a weaver. Having been punished for laziness by their master, they ran away and became freebooters in the marshlands of the Euphrates. There they gathered about them a large number of discontented Jews, organizing troops, and levying forced contributions on the shepherds, and finally established a little robber-state at the forks of the Euphrates. One Sabbath they were surprised by the Parthian ruler of Babylonia, but they determined to fight regardless of the day of rest, and defeated their assailant so completely that the Parthian king Artaban III. (about 10–40), who was just then engaged in putting down a rebellion, resolved to make use of such brave Jews to keep the satraps in check. He concluded an alliance with them, entrusting them with the control of that portion of Babylonia which they already occupied. They then built fortifications, and the little state lasted for fifteen years (about 18–33). Its downfall was brought about by the marriage of Anilai with the widow of a Parthian general, whom he had attacked and killed in battle. He tolerated the idolatry of his foreign wife, and met the religious objections of his people with violence, thus estranging his followers and sowing dissension among them. After Asinai had been poisoned by his brother's wife for his too frank utterances, Anilai assumed the leadership of his troops. He sought to divert them with wars, and succeeded in capturing Mithridates, governor of Parthyene, and son-in-law of the king. He soon, however, released Mithridates, fearing that Artaban might take vengeance on the Babylonian Jews for his death. Being signally defeated by Mithridates in a subsequent engagement, he was forced to withdraw to the forests, where he lived by plundering the Babylonian villages about Nehardea, until his resources were exhausted and the little robber-state disappeared. Babylonian hatred of the Jews, long restrained from fear of Anilai, now broke forth afresh, and the Jews fled from the persecutions to Seleucia without finding there the desired peace.

[The name Anilai is identical with "Ḥanilai" in Talmudic literature. This was, for example, the name of the father of the well-known haggadist Tanḥum b. Ḥamilas (Bacher, "Ag. Pal. Amor." iii. 627). W. B.]

BIBLIOGRAPHY: Josephus, *Antiquitates*, xviii. 9.

A. Bü.

ANIMAL FABLES IN TALMUD AND MIDRASH. See ÆSOP'S FABLES, also FABLES.

ANIMAL OFFERINGS. See SACRIFICE.

ANIMAL WORSHIP: This is an expression which needs careful definition, since it is understood and explained in various ways. A distinction has to be made between a strict and a loose employment of the expression. On the one hand, a difference must be noted between actual devotion to, or service of, an object and the mere recognition of such an object as divine or supernatural. On the other hand, care must be taken to avoid confounding the direct worship of an animal with the use of the animal as a symbol of the real object of worship.

In the strictest sense of the words, it is doubtful whether Animal Worship ever existed in any large portion of the Hebrew community; but, in a wider sense, there were instances which are worthy of close attention. Generally speaking, there were three distinct occasions on which religious sentiment toward animals resulted in superstitious awe or actual ceremonial service.

First Form of Worship: Belief in Demons.

The first or lowest mode of Animal Worship is that form of deference or veneration which arises from the persuasion that certain animals are invested with demoniacal powers. Such a notion is universal among savage and semicivilized peoples, and still survives to a great extent among members of the most cultivated of modern communities. The whole ancient Semitic population of western Asia was infected with this superstition, which manifested itself in many different ways. In Babylonia it was especially rife. Hundreds of spirits are referred to in the religious cuneiform texts. Every condition and activity of human life was subject to their influence; and their forms and characteristics were as various as their occupations. Among the ancient Arabs demons of all sorts and grades, generally representing the denizens of the desert, were known as "jinn" (genii); and this well-known term may be here used to include the demonized animals with which the Hebrews and their neighbors were most familiar. Both the Babylonian and the Arabian systems of belief are of prime importance in the elucidation of the Bible. The latter system, having been longer known and studied, is for the present the more available.

Characteristics of the "Jinn."

The "jinn" were related to ordinary animals, somewhat as the gods were related to man. That is to say, certain animals were invested with superhuman, or at least extrahuman, attributes. Their qualities were not, however, of a high or spiritual character, and for the most part they remained animals socially and morally. Their chief attribute was the power to assume various shapes, including that of man; and occasionally they adopted the human form permanently. Yet as a class they stood aloof from men; so that they could not be really worshiped, but were feared as foes or prized as allies. They were usually maleficent, but occasionally beneficent. The generic Hebrew designation seems to have been *shedim*, a word which was also used by the Babylonians for a very large class of animal demons. Their animal character is indicated by several names applied to them, which names mean primarily "hairy." In Moslem legend Balkis, the queen of Sheba wedded to Solomon, had hair on her ankles, and was thus shown to be by descent a "jinnee." Of this race may be the *se'irim*, or hairy creatures, of the Hebrews. The *Lilith* (Assyrian *lelit*) of Isa. xxxiv. 14 is a species of nightmare. Other demoniacal creatures are mentioned in Isa. xiii. 21. It is probable that most, if not all, of such allusions to classes or types of demons are exilic or postexilic; and but scanty information is available as to the animal cults of earlier times in Israel. The statement of Deut. xxxii. 17 (compare Ps. cvi. 37) is, however, a general indication.

The Rôle of the Serpent.

One of the most prominent of the demons, the serpent, was raised to exceptional distinction among the Babylonians, the Arabs, and the Hebrews. Many qualities united in the serpent to make it an object of superstitious regard, as it still is, more or less, to practically the whole human race. Among these attributes were its faculty of sudden appearance and disappearance, its flexibility, its rapid changes of posture and shape, its haunting of obscure and uncanny places, its subterranean abode, its ubiquity on land or water, its apparent kinship with many sorts of elusive beings, great and small, marine, terrestrial, and aerial. It seemed to have kinship even with the flying cloud and the forked lightning, the celestial "tannin" (Isa. xxvii. i.; Job, vii. 12), the leviathan (Job, iii. 8; Isa. xxvii. 1), the Babylonian *tiamat*, or the dragon. The highest function attributed to the serpent is that of the primal tempter of man (Gen. iii.)—a conception which is both Hebrew and Babylonian. But it had many rôles of a less exceptional kind. Serpents were often maleficent, but often also beneficent. From their watchfulness they were held to be the natural guardians of groves, rocky recesses, and other animal retreats; and when such abodes of lower life were converted to the uses of man, they still remained as sentinels, and were naturally promoted to be the protectors of gardens and estates, fountains and streams, and became the familiar demons of homes and sanctuaries. Thus, boundary-stones in Babylonia were decorated with images of serpents and scorpions as terrors to the trespasser or the invader (compare the Brazen Serpent of the Hebrews).

Even in Israel some form of demoniacal superstitions must have been more or less secretly practised for centuries, since we find that in the gloomy time just before the captivity of Judah, images of noxious creatures were portrayed or carved on an inner wall of the Temple (Ezek. viii. 10). Evidently a desperate resort was had to the baser animal spirits during the utter lapse of faith and hope among the leaders of the nation. Strange to say, this nearest approach to direct Animal Worship recorded in the Bible was made just at the close of the national existence. Robertson Smith has suggested that this was a revival of a totemic ritual.

A second source of the religious veneration of animals is found in the primitive notion of the kinship and ultimate identity of all forms of life, vegetable and animal, human and celestial. This notion explains, in part at least, the existence of sacred trees among so many ancient peoples. To a large extent also this sense of kinship was the basis of religious devotion in many forms. It was, for example, both the cause and the effect of ancestor worship. The kinship between national or tribal gods and their worshipers is a familiar belief. But it is also a significant fact that certain animals, usually possessed of demoniacal or superhuman powers, were sacred to many tribes and families of primitive men by virtue of a fancied kinship between them. Such a belief has been ascribed by recent authoritative writers to the earliest society of ancient Israel, as well as to the original Semites from whom they were descended. And it has been plausibly maintained that the distinction between clean and unclean animals was due to the circumstance that the latter were sacred and, therefore, forbidden as food on ordinary occasions. The sacredness depended upon a supposed kinship between the tribesmen and the animals in question, such as is the basis of totemism in many savage communities, ancient and modern.

Clean and Unclean Animals Contrasted.

It happened, however, that at special seasons such unclean animals were actually eaten, and that, too, at sacrificial feasts. The meaning of this ceremony is apparently twofold: The tribe or clan ratifies its union or covenant with its animal kindred; and, by partaking of the flesh, its members derive some communion with the supernatural life, which is an attribute of the sacred animal. Now, it would be expected that if there had been any time in the history of Israel when such ceremonies were observed, it would have been when degenerate members of the community were mixed with a heathen population. Such a time occurred toward the end of the Exile, described in Isa. lxv. and lxvi., when swine and dogs and mice, the most unclean of animals, were eaten by certain Hebrews living among the Babylonians. It is more than a coincidence that in the Bible and elsewhere these very animals have specially demoniacal qualities or associations.

Third or Symbolic Type of Worship.

The third cause of the religious veneration of animals is the desire to have acknowledged deities, as distinguished from mere demons, represented by some visible, tangible object or image, which may impress the imagination and excite faith and devotion. This does not refer to the deities that may have been developed out of the "jinn," or animal demons, and which thus continued to image forth, in the form in which they were adored, the original animal whose supposed spiritual essence swayed the credulous fancy of an earlier people, but rather to those prominent instances of animal cults in which the qualities of great national or tribal gods are symbolically expressed by the characteristics of certain animals chosen as their visible representatives. The typical Biblical instance is that of the so-called bull- or calf-worship of northern Israel, with which may be included the worship of the golden calf made by Aaron before Mount Sinai. This latter is of importance in so far as it shows the traditional and inveterate character of the cult, since Ex. xxxii. was probably intended for illustrative purposes and as a prophetic object-lesson.

Explanation of Bull- or Calf-Worship.

The explanation of this influential cult is wide and comprehensive. Israel was heir to many forms of Semitic belief; and religious symbolism had begun in early ages among peoples to which, both through racial descent and historic association, Israel owed much of its culture. That bull-worship was borrowed from Egypt is still perhaps the popular belief; but it has been given up by scholars, partly on the general ground that Israel was scarcely affected in any essential religious matter by the Egyptians, and partly in view of the fact that the Egyptian worship was that of living animals. The chief direct cause of the cult in Israel was no doubt the influence of the Canaanites, not merely of the predecessors of the Hebrews in Canaan, but also of their contemporaries in central Palestine and in Phenicia. Many characteristics of the bull doubtless contributed to the prevalent symbolism. In the popular mind YHWH was largely confounded with the Canaanitic Baal; and the image of the Baal was a bull, as that of his consort Astarte was a cow. To an agricultural people the choice of such a symbol for the chief deity was almost inevitable, as an image of strength, endurance, animal reproductiveness, and service to mankind. There was another cardinal feature in the representation. The Baal was also the great Canaanitic sun-god, symbolizing thus the chief source of agricultural prosperity. The horns of the steer were the familiar emblem of the rays of the sun, even embodied in current Hebrew speech to describe the gleaming face of Moses (Ex. xxxiv. 29). A favorite ideograph for the Babylonian Merodach-Bel signifies "the bullock of the sun." This view accords with the fact that bull-worship was unknown to the kingdom of Judah, where Canaanitic influences were slight during the formative period of the later popular religion. The Brazen Serpent and Azazel were in great part symbolic (see Azazel; Brazen Serpent; and Totemism).

Bibliography: Useful illustrations of early forms of Hebrew and Semitic worship may be gained from well-known anthropological works. For the special subject, refer to W. R. Smith, in *Journal of Philology*, ix. 75 *et seq.*; *Religion of the Semites* (index, under *Animals, Demons*, and *Jinn*); Wellhausen, *Reste Arabischen Heidenthums*, pp. 135 *et seq.*, 176 *et seq.*; Baudissin, *Studien zur Semitischen Religionsgesch.* i. 128 *et seq.*, 258 *et seq.* For Babylonian beliefs, see Jastrow, *Religion of Babylonia and Assyria*, pp. 180 *et seq.*, 260 *et seq.*

J. F. McC.

ANIMALS, CLEAN AND UNCLEAN. See Dietary Laws.

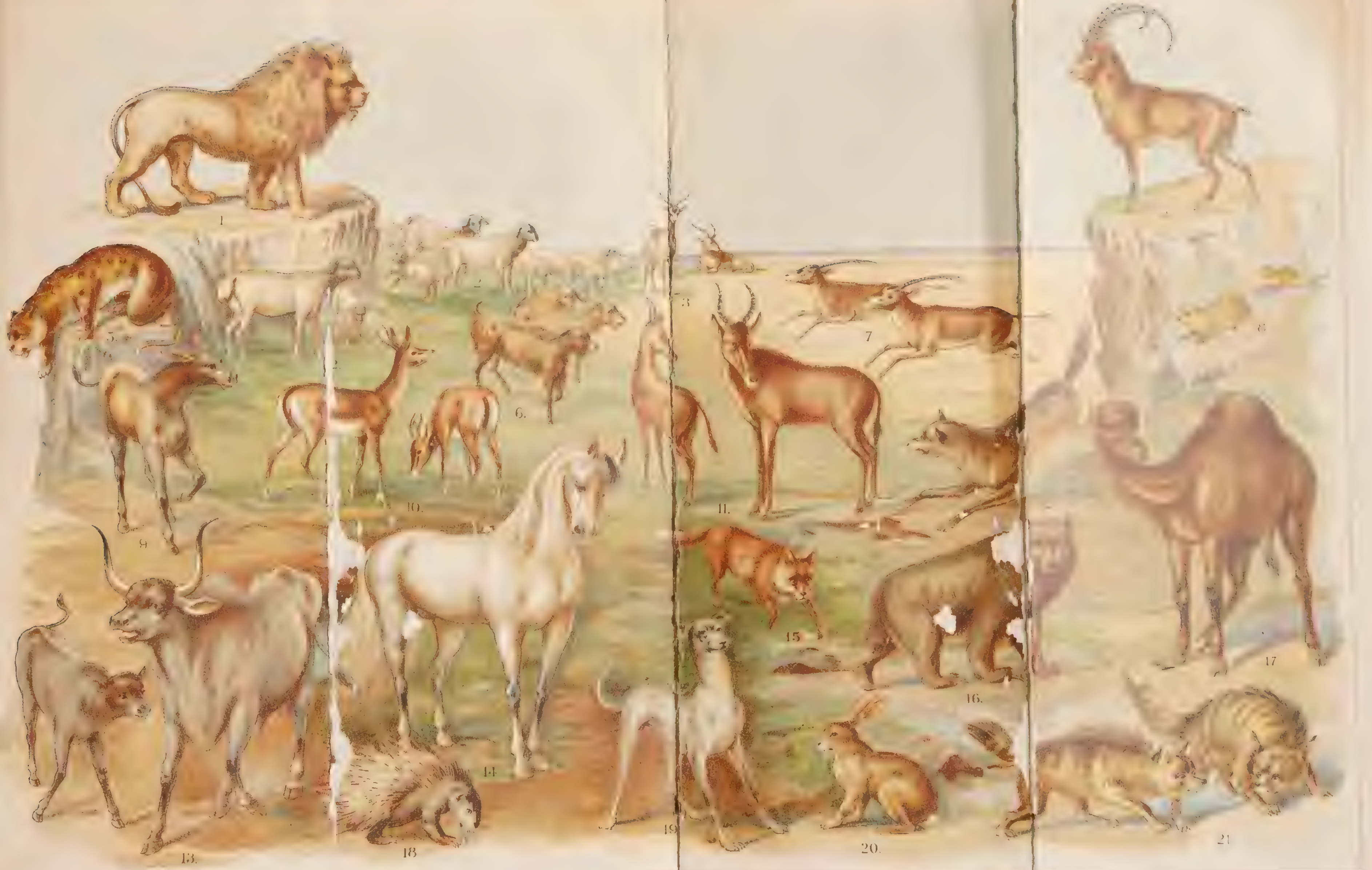
ANIMALS OF THE BIBLE: To contrast them with plants and minerals, animals are called in Hebrew נפש חיה (living soul): used always collectively in Gen. i. 20, 24; ix. 10; or simply *ḥayyah* (living): as a rule collectively (Gen. ix. 2 *et seq.*); rarely as a singular (Gen. xxxvii. 20); or in the plural ḥayyot, as in Ps. civ. 25. Etymologically speaking, this latter Hebrew word corresponds well enough with the Latin *animal* and still better with the Greek ζῶον; it might, therefore, have been used of man as well as of brutes. It is, however, never so used in Hebrew, nor in certain other languages, reflecting the popular rather than the scientific mind. Popular Jewish philosophy accords willingly to animals all the characteristics man has in common with them, inclusive of life. The Biblical writers, when speaking of animals, generally look at them either from the standpoint of man's superiority—and thus avoid lessening the distance between the animals and their godlike and God-appointed ruler by uniting the two under a common name—or from the point of view of the Creator of all, and then merge man and brutes, together with inanimate beings, and angels as well, into the universal appellative of "creature." When exceptionally—as in the narrative of the Deluge—man and brutes are recorded together, it is done by means of a circumlocution or descriptive clause, like "all flesh" (Gen. vi. 12, 13; ix. 11, 17), sometimes with the addition, "in which there is breath of life" (Gen. vi. 17), or "all [beings] in whose nostrils was the breath of life" (Gen. vii. 22).

Classification into Four Groups.

It is generally considereed that the Bible divides animals into four groups, according to their mode of moving: (1) quadrupeds, or walkers; (2) birds, or fliers; (3) reptiles, or creepers; (4) fishes, or swimmers. In fact, we find these four groups enumerated, side by side, throughout the Biblical books: for instance, in Gen. i. 26, 28; vi. 7, 20; vii. 8; ix. 2; Lev. xi. 46; Deut. iv. 17, 18; I Kings, v. 13; Ezek. xxxviii. 20. This division, however, is but a later and abridged form of a more complete classification, consisting of six distinct groups as recorded in Gen. i. 20–25. Moreover, the mode of living seems to be absolutely foreign to either the primitive classification or its simpler substitute. Birds in the Bible are said to fly, but reptiles are nowhere said to creep, nor fish to swim. Man and quadrupeds are said "to go" rather than "to walk," but the same is also said of the serpent (Gen. iii. 14). In fact, the grouping of Gen. i. 25 is the complex outcome of no less than four different factors.

First in order comes the origin or element from which the animals were produced. The creation of animals is divided into two distinct acts: the one for the fishes and birds taken from the water (Gen. i. 20–23), the other for the terrestrial animals taken from the earth (Gen. i. 24, 25). The air evidently was not yet recognized as an element. Such, at least, is the interpretation that both the Septuagint and the Vulgate have given to the original text.

The habitat of animals is introduced as a second factor. Fishes are the "living things" of the waters, of the sea, of the rivers. Birds, created to "fly in the



1. Lion (*Felis Leo*). 2. Syrian Sheep (*Ovis aries dolichura*). 3. Addax (*Addax naso-maculatus*). 4. Ibex (*Capra beden*). 5. Leopard (*Felis leopardus*) 6. Syrian Goat (*Capra mambrica*).
7. Leucoryx (*Oryx leucoryx*). 8. Cony (*Procavia syriaca*). 9. Wild Ass (*Asinus hemippus*). 10. Dorcas Gazelle (*Gazella dorcas*). 11. Bubale (*Bubalis boselaphus*) THE FALLOW DEER (YACHMUS) OF THE OLD TESTAMENT.
12. Jackal (*Canis aureus*). 13. Ox (*Bos taurus*). 14. Arabian Horse (*Equus caballus*). 15. Fox (*Vulpes niloticus*). 16. Syrian Bear (*Ursus syriacus*). 17. Dromedary (*Camelus dromedarius*).
18 Porcupine (*Hystrix cristata*). 19. Dog, GREYHOUND (*Canis familiaris grajus*). 20. Egyptian Hare (*Lepus ægyptiacus*). 21. Hyena (*Hyena striata*).

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ANIMALS OF THE BIBLE.

PREPARED BY WILLIAM FRANK UNDER THE DIRECTION OF PROF. THEODORE GILL, M.D., LL.D.,
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expanse of heaven," are called the "birds of heaven"; that is, of the air. Hence, a new group obtained by the subdivision of the first group into animals of the air and animals of the water.

A third factor was the mode of propagation. Just as we are in the habit of grouping together all useless and all troublesome small vegetation—or, to be more accurate, as in the Linnean system all plants having an obscure mode of fertilization were thrown into one large family, in contrast with flowering plants—so in the Bible all inferior animals whose way of propagating escapes the popular attention were designated by a common name שרץ (*shereẓ*); that is, "fast breeding [animals]," or its practical equivalent רמש (*remes*), "that which moves in large masses." This factor creates two new groups, inasmuch as it involves the subdivision of the terrestrial animals into (*a*) higher quadrupeds or "animals of the earth" proper, and (*b*) lower quadrupeds and reptiles, or shereẓ and remes (see, for the rendering of these two appellatives, FISH and REPTILES). The same subdivision was made for the aquatic animals thus divided into (*a*) *tanninim gedolim*, or cetaceous animals, and (*b*) *shereẓ, remes*.

Finally, the fourth factor—which gave the last and finishing touch to the division of animals as we find it in Gen. i. 20–25—is the relation of animals to man from a practical point of view; that is, their possible utility, as food or helpers. The animals that were of special usefulness to man, whether domesticated or not, received the common appellative of בהמה—that is, according to current etymology, "dumb animals"—while the others retained the more general name of "animals of the earth." This last line of division is not well marked in all the books of the Bible. The name *behemah* is sometimes extended to all large quadrupeds, whether useful to man or not, just as the *behemot* are frequently thrown in with the other quadrupeds, or "animals of the earth"; but we find also the two groups registered side by side, for instance (besides Gen. i. 20–25), in Gen. i. 26 (according to the Septuagint and Syriac, Gen. vii. 14, ix. 10).

To sum up, in accordance with the four factors mentioned—origin, habitat, propagation, usefulness—the Animals of the Bible are classified as follows: First group, "animals of the earth" proper; second group, behemot; third group, remes, or reptiles; fourth group, birds; fifth group, shereẓ proper, or fishes; sixth group, cetaceans. Besides this classification into six groups and the one into four, we find in the Bible another division into five groups; that is: (1) "animals of the earth"; (2) behemot; (3) birds; (4) reptiles; (5) fish (Gen. i. 24, 26), according to Septuagint and Syriac, Gen. vii. 14, ix. 10. If we now observe that in the division into four groups the quadrupeds are called indifferently "animals of the earth," or "behemot," it becomes plain that both the division into five and the one into four were obtained from the more complete classification by eliminating such groups of animals as could be dispensed with without creating confusion. Thus, the division into five was obtained from the one into six by suppressing the cetaceans, in which man, the Hebrews especially, had but little interest. Thus, also, the division into four was obtained from the one into five by selecting at one time the behemot and at another the "animals of the earth" to represent all the quadrupeds: the former because more interesting to man; the latter, very likely, on account of greater comprehensiveness.

This classification marks by no means the last stage of action of the four factors we have just described. Thus, we find that the third factor brought about the adoption of a subgroup in the group of birds; that is, the insects called שרץ העוף (flying shereẓ), from their obscure and rapid mode of propagating. Again, the fourth factor created a new section in the group of the behemot, the domesticated animals being distinguished from the others by the appellation of מקנה "possession, property" (compare Latin "pecunia, peculium," from "pecus"; English "chattel" from "cattle"). Further, apparently under the influence of the same factor, the *miḳneh* was subdivided into (*a*) בעיר *be'ir*, the beasts of burden; (*b*) בקר *baḳar*, plow-animals; and (*c*) צאן "small animals"—sheep and goats, which furnish merely food and clothing. It was also the same factor of usefulness that caused the ברבורים *barburim*, fowls, to be detached from the group of birds (I Kings, v. 3). It may be fortuitous that the classification adopted by the author of Gen. i. 20–25 stops, so to speak, half-way, recording only six groups of animals, when the factors that underlie it suggested a good many more groups. It seems, however, that it was with a view of obtaining, when added to the creation of man, the same number seven as that which suggested the division of the whole creation into six days, completing a week with the seventh day. Further subdivisions of some of the groups above mentioned betray the action of another factor. This, however, contrasts entirely with the others, in so far as it originated from an observation of the anatomical structure of the animal itself and its mode of feeding. Thus, the birds of prey were detached from the group of birds, taking the specific name of עיט *'aiṭ*. The behemot were divided into hoofed animals and clawed animals; the former into cloven-hoofed and non-cloven-hoofed animals; and, in their turn, each of these categories into "cud-chewing" and "non-cud-chewing," etc. This attempt at a somewhat scientific classification seems, however, to have been the outcome of ritualism, not of popular observation like the more primitive and general grouping of which the above is a logical, not chronological, analysis. See for further discussion of these classes and subdivisions the article CLEAN AND UNCLEAN ANIMALS; also BIRDS, CATTLE, FISH, REPTILES; DIETARY LAWS.

BIBLIOGRAPHY: Tristram, *Fauna and Flora of Palestine*; L. Chichester Hart, *Animals of the Bible*.

H. H.

AN'IM ZEMIROT (אנעים זמירות): A mystical hymn, known as the "Shir ha-Kabod" (Hymn of Glory), ascribed to R. Judah, the saint of Speyer (Landshuth, "Hegyon Leb," pp. 265 *et seq.*), which is honored by many congregations with a prominent place at the close of the morning service in association with the Psalm of the Day [TEMPLE SERVICE]. It is likewise read on the Eve of Atonement, and in English congregations is then associated with a simple melody, coming, like the hymn, from the Rhineland, but not dating back further than the early part of the eighteenth century (see Zunz, "Literaturgesch." p. 300). For music see next page.

F. L. C.

ANISE. See DILL.

ANISIMOV, ILIA SHARBATOVICH: Russian civil engineer; born in Daghestan, 1853; received his first education in the house of his father, Dr. Sharbat ben Nisim, rabbi and president of the Daghestan community. He was graduated from the University of Moscow, and held the position of assistant manager of the Rothschild Naphtha Company in the Caucasus. He was the author of two Hebrew pamphlets on the Jewish community of Daghestan which were published in Jerusalem in 1894. In 1888 the Ethnographical Branch of the Moscow Society of

Natural Science published his work: "Kavkazskie Yevrei," a study of the life, customs, and history of the Jews inhabiting the region of the Caucasus.

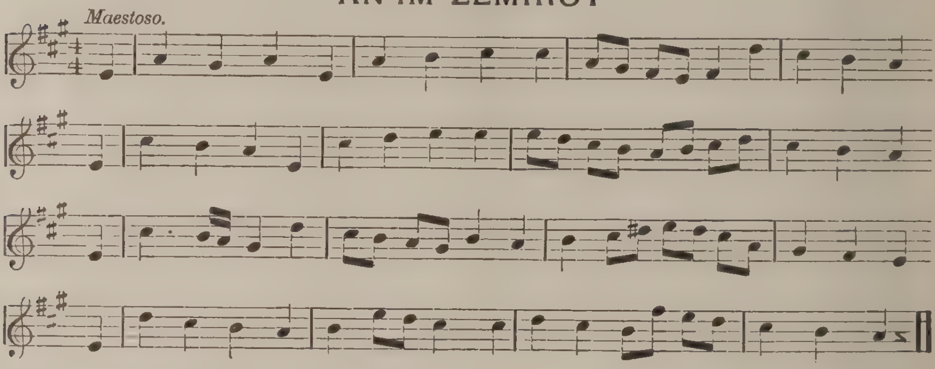
BIBLIOGRAPHY: *Razsvyet*, 1881, Nos. 18, 24; *Khronika Voskhoda*, 1885, Nos. 45, 47; *Voskhod*, 1889, Nos. 1, 2; *Russkaya Mysl*, Sept., 1889.

H. R.

ANJOU: Ancient province of France, bounded by Poitou, Brittany, Maine, and Touraine. It now includes the whole of the department Maine-et-Loire as well as parts of Mayenne, of Sarthe, and of Indre-et-Loire. This province, at one time a duchy, like all the neighboring region seems to have been settled by Jews at an early date One of the earliest rabbis known, Joseph Ṭob-Elem (about 1050), bore the title of chief of the community of Limousin and of Anjou. The rabbis of the province took part in the synods presided over by Rabbenu Tam previous to the year 1171. One Samuel of Anjou was a pupil of the celebrated Tosafist R. Isaac, abbreviated "RI" of Dampierre. But almost nothing is known of the history of the Jews of Anjou. The first circumstantial information furnished by contemporary documents is the mention of the massacres, of which the Jews were victims, in 1236; but it is not known whether the murderers were inhabitants of the province. These massacres were, in fact, the work of the Crusaders, who began their exploits in Brittany and continued them in Poitou. Three thousand Jews in Anjou were killed and five hundred submitted to baptism in the year in question. A rabbi, Solomon b. Joseph D'Avallon, composed an elegy on the martyrs.

This catastrophe did not completely annihilate the Jews of the province. They are met with again in 1239 and in 1271, at which latter date they are found complaining that they are obliged to wear the "wheel," or Jewish badge, and that certain persons seized property that should pass to them as their rightful heritage. Charles I., duke of Anjou, protected them against the greed and arbitrariness of the bailiffs. But their term of respite seems to have been brief. In December, 1288, the Jews were formally expelled from Anjou by Charles II. on charges of religious propagandism, of usury, and of engaging in trade with Christians. These were the stereotyped accusations that almost invariably accompanied such measures; to what extent they were true in this case it is impossible to determine.

AN'IM ZEMIROT



A number of Jews returned to Angers in the fourteenth century, where they inhabited a particular quarter, and were subjected to vexatious regulations, little inducement being given them to remain. From this period all trace of them is lost. In modern times not a single Jewish community has been reestablished in the province. Some localities, such as Saumur, Segré, and Baugé—one of whose rabbis, Moïse, was a contemporary of R. Tam—have preserved the names of streets or quarters which attest the presence of Jews in these places in the Middle Ages.

BIBLIOGRAPHY: Gross, *Gallia Judaica*, pp. 64 *et seq.*; Brunschvicg, *Les Juifs d'Angers et du Pays Angevin*, in *Rev. Ét. Juives*, xxix. 229 *et seq.*

I. L.

ANKAVA (ANKOA). See ALNAQUA, EPHRAIM BEN ISRAEL.

ANKAVA, ABRAHAM BEN MORDECAI: North-African Talmudist, author, and liturgical poet; born at Fez, Morocco, about the beginning of the nineteenth century; a descendant of the ALNAQUA family; died after 1860. His special department of study was the law of ritual slaughtering, in which subject he made extensive investigations, traveling in North Africa and Italy, consulting living authorities, and searching for manuscripts of Castilian and African writers. In the course of his travels he came to Tlemçen, Algeria, which had once been a famous seat of learning, but had degenerated, owing to the persecutions to which the Jews there were subjected (see ALNAQUA, EPHRAIM). Ankava, in his desire to improve the state of education among the Jews of Tlemçen, remained there three years, and founded a Talmudic academy. His labors were highly appreciated in the northwestern parts of Africa; and the wealthier members of the Jewish population supported him liberally. He published (1) "Zekor le-Abraham" (Remember unto Abraham), containing an exposition of the dietary laws, written in verse, and a commentary on them, compiled from various manuscripts (Leghorn, 1839); and (2) "Zebaḥim Shelamim" (Peace-Offerings), written especially for *shoḥeṭim* (slaughterers; Leghorn, 1858). He also wrote an Arabic paraphrase of the Seder liturgy, and edited and revised a number of liturgies, into which he incorporated several elegies (*ḳinot*) of his own.

BIBLIOGRAPHY: Zedner, in Steinschneider's *Hebr. Bibl.* vol. i. No. 327.

S.

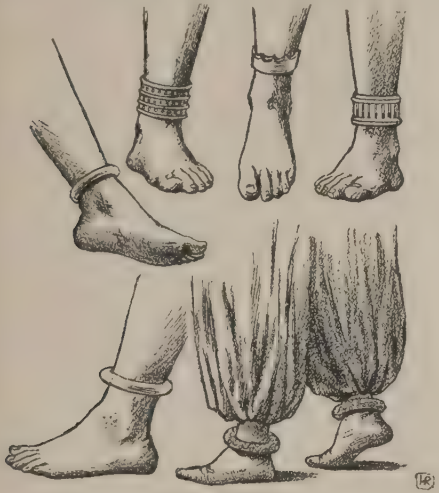
ANKAVA, JACOB BEN AMRAM: Translator; lived in Algeria in the nineteenth century. He translated from Spanish into Arabic a treatise on the laws to be observed by Jewish women, under the title "Dat Yehudit" (Laws for the Jewess), Algiers, 1855.

Bibliography: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 50.

J. S. R.

ANKLET: An ornament for the ankle, alluded to by Isaiah (iii. 18) in the list of articles of jewelry that the women of that day were accustomed to wear. Sometimes the Anklets were connected by a short chain, compelling in this way an affected or mincing manner of walking. The Targum on the passage and Yer. Shab. iii. 8*b* translate *'akasim* by "shoes" or "slippers."

G. B. L.



Oriental Anklets.
The upper forms are ancient, the lower modern, Anklets.
(From "Narrative of a Mission," 1839.)

ANNA (in Greek writings, for Heb. **HANNAH**): **1.** Tobit's wife, of his own kindred (Tobit i. 9), consanguineous marriages being regarded by the pious Jews of old as especially meritorious (see Kohler, "The Pre-Talmudic Haggadah," in "Jewish Quarterly Review," v. 406, note). **2.** A saintly woman mentioned in the New Testament, daughter of Phanuel of the tribe of Asher, who, after seven years' marriage, had been a widow for fourscore and four years, spending night and day in the Temple with prayers and fasting, and who, as prophetess, had spoken of the coming advent of the Messiah to those assembled there as worshipers "looking for the redemption of Jerusalem," when the sudden appearance of Jesus, the infant, on the scene, caused her to give thanks to God for the fulfilment of the Messianic prediction (Luke, ii. 36–39). Exactly the same story is told of Simeon, the devout one of Jerusalem, that "while looking for the consolation of Israel" he had received a revelation by the Holy Spirit that he should not die before he had seen the Lord's Anointed, and when he saw the child Jesus in the Temple he blessed God for the salvation he had seen (Luke, ii. 25–34). Such "mourners for Zion, who look for the Messianic salvation" or "for the consolation," are mentioned in the early Midrashim (Pes. R. xxxiv.; Bar. Apoc. xliv. 7; compare Luke, xxiii. 51).

These two stories of Luke have the true Jewish coloring, whatever may be said regarding the historic character of these two witnesses to the Messianic claim of Jesus. It is certainly remarkable that there existed a rabbinic legend of another long-lived saintly woman, Serah, the daughter of Asher, who was permitted to live all through the years of Egyptian oppression in order that she might aid in the redemption of Israel by the discovery of the bones of Joseph (Mek., Beshalaḥ, i.). See Serah bat Asher.

K.

ANNA: Daughter of Rabbi Eleazar of Worms; lived at Erfurt, where she died as martyr by the hand of Crusaders, Dec. 6, 1213 or 1214. Her mother (Dolce) and sister (Bellette) met with the same fate.

Bibliography: Kayserling, *Jüdische Frauen*, p. 68.

G.

ANNA: Daughter of R. Meir of Ramerupt, sister of Rabbenu Tam and Rashbam, and granddaughter of Rashi; a learned woman of Champagne, France, and who, about the middle of the twelfth century, gave instruction to women in the Jewish religion.

Bibliography: Kayserling, *Jüdische Frauen*, p. 137.

G.

ANNA (אנא). See Hallel, Haḳafot.

ANNA BEḲORENU (אנא בקראנו): A Pizmon for the Eve of Atonement, according to the Sephardic ritual, taking the place occupied by "Omnam Ken" and "Ki Hinneh Ka-ḥomer" in the ritual of the Ashkenazim. It is a prayerful hymn by David Ibn Bekodah (twelfth century, Zunz, "Literaturgeschichte," p. 217), who obviously intended it for antiphonal rendering between ḥazan and congregation. The traditional melody is of ancient Spanish origin, and of considerable interest in itself for its construction and rhythm. It possesses a flavor of Arab melody, better preserved in the version given on next page, which is that of Bevis Marks, than in the Italian traditional chant.

F. L. C.

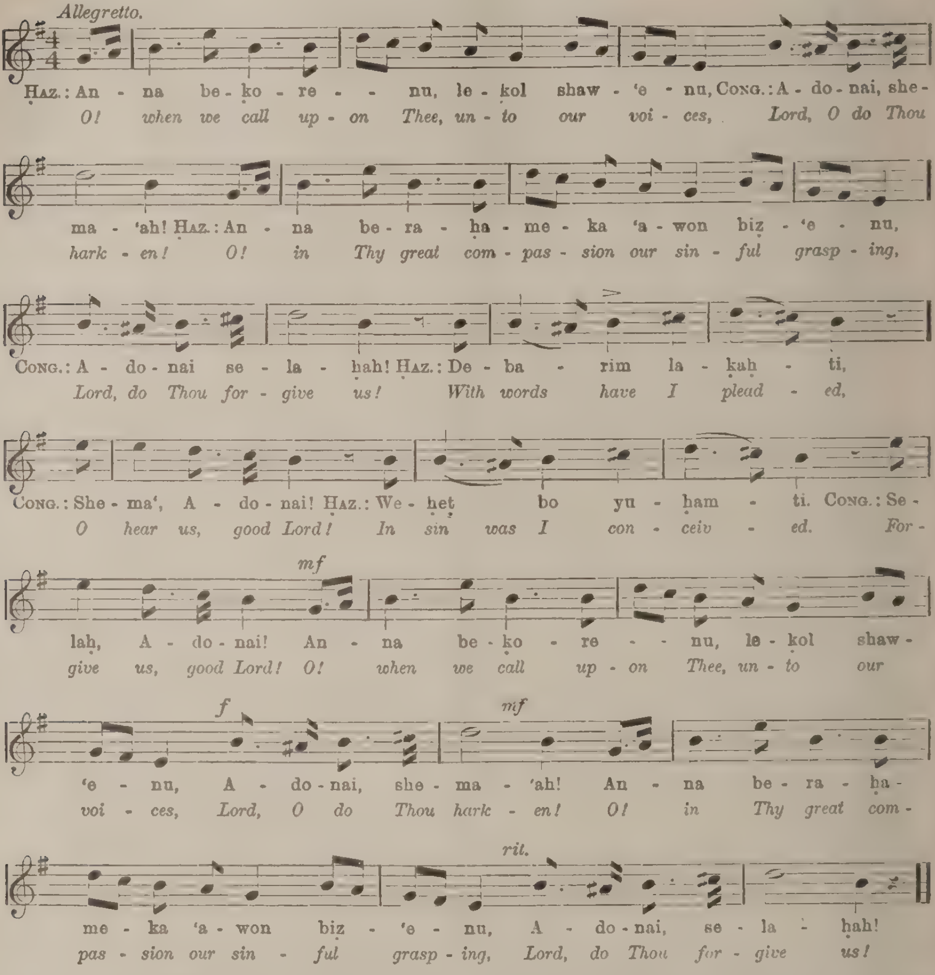
ANNA IVANOVNA: Empress of Russia; born Feb. 8, 1693; crowned 1730; died Oct. 28, 1740. After the death of Peter the Great (Feb. 8, 1725) a reactionary policy was inaugurated by his immediate successors, who were influenced by the Greek Orthodox clergy. This policy induced Catherine I. to expel the Jews from the Ukraine and from some other parts of the empire, with the order "not to admit them in the future into Russia under any circumstances, and carefully to watch everywhere to this end" (Ukase of May 7, 1727, Complete Russian Code, vii., No. 5063). Peter II. (1727–30), in response to a petition of the Zaporogian Hetman Apostol, permitted the Jews to attend the fairs of Little Russia, provided they carried on a wholesale trade only (Ukase of Sept. 2, 1728, Complete Russian Code, viii., No. 5324).

The German element at the court of Anna Ivanovna, represented by Ostermann and Biron, followed a broader, more practical policy in regard to the Jews, whom they considered to be a useful factor in the development of Russian commerce; not looking upon them with the eyes of the narrow-minded, uneducated Russian clergy, who feared them as enemies of the Church. Anna Ivanovna, therefore, "in consideration that in many military settlements the number of merchants is very scanty, and commerce and industry very little developed," allowed the Jews ("for the benefit of the inhabitants") to carry on trade at fairs in retail (*ibid.* v.–ix. Nos. 6610, 6614). By an edict of July 14, 1738, the Jew Baruch Leibov and the captain of the navy Voznitzyn were sentenced to be burned; the former for the conversion of the latter to the Jewish faith; and the captain, for apostasy. It was probably owing to this incident that Anna Ivanovna issued, on Aug. 29, 1739, a ukase forbidding Jews to own or to rent in Little Russia inns or any other property (*ibid.* v.–x. No. 7869). A previous edict, of July 22, had expelled all the Jews from Little Russia.

Bibliography: Levanda, *Polny Khronologhicheski Sbornik Zakonov*, etc., 1874, pp. 7-14; N. Kostomarov, *Russkaya Istoriya*, etc., 2d ed., 1893, ii. 142 *et seq.*; Solovyev, *Istoriya Rossia*, iv. *passim* and v. 519 *et seq.*

H. R.

ANNA BEḲORENU


Allegretto.
Ḥaz.: An - na be - ḳo - re - - nu, le - kol shaw - 'e - nu, Cong.: A - do - nai, she -
O! when we call up - on Thee, un - to our voi - ces, Lord, O do Thou
ma - 'ah! Ḥaz.: An - na be - ra - ḥa - me - ka 'a - won biẓ - 'e - nu,
hark - en! O! in Thy great com - pas - sion our sin - ful grasp - ing,
Cong.: A - do - nai se - la - ḥah! Ḥaz.: De - ba - rim la - ḳaḥ - ti,
Lord, do Thou for - give us! With words have I plead - ed,
Cong.: She - ma', A - do - nai! Ḥaz.: We - ḥet bo yu - ḥam - ti. Cong.: Se -
O hear us, good Lord! In sin was I con - ceiv - ed. For -
mf
laḥ, A - do - nai! An - na be - ḳo - re - - nu, le - kol shaw -
give us, good Lord! O! when we call up - on Thee, un - to our
f
mf
'e - nu, A - do - nai, she - ma - 'ah! An - na be - ra - ḥa -
voi - ces, Lord, O do Thou hark - en! O! in Thy great com -
rit.
me - ka 'a - won biẓ - 'e - nu, A - do - nai, se - la - ḥah!
pas - sion our sin - ful grasp - ing, Lord, do Thou for - give us!

ANNAS (Ἄννας; also known as **Anan**; probably a contracted form of the name Ananiah in its Greek form, Ἄνανος, which is employed by Josephus): Son of Sethi, or Seth (Josephus, "Ant." xviii. 2, § 1), a Jewish high priest. He was appointed to the office by Quirinus, governor of Syria, to succeed Joazar. When in his thirty-seventh year, and after having held his position from the years 6–15, he was deposed by Valerius Gratus, procurator of Judea. Annas was the head of a family which produced five high priests during the Herodian period (Josephus, "Ant." xx. 9, § 1). These were Eleazar, Jonathan, Theophilus, Anan, and Matthias. His daughter was married to the high priest Joseph, who, under the surname of Caiaphas, held that office about ten years (27–37).

Annas is the high priest who appears in the New Testament as holding this office along with Caiaphas, his son-in-law (Luke, iii. 2). In fact, one passage calls him plainly the high priest (Acts, iv. 6), while Caiaphas is merely a member of the hierarchic family. It is into Annas' hands that Jesus is delivered for his first hearing, ere being sent to Caiaphas (John, xviii. 13), though in another passage (John, xi. 49, 51) Caiaphas is styled the high priest of that year. From these citations it is obvious that though Caiaphas was the properly appointed high priest, Annas, being his father-in-law and a former incumbent of the office, undoubtedly exercised a great deal of the power attached to the position. The use of the singular in the passage in Luke, in fact, is interpreted by Dr. Plummer as significant of this circumstance: *ἐπὶ ἀρχιερέως Ἄννα καὶ Καιάφα*—"under the high priest Annas-Caiaphas," which would mean "that between them they discharged the duties, or that each of them in different senses was regarded high priest, Annas *de jure* [Acts, iv. 6] and Caiaphas *de facto*" (John, xi. 49). Plummer's further suggestion that Annas may have been encouraged, "so far as it was safe to do so, to ignore the Roman appointments and to continue in office during the high-priesthoods of his successors," must be noted, particularly in view of the fact that government appointments to religious offices were always discountenanced by the Jews. After the removal of Caiaphas four more sons of Annas held the high-priesthood, and the last of them, another Annas, is said to have put to death James, known as "the brother of Jesus," and the first bishop of Jerusalem. The Anan family (בית חנין) is referred to in the Talmud (Pes. 57*a*) as having influence, but using it against the interests of the people.

Bibliography: Schürer, *Gesch. d. Jüd. Volkes*, 3d ed., ii. 217; Plummer, *St. Luke*, in *International Critical Commentary*, pp. 84, 515.

H. G. E.

ANNIUS RUFUS: Procurator of Judea from the year 12–15 (Josephus, "Ant." xviii. 2, § 2).

A. Bü.

Pouring Oil on an Egyptian King.

(From Wilkinson.)

ANNIVERSARY OF DEATH. See Jahrzeit.

ANNUAL HEBREW MAGAZINE, THE. See Periodicals.

ANOINTED OF THE LORD, THE. See Messiah.

ANOINTING.—Biblical Data: Two words are employed in the Old Testament for Anointing, סוך and משח. The former designates the private use of unguents in making one's toilet, the latter their use as a religious rite.

As a means of soothing the skin in the fierce heat of the Palestinian climate, oil seems to have been applied to the exposed parts of the body, especially to the face (Ps. civ. 15); that this was a part of the daily toilet may be inferred from Matt. vi. 17. The practise is older than David, and runs throughout the Old Testament (see Deut. xxviii. 40; Ruth, iii. 3; II Sam. xii. 20, xiv. 2; II Chron. xxviii. 15; Ezek. xvi. 9; Micah, vi. 15; Dan. x. 3). Anointing accompanied a bath (Ruth, iii. 3; II Sam. xii. 20; Ezek. xvi. 9; Susanna, 17); it was a part of the toilet for a feast (Eccl. ix. 8, Ps. xxiii. 5) [in which a different term is poetically used] (Amos, vi. 6). Hence, it was omitted in mourning as a sign of grief (II Sam. xiv. 2, Dan. x. 3), and resumed to indicate that mourning was over (II Sam. xii. 20; Judith, x. 3).

The primary meaning of *mashah*, which occurs also in Arabic, seems to have been to daub or smear. It is used (Jer. xxii. 14) of painting a ceiling and (Isa

xxi. 5) of anointing a shield. It is applied to sacred furniture, like the altar (Ex. xxix. 36, Dan. ix. 24), and to the sacred pillar (Gen. xxxi. 13): "where thou anointedst the pillar."

Anointing of King.

The most important use of mashaḥ is in connection with certain sacred persons. The principal and oldest of these is the king, who was anointed from the earliest times (Judges, ix. 8, 15; I Sam. ix. 16, x. 1; II Sam. xix. 10; I Kings, i. 39, 45; II Kings, ix. 3, 6, xi. 12). So exclusively was Anointing reserved for the king in this period that "the Lord's anointed" became a synonym for king (I Sam. xii. 3, 5, xxvi. 11; II Sam. i. 14; Ps. xx. 7). This custom was older than the Hebrews. El-Amarna Tablet No. 37 tells of the anointing of a king.

In that section of the Pentateuch known as the Priestly Code the high priest is anointed (Ex. xxix. 7; Lev. vi. 13, viii. 12), and, in passages which critics regard as additions to the Priestly Code, other priests as well (Ex. xxx. 30, xl. 13–15). It appears from the use of "anointed priest," in the sense of high priest (Lev. iv. 5–7, 16; Num. xxxv. 25, etc.), that the high priest was at first the only one anointed, and that the practise of anointing all the priests was a later development (compare Num. iii. 3; Dillman on Lev. viii. 12–14; Nowack, "Lehrbuch der Hebräischen Archäologie," ii. 124). In the earliest times the priests were not anointed, but "their hands were filled," which probably means that they were hired (compare Judges, xvii. 5, 12; I Kings, xiii. 33; Wellhausen, "Prolegomena," 5th ed., pp. 155 *et seq.*; Benzinger, "Lehrbuch der Hebräischen Archäologie," p. 407). Weinel (Stade's "Zeitschrift," xviii. 60 *et seq.*) contests this view. The earliest mention of an anointed priest is in Zech. iv. 14; and as Ezek. xliii. 26 still uses "fill the hand" for "consecrated" (that Ezekiel uses it here figuratively for the altar does not materially affect the argument), we may infer that priests were not anointed before the middle of the sixth century B.C. Elijah is directed to anoint Elisha as a prophet (I Kings, xix. 16); but this seems never to have been carried out, and from Isa. lxi. 1 we may infer that the direction was intended to be figurative. So far as is known, prophets were not anointed.

W. R. Smith found the origin of this sacred Anointing in the custom of smearing the sacred fat on the *maẓẓebah*, or altar ("Religion of the Semites," 2d ed., pp. 233, 383 *et seq.*); so also Wellhausen ("Reste des Arabischen Heidenthums," 2d ed., pp. 125 *et seq.*). Weinel maintains (Stade's "Zeitschrift," xviii. 50 *et seq.*) that the use of oil is an agricultural custom borrowed from the Canaanites; that the offering of oil poured on an altar is parallel to the offering of first-fruits; thus the anointing of a king with sacred oil is an outgrowth from its regular use by all persons for toilet purposes.

From this latter view it seems difficult to account for the great sanctity of "the Lord's anointed." The different terms used would lead us to accept Robertson Smith's views of the origin of mashaḥ (namely, that it is nomadic and sacrificial) and to believe that the *suk*, or use of oil for toilet purposes, was of agricultural and secular origin; hence the distinct and consistent use of the two terms.

G. A. B.

—**In Rabbinical Literature:** The first Biblical instance of Anointing as a sign of consecration—the pouring of oil by Jacob upon the stone of Beth-el—offered a problem to later speculative rabbis as to the source whence Jacob obtained the oil in that lonely spot. The reply was made by them that it must have "streamed down from heaven in quantity just sufficient for the purpose" (Gen. R. lxix., Pirḳe R. El. xxxv.). The oil of holy ointment prepared by Moses in the wilderness (Ex. xxx. 23 *et seq.*) had many miraculous qualities: it was never absorbed by the many spices mixed therewith; its twelve logs (1.68 gallons) were sufficient for the anointment of all the kings and high priests of Israelitish history, and will be in use in the Messianic time to come. During the reign of Josiah this oil was hidden away simultaneously with the holy ark, to reappear in the Messianic time (Hor. 11*b* *et seq.*; Sifra, Milluim, 1).

For Consecration.

As to the mode of anointment, an old rabbinical tradition relates (Hor. 12*a*, Ker. 5*b*) that "the kings were anointed in the form of a crown; that is, all around the head; and the high priests in the form of a Greek Chi (χ). In other words, in anointing the priests the oil was poured first upon the head and then upon the eyebrows (see Rashi, and "'Aruk," *s.v.* כי; and, as against Kohut's dissertation, compare Plato, "Timæus," chap. xxxvi., referred to by Justin Martyr, "First Apology," lx.: "He impressed the soul as an unction in the form of the letter χ (chiasma) upon the universe." It is not unlikely that, owing to their opposition to the Christian cross, the Jewish interpreters adopted the *kaph* form instead of the χ—the original *tav* of Ezek. ix. 4.

Rules Governing Anointment.

The rule is stated that every priest, whether the son of a high priest or not, had to be anointed. The son of a king was, however, exempt, except for special reasons, as in the case of Joash, because of Athaliah (II Kings, xi. 12); Solomon, because of Adonijah (I Kings, i. 39); and Jehu, because of Joram's claims (II Kings, ix. 1 *et seq.*); or of Jehoahaz, because Jehoiakim was two years his senior (II Kings, xxiii. 30). This rule was, however, modified, as indicated by the statement that David and Solomon were anointed from the horn (I Sam. xvi. 13; I Kings, i. 39) and Saul and Jehu from the cruse—*pak* (I Sam. x. 1; II Kings, ix. 3: the A. V. has "vial" and "box" in these respective passages). Another rule is mentioned, according to which the kings of the house of Israel were not anointed with the sacred oil at all. In their cases pure balsam was used instead; nor could the last reigning kings of Judah have been anointed with the sacred oil of consecration, since Josiah is said to have hidden it away (see Hor. 11*b*; Yer. Soṭah, viii. 22*c*; Yer. Hor. iii. 4*c*). Rabbinical tradition distinguishes also between the regular high priest and the priest anointed for the special purpose of leading in war—*mashuaḥ milḥamah* (Soṭah, viii. 1; Yoma, 72*b*, 73*a*). According to tradition (see Josippon, xx.; Chronicle of Jerahmeel, xci. 8; compare I Macc. iii. 55), Judas Maccabeus was anointed as priest for the war before he proclaimed the words prescribed in Deut. xx. 1–9.

Anointing stands for greatness (Sifre, Num. 117; Yer. Bik. ii. 64*d*): consequently, "Touch not mine anointed" signifies "my great ones." All the vessels of the tabernacle, also, were consecrated with the sacred oil for all time to come (Num. R. xii.).

For Health and Comfort.

As a rule, Anointing with oils and perfumes followed the bath (see Shab. 41*a*; Soṭah, 11*b*), the head being anointed first (Shab. 61*a*). On the Sabbath, Anointing whether for pleasure or for health, is allowed (Yer. Ma'as. Sh. ii. 53*b*; Yer. Shab. ix. 12*a*, based on Mishnah Shab. ix. 4; compare Tosef., Shab iii. [iv.] 6).

It is forbidden, however, in both instances on the Day of Atonement (compare Yoma, viii. 1, 76*b*); whereas on the Ninth of Ab and other fast-days it is permitted for health only (compare Ta'anit, 127*b*), and is declared as enjoyable as drinking (Shab. ix. 4).

Anointing as a remedy in case of skin diseases is mentioned in Yer. Ma'as. Sh. ii. 53*a*; Bab. Yoma, 77*b*; and Yer. Shab. xiv. 14*c*; but at the same time incantations were used, the person anointing the head with oil also pronouncing an incantation over the sore spots (*loḥesh 'al ha-makkah*) exactly as stated in the Epistle of James, v. 14, and Mark, vi. 13 (compare Isa. i. 6; Ps. cix. 18; Luke, x. 34).

Men should not go out on the street perfumed (Ber. 43*b*); but women perfume themselves when going out (see Josephus, "B. J." iv. 9, § 10). A wife could demand one-tenth of her dowry-income for unguents and perfumes; the daughter of the rich Nicodemus ben Gorion was accustomed to spend annually four hundred gold denarii for the same (Ket. 66*b*). These facts serve to cast light on the story of Luke, vii. 38–46, and John, xii. 3.

When Adam, in his nine hundred and thirtieth year, was seized with great pain during his sickness, he told Eve to "take Seth with her to the neighborhood of paradise and pray to God that He should send an angel with oil from the tree of mercy, in order that they might anoint Adam therewith and release him from his pain" (Apocalypse Mosis, 13; Vita Adæ et Evæ, 36–4). What follows here seems to be the work of a Christian writer or interpolator, and corresponds with "Evangelium Nicodemi," ch. 19, "Descensus," ch. 3. Compare the baptismal rite of the Elkesaites in Hippolytus," "Refutation of Heresies"; the baptismal formula of the Ophites in Origen, "Contra Celsum," vi. 27, "I have been anointed with the white ointment from the tree of life"; and the Ebionitic view of Christ and Adam as the first prophet anointed with oil from the tree of life, while the ointment of Aaron was made after the mode of the heavenly ointment in the Clementine "Recognitiones," xlv.–xlvii. "The pious anoint themselves with the blessed ointment of incorruption" ("Prayer of Aseneth," chaps. viii. and xv.). Compare also the mystery of the spiritual ointment, in the Gnostic books (Schmidt, "Gnostische Schriften in Koptischer Sprache," pp. 195, 339 *et seq.*, 377, 492, 509).

BIBLIOGRAPHY: Hastings, *Dict.* s.v.; Hamburger, *R. B. T.* s.v. *Salbe* and *Salböl*.
K.

ANONYMOUS WORKS: Hebrew anonymous literature is coeval with the literature of the nation. The Bible mentions two anonymous historical works: "Milḥamot Adonai" (Num. xxi. 14) and "Sefer ha-Yashar" (Josh. x. 13). The Hebrew writer of antiquity generally did not consider his work as his own property, but as the property of the whole nation whose ideas or traditions he noted. Assumption of authorship began after the Talmudical epoch; and then an author who deliberately omitted to put his name to his work had a motive for the omission.

Hebrew Anonymous Works, as to the reasons for their anonymity, may be divided into the following three classes: (1) Collectaneous works, such as the Midrashim, to which the editor, being a mere compiler, did not deem himself of sufficient importance to attach his name; (2) ancient works the authors of which, either because of modesty (see preface of "Sefer ha-Ḥinnuk") or, what is more frequently the case, because of the negligence of a copyist, are not given; (3) modern works not signed simply because their authors express ideas or criticisms they are unwilling to father.

The following is an approximate alphabetical list of all the printed anonymous Hebrew works known up to 1875:

א

See מדרש	אבא גוריון	1
	אבכיר	2
Funeral elegy on the emperor Leopold II., in Judæo-German. Prague, 1705.	אבל כבר	3
Funeral elegy on Francis I. Triest, 1805.	אבל כבר זה	4
	אגרה	5
	אגרת חזי	6
	אגרת משיח	7
Letter-writer. Augsburg, 1534.	אגרת שלומים	8
Letter of the scholars and rabbis of Palestine concerning the pretended Bene Moshe. Amsterdam, 1731.	אגרת חכמי אשכנזים ורבניהם דא״י	9
Genealogy of various rabbis. Venice, 1626.	אגרת מספרת ייחוסתא דצדיקי דארעא ישראל	10
Homilies on Esther. Prague, 1612.	אגרת הפורים של מר׳ והדסה	11
Geography of Palestine. Amsterdam, 1742.	אגרת הקדש	12
Letter of consolation to persecuted Jews. Bremen, 1803.	אגרת תנחומים	13
Narrative, in Judæo-German (Eulenspiegel). Frankfort-on-the-Main, xviii.	אוילן שפיגל	14
Ukase of the Russian emperor addressed to the minister of education, concerning Jewish schools. Rome, 1844.	אוקאז	15
Ordinances enacted by the heads of the Jewish community of Amsterdam. 1708.	ארדינאציא פון אל שטרות	16
Ethics. Zolkiev, 1801.	אור הגנוז	17
"Light and Joy for the Jews," poem in Hebrew and in Dutch. Amsterdam, 1768.	אורה ושמחה ליהודים	18
Laws concerning ritual benedictions, in Judæo-German. Basel, 1602.	אורח חיים	19
A treatise on geomancy. Dyhernfurth, 1728.	אורים ותומים	20
Annual report of Jerusalem. Amsterdam, 1841.	אות אמת	21
The ten precursory signs of the coming of the Messiah. 1519.	אותות המשיח	22
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5	שאלת ענין הנשמה	Philosophy. Lublin, 1561.
6	שבחי ירישלים	Panegyric on Jerusalem. Wilna, 1817.
7	שבעה עינים	Miscellaneous. Leghorn, 1745.
8	שדי יתומים	Statutes of the Ḥebra Ḳaddisha of Amsterdam. Altona, 1766.
9	שומר שבת	Poem on Sabbath observance. Zolkiev, 1805.
10	שטאטוטען	Statutes (congregational). Hamburg, 1851.
11	שטייארמרק	Poem, in Judæo-German. Prague, XVII. century.
12	שטערן שוס	Against feminine extravagance ("Falling Stars")
13	שטראף ליד	Satirical poem. Prague, XVII. century.
14	שיר וזמר	Ethics. Lublin, 1632.
15	שיר למנצח	Poem in honor of Napoleon. Frankfort-on-the Main, 1795.
16	שיר למעלות	Poem in honor of George IV. of England. Hanover, 1822.
17	שיר עם	Poem in honor of Christian VII. of Denmark. Altona, 1799.
18	שיר רנן ושמחה	Poem in honor of Frederick William III. of Prussia. Posen, 1793.
19	שיר שלום	Poem on the end of the Seven Years' War. Berlin, 1763.
20	שיר תהלה	Elegy on Frederick William III. Berlin, 1798.
21	שירי כבוד ותפלה	On the passage of Napoleon through Rotterdam. Rotterdam, 1801.
22	שכל טוב	(See מדרש.)
23	שמוש תהילים	Cabalistic explanation of some Psalm verses. Venice, 1555.
24	שמחת פורים בעיר גלוקסטאת	Purim jokes. Amsterdam, 1650.
25	שערי צדק	Responsa. Salonica, 1792.
26	שפאנישע היידן	A story. Amsterdam, 1700–30.
27	שפת אמת	Hebrew grammar. Amsterdam, 1655.
28	שרש ישע	Hebrew roots. Frankfort-on-the-Oder, 1768.

ת

1	תהלה למשה	Poem in honor of Sir Moses Montefiore. Amsterdam, 1841.
2	תהלות ה׳	Lectures on the prayer ritual. Venice, 1544.
3	תודה וקול זמרה	Thanksgiving poem. Altona, 1814.
4	תוכחה לחזנים	Reproof of synagogue-readers (ḥazanim). Place and date unknown.
5	הולדות אדם	Medical work. Zolkiev, 1720.
6	הולדות ישי	The history of Jesus (in Wagenseil, Altdorf, 1681).
7	תיבת הלוי	Commentary on the Pentateuch. Venice?
8	תיקון סדר הטבילה	On the ritual bath. Prague, XVI.–XVII. cent.
9	תיקין הקראים	Institutions of the Karaites. 1733.
10	תיקון שטרות	Forms of contracts. Venice, 1552.
11	תיקוני תשובה ארץ צבי	On penitence. Cracow, 1666?
12	תקנות הקהלה דקק אשכנזים אשר באמשטרדם	Statutes of the Ashkenazic community of Amsterdam. Amsterdam, 1737.
13	תקנות פיורדא	Statutes of the congregation of Fürth. Amsterdam, 1728.
14	תקנה לסעודות מקק אמשטרדאם Amsterdam, 1709.	Against feasting and extravagance.
15	תקנה לסעודות Amsterdam, 1707.	
16	תקנות הקהילה	Statutes of the city of Amsterdam. Amsterdam, 1737.
17	(תקנות) טראנסלאט אמפיליאצי אויף תקון מ"ג Amsterdam, 1758.	Confirmation of the statutes by the magistrates of Amsterdam.
18	(תקנות) אמפיליאצי אויף תקין ל"ה Amsterdam, 1752.	
19	(תקנות) אמפיליאצי על תקנות דקהילתינו Amsterdam, 1759.	
20	תקנות מהחברה קרושה מגדלי יתומים Amsterdam, 1739.	Statutes of the Orphan Asylum Society of Amsterdam.
21	תקנות דחברה קרושה גמילות חסרים Amsterdam, 1799.	
22	הרופת (החולי) רוחנית	Remedy for soul-ailments. Basel, 1530.
23	השובת הנפש תיקון אמן השובת תענית	On penitence, institution of amen, and fasting. Lublin, 1677?

As to the works attributed, correctly or incorrectly, to earlier writers, such as the Zohar, the Book of Creation, etc., see PSEUDONYMOUS LITERATURE.

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I. BR.

ANSBACH (sometimes **Anspach**): Ancient town of Bavaria, Germany; the capital of Middle Franconia, situated on the Rezat, twenty-five miles southwest of Nuremberg. There was a Jewish settlement here in 1328, but it was annihilated by the Flagellants in 1349. In the municipal records of Nuremberg, about the middle of the fourteenth century, the Jews of Ansbach are often mentioned, and a certain Joseph de Onolzbach is recorded among the creditors of John II. (1343). From the fact that a "Judengasse" (Jews' Street) is mentioned at Ansbach between the dates of 1470–72, one may conclude that a large Jewish community existed here at that time, although only seven Jewish taxpayers are found recorded in 1470. Mention is also made in the records of a "Schulklopfer," or sexton, which shows that there must also have been a synagogue there. In 1564 the Jews were banished from Ansbach, and were only permitted to be there during the weekly and annual fairs. They were again heard of in 1643; for in that year a complaint was made that their presence was prejudicial to the Christian trade. The number of Jewish families in Ansbach in 1631 was 27. Among 8 Jews who in 1672 rendered homage to Margrave John Frederick here, there were 7 house-owners. The records for the year 1675 show that only 8 Jewish families with 57 persons dwelt in Ansbach at that time; in 1704 the number increased to 10 families; and by 1757 as many as 43 resided there. Notwithstanding the restrictions placed on their living in this city their number had risen to 60 families in 1789, and among them were 24 house-owners.

Until the year 1675 the Jews of Ansbach held divine service in a room in the house of Anton Model; but owing to dissensions a number of them separated and held their services at the house of Simon Model. Through the efforts of Isaac Nathan the community acquired a synagogue in 1746.

Among the notables who resided here from 1456 to 1458 the Judenmeister Pymann may be mentioned. About 1682 a rabbi of the name of Jeremiah Judah is mentioned. Of other rabbis there may be mentioned Samuel Zirndorfer (1754–92), Ullmann (1792–93), Hochheimer (1793–1835), Aaron B. Gruenbaum (1841–92), and Dr. P. Kohn (1900). In 1875 there were 200 Jews in Ansbach (Engelbert, "Statistik des Judenthums im Deutschen Reiche," p. 16), and in 1900, 295 out of a total population of 15,883. The congregation has a Jewish public school, attended by 40 children. The rabbinate of Ansbach has charge also of the communities in Colmberg, Egenhausen, Jochsberg, Lehrberg, Leutershausen, Obernzenn, and Dietenhofen.

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A. F.

ANSCHEL: Rabbi at Cracow; flourished in the first half of the sixteenth century. He was the author of "Mirkebet ha-Mishneh" (The Second Chariot), a Judæo-German Biblical concordance, preceded by a lengthy introduction. The volume—now very rare—first appeared at Cracow in 1534, but was reprinted in the same city, in 1584, under the title "Sefer R. Anschel." Wolf (in "Bibl. Hebr." i. 359) confounds Anschel with Asher Anschel b. Joseph Mordecai of Posen, who translated into German the prayers for the three principal historic feasts of the Jewish year, published at Prague about the year 1600. Wolf's error was copied by Fuenn ("Keneset Yisrael," p. 147) and by Sternberg ("Geschichte der Juden in Polen," p. 184). But Zunz recognized the distinction between the two scholars, and furthermore suggested the possible identity of the latter with the grandfather of R. Meir Lublin (compare "Gesammelte Werke," iii. 85, 87). As far as chronology is concerned, Zunz's suggestion may be correct, for R. Meir's grandfather probably died about the year 1545. But it is doubtful whether a man of whom R. Meir Lublin speaks as a profound and pious cabalist would occupy himself with the rendering of the liturgy into a profane language. Unfortunately, the allusion of R. Meir to his grandfather, in his responsa ("Teshubot Maharam Lublin," § 83), and a similar reference to his sanctity and cabalistic attainments by R. Meir's son, in the preface to the same work, are all the information extant relating to this R. Asher, who was one of the pioneers of Jewish scholarship in Poland, and probably succeeded R. Jacob Pollak in the occupancy of the important rabbinical chair at Cracow. As an author, only the memory of a cabalistic dissertation on the prayers and benedictions written by him under the name of "'Emeḳ ha-Berachah" (The Vale of Blessing) has come down to us (Isserles, "Torat ha-'Olah," iii. 84; Meir Lublin, "Responsa," No. 83).

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H. G. E.

ANSCHEL NORDEN DE LIMA. See Lima.

ANSCHEL, SOLOMON: German author; lived in southern Germany at the end of the eighteenth and the beginning of the nineteenth century. He wrote "Ueber den Commerz Zwischen Seele u. Körper" (a translation from the Hebrew), Frankfort-on-the-Main, 1788; "Thanatologia, seu in Mortis Naturam," etc., Göttingen, 1795; "Anfangsgründe der Naturwissenschaft" (with illustrations), Mayence, 1801.

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M. B.

ANSCHEL, WORMS. See Asher ben Wolf.

ANSCHELM (called also **R. Anshel ha-Levi of Cologne**): Chief rabbi of several German provinces. He was appointed to the office of chief rabbi in the year 1435 by Conrad of Weinsberg, hereditary chamberlain and plenipotentiary representative in this particular matter of the Holy Roman Empire. Anschelm's sphere of activity was restricted to Mayence, Cologne, Treves, Bremen, Worms, Speyer, Basel, Strasburg, and a number of other prominent cities and districts. This was the second instance of such an appointment in the history of the German Jews, the first being that of R. Israel, who was nominated at Nuremberg, May 3, 1407, by King Ruprecht, to serve as Königlicher Reichs-Hochmeister (royal chief rabbi). Anschelm was the younger contemporary of that group of eminent rabbis to which Maharil (R. Jacob b. Moses ha-Levi Möllin) and R. Solomon Runkel belonged. R. Seligmann Bing Oppenheim alludes to him as a remarkable man. Still, we find in the Jewish sources no reference at all either to his appointment or to that of R. Israel, most likely because government nominations for communal positions, as well as all external interference in their religious affairs, were extremely unpopular among the Jews of the Middle Ages, and were very frequently ignored.

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H. G. E.

ANSHE KENESET HA-GEDOLAH. See Synagogue, Great.

ANSPACH, JOEL: French religious writer; born about 1800; died September, 1872. He was the only brother of Philippe Anspach. Joel was the first to translate the daily prayers from Hebrew into French. In 1842 he published his "Paroles d'un Croyant Israélite"—a polemical work directed against Catholic proselytism, and which, therefore, occasioned much comment.
I. B.

ANSPACH, PHILIPPE: Honorary counselor to the French Court of Cassation (court of appeal) and officer of the Legion of Honor; born in Metz, 1800; died Dec. 3, 1875. His father, Mayer Anspach, died in 1844, aged ninety-three years. Philippe studied law, and at the time of the July revolution, 1830, was a practising advocate in Paris. He took an active part in the events leading to the revolution of July, and was thereupon appointed deputy procurator of the department of Seine-et-Marne at Meaux by the government of Louis Philippe. After filling this office for a time, he was called to Paris, and successively became judge deputy to the Court of Justice, deputy attorney-general, counselor at the Court of Appeals, section-president thereof, and finally counselor to the Court of Cassation. A few years before his death ill health compelled him to resign the last office, after a legal career in which he displayed profound knowledge of law, together with remarkable eloquence and incorruptible firmness. Anspach was the first Jew to occupy a place in the supreme magistracy of France. He was a thorough Israelite and evinced an active interest in all matters pertaining to his coreligionists. Having held a seat in the Consistory of Paris for a long time, he was elected, in 1845, to the Central Consistory, where he distinguished himself by his intelligence and administrative ability. It was characteristic of the man that at court levees he would attend as one of the representatives of the Jewish consistory, rather than with his fellow dignitaries of the Court of Justice.

Anspach had two daughters, the elder of whom married Baron Gustave de Rothschild. He is the author of a pamphlet, "De la Procédure Devant les Cours d'Assises."
I. B.

ANT IN JEWISH LITERATURE, THE: In Hebrew נמלה, so also in Arabic *naml* (etymology doubtful); in Aramaic (Targum, Peshito, and Talmud) שומשמנא, which has its equivalent in the Arabic *sumsum*, *simsim*, and is used especially of the small red Ant, distinguished from *shumshemana gamla* (camel-ant), the large Ant (see Fleischer, in Levy's "Chal. Wörterb." ii. 578). This became by syncope *shumshana*, and by transposition *shushmana*. Another designation for the Ant in the Talmud is קמצא (see Rashi on Ber. 54*b*; and Kohut, "Aruch Completum," vii. 125*b*); though, according to some, this means the locust.

In the Old Testament.

The Ant is referred to twice in the Book of Proverbs as an example of provident and organized industry: "Go to the ant, thou sluggard; consider her ways, and be wise: which, having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest" (vi. 6–8); and "There be four things which are little upon the earth, but they are exceeding wise: The ants are a people not strong, yet they prepare their meat in the summer" (xxx. 24, 25). The passages refer to some species of harvesting-ant, probably either to *Aphænogaster* (formerly called *Atta*) *barbara*, or to *A. structor*, or to *Phreidode megacephala*, which are to this day found in Syria and all around the Mediterranean basin. These species wherever they are found, as the latest investigations of naturalists have proved, lay up stores for the winter.

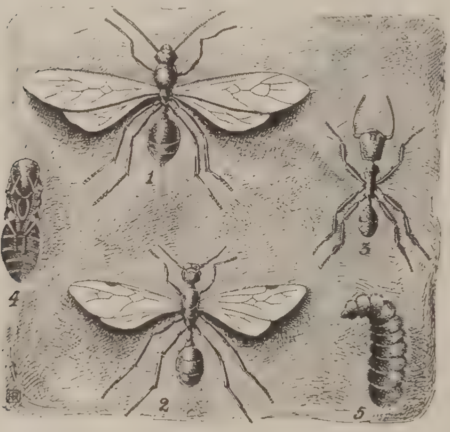
In the Talmudic Literature.

In connection with the passage in Prov. vi. the Ant is treated from an ethico-pedagogical point of view in Ḥul. (57*b*), where it is related that Simon ben Ḥalafta made experiments to ascertain whether the ants really lived without a ruler; in 'Er. (100*b*), where the industry of the Ant in procuring food is mentioned; and in Deut. R. v. and Yalḳ. on Prov. 938. In Ḥul. (63*a*) it is pointed out that the wisdom of the Creator is manifested in the fitness of the body and the wonderful life of the Ant.

The therapeutic use of the Ant to avert or cure ills is referred to in Yeb. 76*a*, Yer. Yeb. viii. 9*b*, and Shab. 66*b*. In connection with the last reference, it may be remarked that the Ant's juice is even to-day sometimes popularly recommended as a curative of jaundice.

As may be expected, the wise little animal is not absent from the folk-lore of the Talmudic literature. In Ber. (54*b*) it is related that when Og, king of Bashan, took up a mountain of three parasangs in extent in order to bury under it the entire camp of Israel, God caused white ants to bore a hole in the rock, so that it slipped over the head of Og and remained fastened upon his neck.

The Ant also comes in for a share of the legislation of the Talmud (Mak. 16*b*; compare Peah, ii. 7, iv. 11; Ma'as. v. 7; Men. 71*b*; M. Ḳ. 6*b*); it is forbidden as food. The passage in Peah (iv. 11) contains a quaint piece of legislation which would show that the seed-stores of the ants in Palestine were of considerable size and importance. It is said there that the granaries of ants found in the midst of a growing crop of corn should belong to the owner; but if these granaries are found after the reapers have passed, the upper part of each heap should go to the poor and the lower part to the owner. Rabbi Meir is of the opinion that the whole should go to the poor, because whenever there is doubt about a question of gleaning, the decision should be in favor of the gleaner. A description of the process of destroying ant-heaps is given in M. Ḳ. 6*b*.



Ants.

1. Male. 2. Female. 3. Worker (neuter). 4. Pupa. 5. Larva.

The halakic aspects of the Ant are discussed in the "Halakot Gedolot" (ed. Warsaw, p. 262*a*) of Simon of Kayara, and in the "Shulḥan 'Aruk, Yoreh De'ah," § 84, 12, 13; § 100, § 104).

In Post-Talmudic Writings.

In the post-Talmudic writings Arabic influence (compare Koran, sura xxvii., surnamed the "Ant") is conspicuous. To this we owe the pretty story of the meeting of King Solomon with the ants, in which the wise king was outwitted by the cunning little animals (compare "Ma'aseh ha-Nemalah," in Jellinek's "B. H." vol. v., Vienna, 1873; German part, pp. 11 *et seq.*; Hebrew part, pp. 22 *et seq.*).

Samuel ibn Ḥisdai, in "Ben ha-Melek weha-Nazir" (xv.), a Hebrew rendering from the Arabic version of "Barlaam and Josafat," holds up the Ant as an example, in the sense of the passages of the Book of Proverbs. Ḳalonymus ben Ḳalonymus in his "Iggeret Ba'ale Ḥayyim" (iv.), which is likewise a Hebrew version from the Arabic, describes at some length the habits of the Ant in building its abode and in gathering and preserving its food.

An elaborate panegyric on the Ant is contained in the *makama* of the Ant and flea in Judah Alḥarizi's "Taḥkemoni." The fable of the Ant and the wasp in the "Mishle Shu'alim" of Berechiah ha-Naḳdan is practically identical with Lafontaine's well-known fable, "Le Fourmi et la Cigale."

In passing over to the religious aspects of the Ant in post-Talmudic writings, the religio-philosophical and legal phases become apparent. As regards the former, Baḥya ibn Paḳuda, in his "Ḥobot ha-Lebabot," xi. 2, in dealing with the passage in 'Er. 100*b*, already cited, points to the divine wisdom which is manifested in the ants. In book v. the conduct of the Ant, as in Prov. vi. 6, is recommended as an example in the treatment of our own affairs, insignificant when measured by the greatness of the Creator, but still more contemptible when marred by disorder.

Maimonides, in his introduction to Seder Zera'im, deduces from the fact that the ants are sometimes winged, sometimes without wings, that it is due to the limitations of our mind that we can not gage the purpose of many things in the universe.

Joseph Albo, in his "Iḳḳarim," iii. 1, like Baḥya, utilizes 'Er. 100*b* to recommend the moral example afforded by the animals. The Ant especially teaches us industry and honesty by the manner in which it gains its food.

Among the exegetes, Levi ben Gershon, in his commentary to Proverbs, dwells at some length on the sagacity and resourcefulness of the Ant, and derives from Prov. xxx. 25 an admonition to humility.

Joshua ben Shuoi, a disciple of Solomon ben Adret, in his "Derashot" to Deut. xvi. 8 to xxi. 9, points out the wisdom of the ants, and adds that this wisdom is not due to reason, but is derived from the sparks of the Supreme Soul (*Neshamah ha-'Elyonah*), of the active intellect (*sekel ha-poel, νοῦς ποιητικός*), which God bestows on them in order to instruct man.

Isaac 'Arama, in his "'Aḳedat Yiẓḥaḳ," xxviii., shows that according to the passage Prov. vi. 6, while everything is determined by God's providence, man must nevertheless gain his livelihood by industrious work. In section 71 he points out that some beings attain to perfection, though they may not be endowed with all the four Aristotelian principles (compare Aristotle, "Physics," ii. 7; "Metaphysics," i. 3); and gives as an instance the Ant, which has no *εἶδος* or "form" in the technical sense. He thus derives the lesson that man, in whom all four principles are united, should strive by means of science to obtain mental perfection.

Scientific Treatment.

From a purely scientific (biological) point of view the Ant is treated by Gershon ben Solomon, father of the exegete Levi ben Gershon, in his work "Sha'ar ha-Shamayim." The Ant, he says, gathers its wheat in the harvest, biting off the germs of the grains in order to prevent them from sprouting, and thus preserving them from rotting—a fact verified by recent observation. Each Ant gathers seven grains, although one would suffice it for life. One who gathers more treasures than he can use is therefore called an "Ant." The Ant, he says further, is proportionately the strongest of all creatures, being able to carry from two to four times its own weight. Moreover, it can move both ways, forward and backward.

The "Sefer ha-Berit" (ed. Brünn, 1799, 74*a*) distinguishes male, female, and neuter (*sefeḳim*) ants. The first two, on reaching maturity, acquire wings and fly, while upon the neuters devolve not only all the work, but also the hatching of the eggs, of which a single female lays no less than 8,000.

M. Gr.—I. M. C.

ANTEDILUVIANS, BOOK OF. See Apocrypha.

ANTELOPE: One of a variety of ruminants resembling the deer in many respects. The Revised Version of the Bible has the word "Antelope" twice as a translation for "תאו" (Deut. xiv. 5, Isa. li. 20); but this translation can not be justified. For want of other sources tradition alone can establish the identity of the animal; and tradition translates *teo* as wild ox (Tosef., Kil. i. 9; Ḥul. 80*a*).

Antelope (*Oryx Addax*).
(From a photograph.)

G. B. L.

ANTHROPOLOGY: The science of man, especially in his physical aspects, and of the climatic and social environments determining those aspects. The Anthropology of the Jews, who, either racially or socially, form a separate portion of mankind, should be of special interest to students of the science as bearing upon its central problem; namely, whether the similarities observed among different classes of mankind are due to "nature" or to "nurture"; that is, to common ancestry or to common environment. If Jews are wholly of one race, the difference produced among them by variations of social environment should form a suitable sphere of inquiry: if they are not of one race, it is of interest to the scientist to ascertain how the marked similarities between Jews of different climes have been produced. Much turns upon the preliminary question whether contemporary Jews are of the same race as those mentioned in the Bible.

Purity of Race.

The general arguments hitherto advanced against the purity of the Jewish race are: (1) The evidence that in Bible times the Jews intermarried with surrounding nations; (2) the frequent reference to proselytes in early Christian literature; (3) the prohibition of intermarriage repeated in many of the councils of the Church implies frequent infringements; (4) the conversion to Judaism of the Chazars, a Turanian tribe in South Russia, from whom, it is suggested, most of the Russian Jews, who form about half of contemporary Israelites, are descended; (5) the marked difference in type to be observed among contemporary Jews. To these arguments the upholders of the purity of the race reply: (1) The intermarriages mentioned in the Bible are few in number and with cognate tribes; (2) proselytes were the chief sources from which the early Christian Church drew its members, thus removing them from contact with Judaism; (3) the severity of the punishment attached by the Church to intermarriage proves how infrequent intermarriages must have been; (4) the conversion of the Chazars was merely nominal, and it has left traces on only the few Karaites of South Russia: the other Russian Jews came from Germany, as is shown by the German dialect they use; (5) the differences of type may have been produced by social differences and are not so great when a series is taken into consideration. The upholders of the purity point out: (6) That *cohanim*, or members of the priestly caste, were and are not allowed to marry a proselyte, and must, therefore, have preserved their purity of descent; (7) that the marked resemblance of Jewesses throughout the world, showing as they do less variation among the females of the race, conforms to the biological test of purity of breed; (8) that mixed marriages in the present day are markedly infertile, which would reduce the influence of such intermarriages in an increasing geometrical ratio; (9) the rarity of instances in historical sources of proselytism in mixed marriages since the Middle Ages; (10) the prepotency of Jewish blood, as shown by the marked Jewish type of even the remoter offspring of Jews that have intermarried; (11) the stringent social separation, which can be historically proved throughout the Christian centuries; (12) the existence of marked Jewish type in the features and bodily measurements of contemporary Jews wherever found.

Anthropometry.

Measurements of Jews have been taken sporadically in most European countries with the following results: The average height of Jews is 162.1 cm.; span of arms, 169.1 cm.; and girth around the chest, about 81 cm.: so that they are the shortest and narrowest of Europeans. Their skulls are mainly brachycephalic; that is, the breadth is generally over 80 per cent of the length. This has been used as an argument against the purity of race, as most Semites—like the Arabs and Syrians—are dolichocephalic, or long-headed. But, as Jewish skulls are almost the broadest in all Europe, it is difficult to say how this characteristic could have arisen from any mixture: it is probably due to cerebral development.

As regards complexion, Jews are darker than the surrounding peoples in Europe, except Galicia. The hair is also darker; on the average 15 per cent having black hair as against 3 to 4 per cent in the general European populations. Curiously enough, there is a larger proportion of red-haired men among Jews than in any other race; possibly due to want of nutrition. Jewesses seem to be more keen-sighted and to have greater strength of grip than other women. Among Jews about one-fifth have blue eyes, against one-third in the general populations. Altogether about one-fourth of the Jews can be described as fair, as against one-half of the populations among whom they dwell. The nose is generally considered the characteristic feature of the Jews, who have, on the average, the longest (77 mm.) and narrowest (34 mm.). Its characteristic shape is due to the accentuation of the nostrils, which gives it the "figure 6" formation. The lips of Jews are also characteristic, as large a proportion as 48 per cent being thick. These features are the elements that go to make the marked Jewish type, which has been defined "as Semitic features with ghetto expression"; it is found in the Assyrian bas-reliefs as well as in the ghetti of to-day. From composite portraits of Jewish lads, the Jewish face has been defined as possessing "accentuated flexible nostrils; largish mouth, with ends well marked, and pouting under lip; heavy chin; broad forehead with prominent superciliary ridges scantily covered with hair toward the outer extremities; and large, brilliant, dark eyes, set closely together, with heavy upper and protuberant lower lid, having a thoughtful expression in youth, transformed to a keen and penetrating gaze in manhood."

The above results are averages taken from different numbers and different classes, and consequently vary in trustworthiness. The details as to hair, eye, and complexion are based upon the examination of no less than 120,000 individuals; those with regard to the nose, upon only 119. Differences in social position are found to affect results considerably; thus, while 12,000 Jews gave an average height of 162.1 cm., that of 130 English Jews of the better class was 170.8 cm. The predominantly narrow girth of Jews would give them what is technically known as the lowest "index of vitality"; but statistics prove otherwise.

Biostatics.

With regard to their vital statistics Jews show equal similarity among themselves and differences from the populations of which they form a part. Thus, as regards marriage, Jews in almost all countries have a lower marriage-rate than Christians when reckoned upon their total population; their average being about 6 marriages to every 100 inhabitants. They marry earlier than Christians (in Russia one-half of Jewish marriages are between persons under twenty); and, as a consequence, there is a larger proportion of Jewish marriages between bachelors and spinsters. Jews marry their cousins more frequently than other people do: probably three times as often. The rate of intermarriage between Jews and Christians varies in different localities, from 1 per cent in Algeria to 12 per cent in Berlin. Jews appear to seek divorce in slightly fewer numbers than the rest of the population.

Estimated upon the total population, the birth-rate of Jews is less—an average of about 33.5 per 1,000 per annum against 36.3 per 1,000 of the whole population—though this is opposed to the general impression, and appears to be contradicted by the fact that, as a rule, Jews have larger families than Christians. On the other hand, mixed marriages are remarkably infertile, resulting in only 15 births per 1,000. The sex of Jewish children is more predominantly male than in the general population, in the proportion of 112 to 105 (the female children being reckoned at 100); though, curiously enough, in Europe there is a larger proportion of Jewesses to Jews (106 to 100) than of other women to men in the general population (103 to 100). This predominance of male births among Jews has attracted the notice of naturalists, and appears to be due partly to the smaller number of illegitimate and still-births. It is found that a larger proportion of males occur among the still-births, so that if there are less still-births, the larger is the number of males born. Jews show an average of about 3 per cent still-births among all births as against 4 per cent for the general population: this difference, though only of 1 per cent absolutely, is 25 per cent relatively. The comparative infrequency of still-births may be due to the small proportion of illegitimate births among Jews, which is, on the average, only one-fifth of the normal proportion. The superiority varies in different places, and is growing less marked as the pressure of ghetto opinion is becoming less effective: in Prussia, for example, there has been a perceptible rise in the rate of illegitimacy.

The death-rate of Jews is lower than that of their neighbors: strikingly so in deaths under five years. This is the key to the whole of Jewish vital statistics, inasmuch as comparatively few deaths occur between five and twenty; hence, a relatively larger proportion of the Jewish population is living between these ages than is the case in general populations. Consequently when marriages or births are reckoned on the *whole* population they appear less among Jews than among their neighbors; though if reckoned upon the population over twenty years of age—which would be the proper method—they would be really larger. Thus in Budapest, the percentage of the Jewish population under twenty was 45, while that of the Christians was about 34. The low death-rate among infants is probably due to the fact that Jewish mothers rarely do anything but housework. A low death-rate is shown in almost all the remaining ages until the very highest age, which implies that Jews are longer-lived than their neighbors. It has been suggested that Jews should claim special life tables and premium rates from the insurance companies. Owing to the early date of marriage and the viability of children, the length of a generation (= average age of males at marriage — 1 year + half the number of years of female fertility) of Jews is less than among Christians (about 31 years to 36); so that there are a larger number of generations living together; their increase is more rapid; and tradition holds a stronger place among them.

Morbidity.

Little has been done in the collection of details as to the special morbidity of Jews, either as regards the diseases to which they are most susceptible or as regards those from which they die. Jews have been credited with immunity from tuberculosis; but this has been disproved by the experience of the overcrowded immigrants in New York. They are undoubtedly freer than others from alcoholism; the number of such cases at Jewish clinics being phenomenally small. Jews are said to be more liable than others to diabetes and hemorrhoids—due probably to their sedentary habits. They are less liable to venereal diseases. They are undoubtedly more liable to disease of the nervous system, as is shown by the larger percentage of deaf and dumb, blind and insane among them than among the general population. Jews are markedly more color-blind than their neighbors, at least one-half as much again. Their neurotic tendency is due either to racial peculiarities or to the fact that they are mostly town-dwellers and that they earn their living by relatively more brain-work. Curiously enough, Jews, while showing inferiority compared with Christians in regard to nervous diseases, show superiority with regard to suicide, few of them resorting to self-destruction.

The peculiarities of Jewish statistics may be due to racial unity or to similarity of social conditions. Even such measurements as those of height and growth may be due to nurture rather than to nature. It has been found, for example, that Jews in the East of London reach an average height of 64.3 inches, whereas in the West End the average is 67.5. The social condition of Jews has thus a direct bearing upon their anthropometry, and the key to this is afforded by the fact that they live almost exclusively in towns, due in part to medieval persecution and in part to the needs of public worship. **Social Conditions.** As a rule, only one-fifth of the Jewish population dwell outside of large towns, whereas two-thirds of the general population do so. This accounts in a large measure for their frail physique and shorter height, and for the larger proportion of mentally and physically afflicted. It also explains the small number of Jews in Continental armies, and, above all, the rarity of their employment as agricultural laborers. The peculiarities of their occupations are the predominance of commerce—over 50 per cent of the adult workers being thus engaged as against only 6 per cent of the general population—and the correspondingly small number of artisans, who are only one-half as numerous as among the Gentiles. Of the occupations most in vogue among Jewish artisans tailoring and shoemaking take the precedence, as they do in the general population; and these have been the occasion of much "sweating" in the United States because of the long work-hours which the Russian Jews are willing to accept. Owing to the prevalence of these ill-paid industries, Jews in the general mass are poorer than their fellow citizens, though a few exceptional persons have acquired great wealth. Taken as a whole, Jews are poorer than any European people. They appear to give more attention to the higher education of their children; and as a consequence are found among the professional classes in much larger proportion than their numbers warrant; for example, in Italy 8.7 per cent of Jews against 3.7 per cent of the general population. Here, again, correction has to be made, because of the fact that Jews are town-dwellers, from whom the professions are almost exclusively recruited. This is especially the case with regard to medicine. Jewish doctors on the Continent of Europe are, comparatively speaking, three times as numerous as Gentile doctors. There are fewer clergymen: an average of 1 Jew to 1,500 of the population as against 1 Christian to 1,000.

The results mentioned above have been compiled from a large number of statistics of various countries, and it may be desirable to illustrate the general results by the case of Prussia, which has collected statistics about its Jews for a longer period than any other country.

STATISTICS RELATING TO JEWS IN PRUSSIA.

	Jews.	Others.
Living in towns, per 100	78.91	35.4
Women to 100 men	108	103
Marriages, percentage of, to population	6.5	8.2
Mixed, percentage of marriages	6.1	8.5
Unmarried persons over 14	48.95	54
Births per 1,000	22.7	38.2
Still-births, percentage of all births	3.4	4.1
Illegitimate, percentage of all births	2.9	7.9
To a marriage	3.5	4.6
To a mixed marriage	1.7	
Deaths per 1,000	14.9	22
Under 15, percentage of all deaths	40.1	56.2
Suicides per 100,000	9.6	20.2
Excess of births over deaths	7.8	16.2
Afflicted, per 10,000	63.45	41.98
Blind, per 10,000	13.34	9.45
Deaf-mutes, per 10,000	14.88	9.96
Insane, per 10,000	35.23	22.57
Color-blind, percentage	4.1	2.1
Eyes:		
Blue	18.7	43
Gray	28.8	32.7
Brown	53.5	24.3
Hair:		
Blond	22.4	72.2
Brown	55.5	26.1
Black	10.1	1.2
Red	0.5	0.3
Skin:		
White	77.7	93.5
Occupations:		
Agriculture	1.06	36.11
Industry	19.31	36.06
Commerce	55.68	12.52
Official and professional	6.26	7.18
Without occupation	15.79	8.23
Education:		
Higher	3.6	0.5
Unable to read	7.2	8.9
Criminals per 1,000	58.7	69.5
Paupers	6.46	4.19

The foregoing figures relate for the most part to the averages of the last quinquennial period (1891–95) for which statistics are available; but some of the details refer to earlier dates. They are similar to what is found among Jews of other countries in every case except with regard to births and marriages, and the excess of births over deaths, which is generally above the proportion in the general population.

Anthropologically considered, the Jews are a race of markedly uniform type, due either to unity of race or to similarity of environment. Their physical condition is mainly determined by their dwelling in towns. Their social position is the least fortunate, owing to the fact that they are crowded together, as in the Pale of Settlement in Russia, or are forced to immigrate to other countries, where they have to compete as foreigners. The general population is approaching the Jewish with regard to predilection for town life. The Russian Jews domiciled in other countries are bringing up a generation adapted to the newer environment. Jewish anthropological characteristics will therefore be likely to become more similar to that of the general population in the future. But the peculiarities due to race will still remain. See also the following articles:

Army and Navy.
Artisans.
Biology.
Births.
Blind.
Chazars.
Children.
Cohanim.
Commerce.
Complexion.
Craniometry.
Criminology.
Deaf and Dumb.
Deaths.
Education.
Ethnology.
Expectation of Life.
Expression.
Eyes.
Generation, Length of.
Hair.
Increase.
Insane.
Intermarriage.
Jewesses.
Marriage.
Migration.
Morbidity.
Nose.
Occupations.
Pathology.
Physical Development.
Prepotency.
Professions.
Purity of Race.
Sex.
Social Condition.
Sociology.
Suicide.
Types.
Vital Statistics.

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J.

ANTHROPOMORPHISM and ANTHROPOPATHISM (*ἄνθρωπος*, "man"; *μορφή*, "form"; *πάθος*, "feeling"): The ascription to the Deity of human forms or modes and of human feelings or moods, respectively. Such ascription is as old as religion. If, as Zeller correctly observes ("Philosophie der Griechen," 2d ed., iii. 306), every conception concerning the Deity is, in its final application, dependent upon a posteriori evidence—that is, upon an inference from events and effects, or from things as they occur and exist, to their absolute ground or reason—and if any

Psychological Genesis.

more precise specification or definition of this Absolute can be derived only from the conscious contents of soul-experience and world-knowledge, then the origin of the ascription of human characteristics to the Deity finds an easy explanation; for nothing means so much, nothing is so important, as our own conscious possessions, as, for instance, our faculties of sensation, emotion, thought. Accordingly, in our search for and discovery of the Author of all things, we attribute to Him the most valuable traits we are aware of; namely, those possessed by ourselves incompletely, in mere segments of a circle, as it were, but possessed by Him in perfect measure, in the completed circle. With regard to primitive religions the well-known epigram is certainly true, that "men created gods in their own image." Anthropomorphism is, of course, met with among all the peoples of antiquity, not excluding the most advanced. Even Jahvism, before the great reformation by the Prophets, was not free from Anthropomorphism. It is unquestionably true that the Biblical expressions of an anthropomorphic nature, such as the hand of God, His arm, foot, mouth, ear, or eye, or His speaking, walking, and laughing, merely describe in naive fashion the activity of God as living and working after the manner of human beings. But such expressions would never have come into use had there not been a time when people actually had a sensuous conception of Deity. That this period of naive utterance was not limited to the pre-Jahvistic age is shown by numerous Biblical expressions, such as that He walked in the garden in the cool of the day (Gen. iii. 8); He ate with Abraham (Gen. xviii. 8); He wrote with His own hand upon the tables of stone (Ex. xxxi. 18), and the like. Nevertheless, this very anthropomorphic view, or, to be more exact, this anthropopathic attitude—this conception of the Deity as a being with affections similar to those of a human being—contained the germs for the development of the conception of YHWH as being a mere tribal deity into a universal, ethical Being.

Stages of Development.

It was just this conception of YHWH as a personality to whom neither wrath nor mercy nor love nor hate—to whom, indeed, "nothing human is alien"—that, when deepened and ennobled, led necessarily to the prophetic view of God; to the doctrine of a holy, spiritual Being, who, on the one hand, influences and actively maintains the orderly structure, organization, and system of the universe; and whose relationship to the individual and to the mass, on the other hand, is not conditioned by arbitrariness or momentary emotion, but is the outcome of eternal, divine law. This higher conception of Deity on the part of the Prophets determined also their attitude toward Anthropomorphism and Anthropopathism. Many passages of Hosea, one of the oldest Prophets who committed their prophecies to writing, will serve to illustrate this attitude. "The work of craftsmen," "the calf of Samaria," are some of the epithets which this prophet applies to the effigies on images of YHWH, held sacred by the people (Hosea, viii. 4, 6; x. 5; xiii. 2). Again, when the people, under the influence of their delusions, deemed it impossible that YHWH should withhold His pity from His people, he proclaimed in the name of YHWH: "But I am God, and not man" (Hosea, xi. 9). Thus YHWH is so exalted above everything earthly that He should not be represented by an effigy or image lest He be dragged down into the sphere of the sensuous. Besides this, His very spiritual constitution is so intrinsically different in its essence from that of man that no comparison can be made. Man may be overcome by a sympathetic heart or a censuring conscience; the character of YHWH is firmer: "for he is not a man that he should repent" (I Sam. xv. 29).

Isaiah was more practically successful in his efforts against the worship of sensuous representations of the Deity. He induced Hezekiah to destroy the brazen serpent, which may have dated back to the days of Moses (II Kings, xviii. 4). But before the Prophets, even David, "a man after God's own heart," as well as Laban of old, had *teraphim* (small household idols in human form, used as domestic oracles) in his house (I Sam. xix. 13, 16; Gen. xxxi. 34). The lofty and novel conception by the Prophets of the essential characteristic of YHWH as ethical—through which ethical nature, despite His sublimity and incomprehensibility, He has something in common with man—became a matter of fundamental importance in the development of the Jewish religion. With the prevalence of legalism the immediateness of the relation between God and man ceased; in other words, the "Law" made the transcendent nature of God a postulate. Hence there may be noticed, in a few books of the Old Testament, a certain aversion to bringing the Creator into direct relations with His creatures. To the people God was no longer visible in person—as described in the most vivid colors by the older sources—but He was visible in "majesty" and "glory" instead (Ex. xvi. 7, 10, xl. 34 *et seq.*: Lev. ix. 23; Num. xiv. 10, xvi. 19). It was no longer the actual personality of YHWH that dwelt in the Tabernacle, but the mental image called up by His "Name" (שם) that there abode (Deut. xii. 5, 11; xvi. 2, 6, 11; xxvi. 2); so likewise in the Temple dwells His name (II Kings, xxiii. 27; II Chron. xx. 9, xxxiii. 7). See Ginsburger, "Anthropomorphismen," pp. 262 *et seq.*

Beginning of Anti-anthropomorphism.

It is evident, therefore, that the theological problem regarding Anthropomorphism—that is, the endeavor to interpret the sensuous statements concerning God in the Bible so as to give them a spiritual meaning—is coeval with Jewish theology itself. For it is obvious that there is a definite method and purpose in the consistent efforts of the nomistic writers to substitute new terms for those found in the ancient authorities, or to remodel entire accounts. Such revision is to be seen, for example, in the so-called "priestly code" where all theophanies are consistently omitted, and "the word" or "the presence of God" substituted for them. This reluctance to offend the Deity by anthropomorphic utterances concerning His person grew stronger with time, so that the use of the name YHWH, which was felt to be a proper name, in contradistinction to the other appellations of the Deity in the Bible, was thereafter avoided (see Adonai).

Men of the Great Synagogue.

Aversion to Anthropomorphism exercised a great influence upon the men of the "Great Synagogue," who undertook to establish a sacred canon. For the more the belief in the letter increased, the more zealously did the leading spirits of Israel endeavor to bring the Scripture into harmony with their purer religious and ethical views. Quite unobjectionable as it had seemed to the old, naive Judaism that God should say, "I will dwell in your midst," in a later age, when the idea of the transcendence of God had become the prevalent one, and the ancient simplicity of thought had disappeared, offense was taken at such an expression, and the phrase "I shall cause you to dwell" was substituted for it. A favorite phrase of the ancient

Biblical writers is "to behold the face of God." By means of a slight vowel-change (*yiraeh* in place of *yireh*) this became "to appear before God."

This and similar emendations of the Scribes (see Geiger, "Urschrift," pp. 318 *et seq.*) show that the endeavor of the "Soferim" was to hold the Deity aloof from all contact with the merely human, and thus to avoid attributing human qualities to God even in interpreting the language of the Bible. Nevertheless, Anthropomorphism and even Anthropopathism, when not too gross and flagrant, did not appear to them seriously objectionable. Among the eighteen "Tikkune Soferim" (emendations of the Scribes) in the Mek. (Ex. xv. 7, ed. Friedmann, 39*a*), which is the oldest source, not a single example of the changing of a real anthropomorphic expression is found. The older Targumim adduce a principle similar to the "Soferim." They always speak of the MEMRA ("word" of God)—if in the Hebrew text God is represented as speaking—but they retain in their translations such expressions as the hand, finger, or eye of God. The present text shows only traces of this tendency, but they are unmistakable, as Ginsburger has shown (*l. c.* p. 265). Ginsburger (p. 270) is accordingly right when he deduces the following rule for the employment of memra in the older Targumim: "Whenever a relation is predicated of God, through which His spiritual presence in an earthly being must be assumed, the paraphrase with memra is employed."

Septuagint.

The "fathers" of the Septuagint went much further than the "Soferim" or the "Meturgemanim" in their employment of interpretative expressions, by paraphrasing or spiritualizing (rendering less worldly or gross) the anthropomorphic or anthropopathic phrases of the Bible. The "image of God" becomes in the Septuagint "the glory of the Lord" (δόξα κυρίου); "the mouth of God," "the voice of the Lord" (φωνὴ κυρίου). Even human emotions are excluded from Deity. Repentance, wrath, and pity are suggested in such a manner that nothing human is stated of God. The customary assumption that this aversion to the predication of anything corporeal, or indeed human, of God is due to the influence of Greek philosophy is far from certain. Frankel, in his "Vorstudien," was the first to deny that any traces of Greek influence can be discovered in the Septuagint; and Freudenthal has fully demonstrated the correctness of this assertion. According to the latter's argument ("Jew. Quart. Rev." 1890, pp. 206 *et seq.*), no other traces of the alleged influence of Greek philosophy can be noticed in the Septuagint; and consequently the avoidance of anthropomorphisms and anthropopathisms in the Septuagint must be looked upon as a refinement of religious ideas which had its origin upon Jewish soil. Nor must it be forgotten that many anthropomorphic phrases are simply untranslatable into Greek; for instance, "על פי יי" "by God" (literally, "by the mouth of God"). Although the Septuagint, and later the Targumim, Onkelos and Yerushalmi, to the Prophets avoid anthropomorphisms and anthropopathisms, whenever the Biblical expressions seem such, no fixed rule for the avoidance of these phrases can be shown to have existed, as the same Targum sometimes renders an Anthropomorphism literally, and again, in another place, quite freely. (The elaborate rules which Maybaum sets up for Onkelos seem too complicated. Besides, Onkelos, despite its present uniform character, contains many originally extraneous elements.)

In the older rabbinical literature there also occur a number of utterances which show a tendency to suppress low and sensuous conceptions of God by means of a new hermeneutics. Referring to the fanciful and figurative expressions of the Prophets, an old rabbinical saying remarks: "The Prophets show great daring in likening the Creator to the creature" (Gen. R. xxvii. 1). Rabbi Akiba sought a different interpretation of those passages in the Bible that seem to identify God and the angels. God, in His sublimity, must in His very essence differ from His holy angels. Compare Mek., Beshallah, 6, where Akiba declares as heretical the certainly ancient explanation of the words "like one of us" (Gen. iii. 22) as referring to the angels. Compare his Christian contemporary Justin Martyr, who declares the interpretation Akiba rejected to be "Jewish heresy" ("Dialogus cum Tryphone," 62). Whenever actions similar to those of a human being are predicated of God, the older rabbis employed the term כביכול ("as though it were possible"); intending by this term to say that these expressions are not to be taken literally, but only as a mode of speech accommodated to the average intellect (Mek., Yithro, 4).

Earlier Rabbinical Literature.

An entirely different tendency from the one just described in the treatment of anthropomorphisms and anthropopathisms is apparent as soon as philosophical speculation concerns itself with Jewish monotheism as a factor in determining the interpretation of the Scripture. Such a result was quite inevitable; for, as Frankel ("Vorstudien," p. 174) remarks, the ordinary intellect often regards what appears to the speculative reasoner as anthropomorphic, as a notion inseparable from the concept of God.

Aristobulus and Philo.

The manner in which Aristobulus, 150 B.C., endeavors to remove the anthropomorphic designations of God is, accordingly, no longer the same, nor is it even similar to the procedure of the Palestinians, as the existing fragments of his work show. The "resting" of God, of which the Bible speaks, means, according to Aristobulus, that He instituted a permanent self-maintaining order in the world. So God's "coming down" is not to be conceived as a bodily descent into space, but only as a vision or mental picture (see Siegfried, "Philo," p. 198). From this it is evident that Aristobulus stands with only one foot on the base of traditional Judaism; and of his successor Philo not even that much can be asserted. The God of Philo, owing to the influence of Platonism, is not only essentially different from man and the world—an idea which also coincides with the teaching of the Pharisees of this period—but He is entirely devoid of attributes. Philo opposes not only the literal understanding of the anthropomorphic and anthropopathic passages in the Bible, but also the doctrine of God as an active worker, inasmuch as activity can not be predicated of a Being devoid of attributes. This was the impelling motive of Philo's doctrine of the "Logos," which doctrine later on became a chief pillar of Christianity.

Alexandrianism had no material influence upon the development of Judaism, so that a long time passed before the experiment was repeated of reading the Bible with philosophical scrutiny. The antipathy of the Palestinian Jews to the Greeks and everything Grecian involved this consequence, that rabbinical literature shows no development whatever in the treatment of Anthropomorphism. Hanina, an amora of the third century, when rebuking a cantor for unduly multiplying the attributes of God in his prayers (Ber. 25*a*), added that he himself would use no attributes in praying, if it were not that some are employed in the Bible. But the example he gives to illustrate his point shows that his remark was not the outcome of philosophic reflection, but was based upon the old prophetic view of the Deity. It was, he said, like praising a Crœsus by saying "he has a few coins"; better no praise than inadequate epithets; against "Moreh," i. 59.

Saadia and the Medieval Philosophers.

The question became a matter for lively discussion in the various schools when, for a second time, there was forced upon the Jew the problem of reconciling prophecy and philosophy—by the latter term meaning Aristotelianism, the only philosophical system which prevailed among the Arabs, and therefore also with the Jews living among Moslems. It is interesting to notice how this second attempt to harmonize Judaism and Hellenism led to the same result. Judaism was in danger of being so intellectualized as to be no longer recognizable as a religion. The development of Jewish thought during the period from Saadia to Maimonides presents an exact parallel to that connecting the Septuagint and Philo; and this is most strikingly brought out by the changed attitude toward the Biblical Anthropomorphism and Anthropopathism. As regards Anthropomorphism Saadia is in full harmony with rabbinical Judaism when he maintains that the corporeality of God is contrary both to reason and Scripture—at least in so far as tradition would have it (see "Kitab al-Amanat wal' Itiqadat," ed. Landauer, p. 93, *l.* 10 *et seq.*, Leyden, 1881—ii. 2 of the Hebrew translation of the work). Following the Targum of Onkelos—which he esteems very highly—he sets up the following rules, according to which the ten anthropomorphic designations which occur in Scripture are to be explained: God's "head" indicates sublimity; "eye," providence; "face," favor or disfavor; "ear," heeding; "mouth" and "lip," command and instruction; "hand," power; "heart," insight; "bowels," compassion; and "foot," the act of conquering or subduing, conquest. But his treatment of the subject of Anthropopathism is dictated more by Greek philosophy than by Judaism, and is not remotely connected with his views on God's attributes (see ATTRIBUTES).

Baḥya and Judah ha-Levi.

Baḥya, the next Jewish philosopher after Saadia—he wrote his "Hobot ha-Lebabot" probably in the year 1040—mentions his great predecessor in a few words (chap. i., § 10) and accepts, in its entirety, his explanation of the Biblical anthropomorphisms. He lays more stress, however, than Saadia upon the negative character of the divine attributes, so that, had he been consistent, he would have arrived at the standpoint of Maimonides. But Baḥya did not possess a clear conception of the nature of negative attributes; for, while he taught that God is absolute unity, he also claimed that this fact involved the attributes both of being and eternity (see Kaufmann, "Die Theologie des Bachya ibn Pakuda," Vienna, 1874; and "Attributenlehre," p. 153).

Judah ha-Levi—not to mention Ibn Gabirol, whose views scarcely possess any Jewish characteristics—was far more consistent than Baḥya, and was the first Jewish philosopher to reject completely the doctrine of essential attributes, insisting on the fact that it is impossible to predicate anything of God. But his approach to Neoplatonism—the doctrine of God as "pure existence"—is after all not a real approach.

When uninfluenced by philosophic speculation Judah ha-Levi maintains a position nearer to traditional Judaism than any other religious philosopher. His pious convictions are not based upon speculative philosophy, but on historical facts, on revelation and prophecy, the representatives of which comprehended and recognized the higher world as clearly and distinctly as ordinary mortals do this mundane sphere. This philosophic mysticism determined also his attitude toward Anthropomorphism. While opposed to the conception of the corporeality of God, as contrary to Scripture, he would nevertheless consider it wrong to reject completely the sensuous concepts of Anthropomorphism—even the fantastic measurements of the physical dimensions of Deity (שיעור קומה)—as there is something in these ideas which fills the human soul with awe of God.

Maimonides and His Influence.

But this rather opportunist and indulgent attitude toward Anthropomorphism found, almost during the lifetime of Judah ha-Levi (died about 1150), a determined opponent in the person of Maimonides—the greatest of Jewish philosophers. Maimonides was the first Rabbinite Jew to set up the incorporeality of God as a dogma, and to place any person who denied this doctrine upon a level with an idolater. While his predecessors had contented themselves with rejecting Anthropomorphism as contrary to reason—treating it as a purely theoretic matter—Maimonides declared it a heresy that would deprive any one holding the doctrine of a share in the world to come ("Yad ha-Ḥazaḳah, Hilkot Teshubah," iii. 7). The first part of his religio-philosophical work (the "Moreh Nebukim") practically constitutes a treatise on Hebrew synonyms, the object of which is to explain away the anthropomorphisms in the Bible. But Maimonides was not content to restrict himself to opposing Anthropomorphism. Philosophy being to him not the handmaid, but the mistress, of theology, he pursued his thought until he arrived at the concept of God as a metaphysical being, withdrawn in cold sublimity and isolation from His creatures—with whose weal or wo He could no longer concern Himself—and void of a free will; a being, in short, to whom no attributes could be ascribed except those of a negative character. Thus Maimonides was confronted with a difficulty similar to that which Philo encountered when he propounded his doctrine of the "Logos": the question, namely, how to establish a communication between a God devoid of attributes and the material universe. In fact, his lack of success was as complete as that of Philo, at least as far as Judaism is concerned.

Despite the high esteem enjoyed by Maimonides among the great body of Jews, he was unable to achieve any success with his "intellectualization" of the notion of God. Only one of his teachings—that of the incorporeality of God—found favor in the eyes of his coreligionists, was accepted in all sincerity, and was even adopted in the ritual of the Synagogue; a proof that in this doctrine he had caught the true spirit of Judaism. That his warfare against Anthropomorphism was a matter of serious concern to the Jews is shown by the comment of Abraham ben David of Posquières—the only one who could rival Maimonides in rabbinical scholarship—on the passage in the "Yad ha-Ḥazaḳah," referred to above: "Greater and better men than he—Maimonides—have held this opinion."

It is difficult to determine whence the Jews of southern France—who bitterly opposed Maimonides—derived their antianthropomorphic views. (See Kaufmann, "Attributenlehre," p. 485. Even in northern France at an earlier date, Rashi on Mak. 12*a* remarks that the angels are not composed of flesh and blood, which, in philosophic phraseology, means the "angels are incorporeal.") The Jews of Provence were possibly influenced by the mystical literature in which the "measurements of the dimensions" of God play a great part, although this literature did not enjoy universal authority, even when, in later times, the Cabala had come to prevail among a great section of the Jews. Abraham ben David probably intended to suggest that the French Jews, with their belief in the literal meaning of Bible and Talmud, were led to anthropomorphic views by the fantastic descriptions which some of the Haggadot give of God and His actions. Compare, for instance, the remark (Sanh. 98) that the Almighty will shear off the beard of the king of Assyria, or the passage (Ket. 7*b*) where the Biblical expression צלם אלהים (image of God) is enlarged to צלם דמות תבניתו (the image of the likeness of His form); for according to Maimonides, "Moreh," i. 3. תבנית signifies "mathematical form."

Mention must also be made of Ḥasdai Crescas—the greatest Jewish philosopher after Maimonides—not only because he opposed the latter's doctrine of negative attributes, by asserting that it is possible to ascribe many attributes to Deity without injury to the idea of His unity, but because he exerted influence upon Spinoza, the greatest of all opponents of Anthropomorphism. Spinoza's views upon this subject, however, no longer belong to Jewish philosophy, but to philosophy in general. For the Karaitic views on the subject, see AARON BEN ELIJAH THE YOUNGER; the chief works specifically written by Karaites on Anthropomorphism are: Aaron b. Joseph, "Ez ha-Ḥayyim," ed. Delitzsch, and Judah Hadassi, "Eshkol ha-Kofer."

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L. G.

ANTIBI (ענתיבי; *i.e.*, of 'Ain-Tab), **ABRAHAM:** Chief rabbi at Aleppo; died March 13, 1858. His book of responsa, "Ohel Yesharim" (The Tent of the Righteous), arranged according to the four Ṭurim (or legal code of Jacob ben Asher), was published at Leghorn in 1843.

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H. G. E.

ANTIBLA: A family of proselytes living at Jerusalem in the first century B.C., which had been in prosperous circumstances, but was afterward reduced to poverty. From allusions to them contained in four Talmudic passages, in which the spelling of the family name is corrupted (Yer. Peah, viii. 21*a*; Tosef., Peah, iv. 11; Sifre, Deut. 303, 110), Grätz restores the name to the Greek form, Agathobulos. It appears that, being unable to maintain their old standard of life, they proposed to emigrate. The representatives of Judaism, however, who at that time regarded hopefully the influx of heathen into the Jewish faith (Schürer, "Lehrbuch der Neutestamentlichen Zeitgeschichte," pp. 644 *et seq.*), did not like to see proselytes emigrating for lack of the means of subsistence; and the matter was submitted to the rabbis (חכמים), who awarded (פסקו) the family a certain sum. In three of the above-quoted passages this sum is said to have been six hundred talents of gold, which amount seems too exorbitant to be credible, in view of the fact that a talent weighed about sixty pounds. In another passage it is recorded that six hundred gold shekels (about $2,000) were awarded; and this would appear to be more probable. The rabbis based their decision on Deut. xxvi. 12 (R.V.): "Thou shalt give it unto the Levite, to the stranger [גר = proselyte] . . . that they may eat within thy gates"; laying stress on the words "thy gates," and interpreting this expression to mean that the Israelites must take care not to allow proselytes to emigrate when in needy circumstances. This account of the treatment received by the Antibla at the hands of the rabbis throws an interesting light on the attitude of the Synagogue toward proselytes.

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M. B.

ANTICHRIST: Counterpart of the Messiah and opponent of God Himself; one of the most important personages in Christian eschatology. The name occurs for the first time in the Johannean Epistles (I John, ii. 18, 22, iv. 3; II John, 7); but the idea is met with in earlier New Testament writings, and, like the greater part of the eschatology of early Christianity, its beginnings are to be found in Jewish theology, and modern scholars even hold the opinion that its true origin is to be found in the Babylonian Chaos-myths. In II Thess. ii. 1-12—a passage probably of Pauline origin—it is stated that the day of the Lord shall not come before "the man of sin," the lawless one (*ὁ ἄνομος*), "the son of perdition," be revealed. This opponent will appear and seat himself in the Temple of God at Jerusalem, "showing himself that he is God"; but he, the wicked one, will then be consumed by the Messiah through the spirit of his mouth, who thus will make an end of him "whose coming is after the working of Satan with all power and signs and lying wonders." Paul declares further that "the mystery of iniquity doth already work," but that that which now restraineth will restrain until it be taken out of the way, and "that wicked [one] be revealed."

Antichrist in Pauline Writings.

This "little apocalypse," as this passage has well been called, has been variously expounded. It is, however, quite evident that Paul understood by Antichrist a personal opponent of the Messiah, this conception being compounded of ideas derived from the Old Testament and the Apocrypha (Dan. vii. 25, ix. 27, xi. 36; Isa. xiv. 13 *et seq.*; Ezek. xxviii. 2, 14; I Macc. xiv. 14). It is not, however, clear whether this description is intended to represent an opposing Messiah, or a Jewish pseudo-Messiah, or whether Paul had any definite historical personage in mind. His expression concerning the lawless one (*ὁ ἄνομος*), seating himself in the Temple (compare Ezek. xxviii. 14), and "showing himself that he is God," can hardly be understood of a Jewish Messiah; nor can, by any possibility, a Roman ruler, such as Caligula or Nero, be understood by it. Just as unreasonable is it to assume that by the expression "he who now restraineth" (A. V. "letteth") the appearance of Antichrist, it is intended to designate the Roman government or the emperor himself. The iniquitous one, the incarnation of evil upon earth, is not a political personage, held back by Roman power. The passage is to be explained by the aid of rabbinical eschatology, as for instance in Sanh. 98*a*, which teaches that the Messiah will not appear until the whole world is either entirely righteous (כולו זכאי) or entirely wicked (כולו חייב): a standpoint that explains not only the expression "that which restraineth"—the rabbis speak of various things which impede the redemption (מעכבין את הגאולה; Mek., Beshallaḥ, 1, ed. Weiss, p. 29; Niddah, 13*b*)—but also elucidates Paul's vacillation as to the period to be set for the "day of the Lord." In his earlier Epistles, Paul speaks as if he expected the promised time to arrive speedily, because he counted upon the rapid conquest of the world by Christianity, for him the first and essential condition of the world's perfect righteousness; but experience gradually showed him that his optimism was unfounded, and therefore he speaks of the power that prevents the dawning of the glad time.

The statement of Paul that the wicked one will be slain by the breath of the Messiah is based upon Isa. xi. 4, as interpreted in the Targum ארמלגום רשיעא. Even the names of Antichrist in this passage are of Jewish origin; the "lawless one" (II Thess. ii. 8, R. V.) is none other than Belial—whom Paul mentions in another place as the opponent of the Messiah (II Cor. vi. 15)—a name interpreted by the rabbis as compounded of בלי without, and עול yoke, so that Belial is the one who will not accept the yoke of the Law (Sifre, Deut. 92; Tanna El. R. iii.; Midrash Sam. vi., ed. Buber, p. 64). It is thus evident that this "little apocalypse" represents not a Christian, but the Jewish view of the Anti-Messiah. The pseudepigraphic literature (see Bousset, "Der Antichrist," pp. 86, 99, 100) informs us that in Jewish circles in the pre-Christian period the expectation was prevalent of the appearance of Belial (one of Satan's lieutenants) if not of Satan himself; and that his activity was imagined as being almost identical with that expected of the Antichrist in Thessalonians. There is a remarkable similarity between this New Testament passage and II Sibyl. 167 *et seq.*, and III Sibyl. 46 *et seq.*—the former a Sibylline of undoubted Jewish origin—the expression in ii. 188, the *τρισσὰ σήματα*, the three signs of Elijah, certainly referring to the Jewish tradition (found in Mekilta Beshallaḥ, 1, ed. Weiss, p. 60) that before the appearance of the Messiah, the prophet will reveal the whereabouts of the three holy utensils which disappeared at the time of the destruction of the Temple (compare Jellinek, "B. H." iii. 72 and Pirḳe Rabbenu ha-Ḳadosh, ed. Grünhut, 57).

Origin of the Idea.

As to the idea of the Antichrist, like Jewish eschatology itself, it is derived from three sources: prophetical teachings, later Midrash, and an admixture of heathen mythology. Ezekiel (xxxviii., xxxix.), speaking of a last great outpouring of the heathen powers against Israel—which outpouring is to introduce the new period foretold by the ancient prophets—names Gog, the prince of the land of Magog, as the representative of those powers. The same idea amplified is found in Zechariah (xii.-xiv.) where God is described as appearing upon Zion at the last hour with His hosts of angels to protect His own from the attacks of the heathen, and to give them victory. When, therefore, in the Maccabean period, the Jews first perceived the chasm between Judaism and heathenism, the idea of a presentation of the philosophy of the world's history was conceived and admirably carried out in Daniel. It was no more a question of the salvation of Israel in the future, but of the redemption of the whole world. The course of the world's history, as illustrated by the attitude of the heathen toward the Jews, was now viewed as a continuous triumph of powers hostile to God—a triumph which would not end until the whole world had become utterly corrupt, to be superseded by the kingdom of God and a new order of things.

The opposition between this world and the future world, between Satan and God, between heathen and Israel, naturally furnished representatives for the supreme struggle in the final hour of the world's existence. If God in His own proper person would appear at the decisive contest, His opponent could be no other than Satan; but if God were to be represented by Messiah, it must of necessity follow that Satan should be represented by one as close to him as was Messiah to God; that is to say, by Antichrist. Uncertain as is the characterization of Messiah in the new order of things, the personality of his counterpart is equally fluctuating. In the circles that expected the rule of Belial at the end of days, God was recognized as the chief personality in the final catastrophe; and Antichrist, as the worst tool of Satan, corresponds in his sphere with that conception of the Messiah current among the Pharisees in the age of Jesus, according to which Messiah was to be the one man whom God would endow with especial strength and influence, such as were vouchsafed to no other. Just as the Haggadah through its interpretations of ancient prophecies endeavored to furnish a close description of the personality of Messiah, similarly Antichrist received more and more definite forms derived from the descriptions and conceptions of the Old Testament. He was, for instance, very early identified with Gog—such a Midrash is clearly evident in the Septuagint translation of Num. xiv. 7 (compare also 'Ab. Zarah, 3*b*; Sanh. 94*a*)—and his death expounded, as already remarked, according to Isa. xi. 4.

The conception of Antichrist no doubt also contains mythological elements, which, far from being uprooted from the national consciousness, became, through contact with Babylonia, Persia, and, at a later date, with Greece, more and more deeply ingrained in it. An eloquent proof that Antichrist meant no more than its name signifies—namely, the Anti-Messiah—is furnished by the fact that none of the Pharisaic literature has any word concerning him. The official teachings of the Pharisees, after the rise of Christianity, tried, for reasons easy to understand, to negative all that was superhuman in the popular conception of Messiah (compare especially Justin, "Dialogus cum Tryphone," xlix.); so that no room was given for Antichrist to play any very eminent rôle. Thus Eliezer b. Hyrcanus—an eye-witness of the national catastrophe in the year 70—speaks only of a ruler after the style of Haman, who will usher in the pangs of the Messianic period (חבלי של משיח; Sanh. 98*b*).

The Apocrypha of Baruch (Syriac) and IV Ezra (= II Esdras), which originated in the same circle, knew nothing of an Antichrist; for what Baruch, xl. 1, 2, says of the last ruler of the heathens is simply that the latter will choose for themselves a leader for the last battle; and IV Ezra, while it contains explicit statements concerning the pangs of the Messianic period, has no reference whatever to an Antichrist. Both Bousset and Gunkel are probably wrong, therefore, when they refer to Antichrist the passage (II Esd. v. 6), "And even he shall rule, whom they that dwell upon the earth look not for"—words which, being based on Isa. xxiii. 13, may allude simply to Rome, as is apparent from Suk. 52*b* and Yer. Ta'anit, iii. 4, where the Romans are meant by the euphemism "Chaldeans." It is true that there is no lack of references in Talmudic literature to the belief in a contest between God and the devil, or an evil angel, in the latter days (see Ahriman). To this class belongs the battle between Gabriel and the Leviathan; also the sea-monster (B. B. 74*b*), and the conquest of the prince of Edom, that is, Samael (Mak. 12*a*; compare also the triumph of Messiah over Satan, Pesiḳ. R. xxxvi.).

Nero as Antichrist.

The bitter feeling against Rome that actuated the Jews for the hundred years between 30 and 130 permitted no other conception than that it would be Rome's ruler who would marshal the heathen hosts for the final struggle and lead them to victory; and Nero—the vilest wretch that ever mounted a throne—filled the ideal of wickedness sufficiently to be considered the worthy leader of the heathen. The Jewish Sibyl, writing about the year 80, tells the story that Nero was at that time in concealment in the land of the Parthians, where he would remain for decades, returning thence to stir up a universal war (IV Sibyl. 119–150, in agreement with a Roman legend; see Zahn, "Zeitschr. für Kirchliche Wissenschaft und Leben," 1886, 337 *et seq.*, and Geffcken, "Göttinger Nachrichten, Phil.-Hist. Classe," 1899, pp. 441 *et seq.*). More of the demoniac character of Antichrist, and more, therefore, of the original conception concerning him as being either Satan or one of Satan's tools, is reflected in the reference to Nero in the fifth Sibylline (363 *et seq.*), written in 74: "Then from the ends of the earth shall return the matricidal man who has become fugitive, and who frames iniquitous plans in his mind; he will destroy the whole earth, and conquer all, and in all matters he will be wiser than all other men. . . . But the wise people shall have peace, the people that remaineth tried in sorrows in order that it may thereafter rejoice." But the complete metamorphosis of Nero into a devil—wherein he is no longer the representative of Rome, but the incarnation of the Evil One—is first to be found in a Jewish Sibyl of about 120–125 (V Sibyl. 28–34). Of Nero it is there said, "The one that received the letter for 50 [letter נ, N, as initial] will become ruler—a terrible dragon, breathing fierce war. . . . Thereafter he will return and make himself like unto God, but He [God] will convince him that he is as nothing." Here Nero is the true Antichrist, the Satan, the old Dragon (נחש הקדמוני), who measures himself against God.

This conception did not remain confined to Jewish circles, but as the Revelation of John (xiii., xvii.) shows, when rising Christianity suffered much at the hands of the Roman power, it spread among the Christians likewise. In any case, the last struggle of the heathen is conceived as a battle against God; and it appears thus in the Midrash Wayosha' (Jellinek, "B. H." i. 56), where it is declared of Antichrist: "And he shall say, 'I will first conquer their God, and after that will kill them [the Jews]'"; again the old conception of Antichrist as an opponent of God.

The Biblical narrative of the departure of the Israelites from Egypt afforded much material for the description of the latter days, inasmuch as the final redemption was conceived after the fashion of the first. Thus the Ephraimite Messiah—Messiah, the son of Joseph, as he is called—who plays a great part therein in conjunction with Armilus, originated in the legend preserved by the Haggadah of an attempted departure from Egypt made by the Ephraimites (Mek., Shirah, 9; Sanh. 92*b*; Pirḳe R. El. xlviii.); and inasmuch as prior to the first redemption there had been a prominent Ephraimite named Nun, who headed an attempt by the Israelites at self-emancipation and found a violent death at the hands of the Egyptians, parallelism demanded that there should be an Ephraimite Messiah, to be slain by Armilus.

The conception of Antichrist held by the Church of the early Christian age and throughout the Middle Ages is very much involved and in need of critical investigation. The passages concerning Antichrist in the New Testament were misunderstood at a very early date; and there seems to have been, moreover, a persistent oral tradition that modified the legend of Antichrist to a considerable degree. In John, v. 43, the popular Jewish conception of an Anti-Messiah has become transformed into a Jewish pseudo-Messiah, a presentation which was championed for many centuries in the Church (see Bousset, *l.c.* pp. 180 *et seq.*). It was particularly expected that he would be of the tribe of Dan (*ibid.* p. 112), which is probably connected with the Jewish conception of the Messiah, that he would be derived from that tribe on the maternal side (Gen. R. xcviii.; see also Zohar, Balak, 194*b*). On the other hand, there reigned for a certain time among Christians too some confusion of Antichrist with the legend of Nero (Bousset, *l.c.* pp. 49 *et seq*)., and there is likewise to be found an identification of Antichrist with Belial—Antichrist being often represented as the son of Satan, and even as an incarnation of Satan himself (see Belial).

The Modern Hypothesis.

The legend of the origin of Antichrist (= Belial) set forth by Gunkel and Bousset is that the Babylonian Tiamat, queen of the abyss of darkness and flood, aided by the powers of her infernal domain, rebels against the higher gods, but is defeated by the son of the gods, Marduk; and it gives rise to a human incarnation in the shape of the Antichrist with superhuman powers, the man who sets himself up as equal to God.

The idea of Antichrist has made its way beyond the confines of Judaism and Christianity and has entered into various literatures of the world—only, however, through the medium of Christianity. There are traces of it in the more ancient Edda literature; while the semi-Christian old-Bavarian poem "Muspilli" (ninth century) makes extensive use of the various Antichrist legends. The Parsee Pahlavi writings betray unmistakable evidences of the tradition, especially the apocalypse "Bahman Yast," written in Pahlavi and translated in "Sacred Books of the East," v. 191 *et seq.*, which is full of it. In Arabian literature, Antichrist is called "Al Dajjal" (the liar), or more fully, "Al Masiḥ al-Dajjal" (the false Messiah). The name shows its Christian-Syriac source; for "dajal" denotes "lying" almost exclusively in the Christian dialect of Aramaic. In the Mohammedan account, Dajjal is really the Jewish pseudo-Messiah, and is slain by Jesus after he had long maintained his imposture. Of the numerous details concerning him, it is interesting to note that he is represented as a one-eyed monster, of horrible mien, and that in some respects the picture agrees with the various descriptions of Armilus (see Abomination of Desolation; Ahriman; Armilus).

Bibliography: The literature on Antichrist is very extensive, so that only a small selection can be given here: Bornemann, *Commentar zu den Thessalonier-Briefen*, pp. 348–382, 400–537 (rich in references to literature); Bousset, *Der Antichrist*, Göttingen, 1895, translated into English by Keane, 1896; idem, *Offenbarung Johannis*, pp. 415, 464–480; Friedländer, in *Rev. Ét. Juives*, xxviii. 19 *et seq.*; Geffcken, in *Preussische Jahrb.* 1900, pp. 383-399; Gunkel, *Schöpfung und Chaos*, 1895, pp. 221 *et seq.*; Holtzmann, *Lehrb. d. Neutest. Theologie*, i., ii. (see index; this work contains also valuable literary references); Haug, in *Theolog. Stud. aus Würtemberg*, v. 188 *et seq.*, 282 *et seq.*; Schneckenburger, in *Jahrb. für Deutsche Theologie*, iv. 405–467; Schürer, *Gesch.* ii. 532; Wadstein, in *Zeitsch. f. Wissensch. Theolog.* xxxviii. 538 *et seq.*; Zahn, *Einleit. in das N. T.* (see index).

L. G.

ANTIGONUS (ANTONINUS): Palestinian scholar of the last tannaitic generation (second and third centuries). Only two Haggadot (Mek., Beshallaḥ, introduction; *idem* to Ex. xiv. 7) and one Halakah

(Yer. Hor. iii. 48*a*) have come down from him. In the first-mentioned passage he thus illustrates the verse (Ex. xiii. 21): "And the Lord went before them by day in a pillar of a cloud, to lead them by the way," etc., by a simile: "A king had held court till darkness set in, his sons all the while attending him. On leaving the tribunal, the king took up a torch and lighted the way for his sons; whereupon the courtiers said to him, 'We will take up the torch and carry the light before thy sons'; but the king replied, 'It is not because I have none to do it in my stead, but I wish to manifest my affection for my sons, that ye may honor them accordingly.' Thus did the Holy One, blessed be He, make known His love for the people of Israel that the world might learn to treat them with honor. But, alas! not only does the world not do so, but it decrees upon them one mode of death after the other, each one severer than the last." Mekilta in both instances gives "Antoninus" as the author, and so does Yalḳ., Ex. 228, 230, in which, through a transposition of words, Rabbi is introduced as telling something about Emperor Antoninus. "Yuḥasin" (ed. Filipowski, p. 115) has the same version; but Heilprin ("Seder ha-Dorot," *s.v.*) has "Antigonos"; in Yer. Hor. *l.c.*, R. Joshuah b. Levi reports in Antigonus' name.

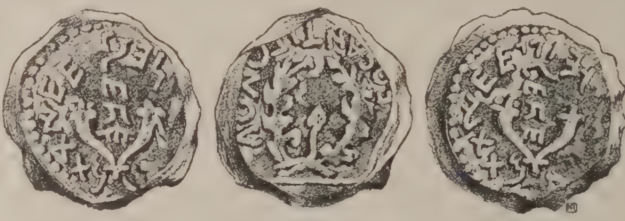
Bibliography: Weiss, *Mekilta*, l.c.; Bacher, *Ag. Tan.* ii. 551; Rapoport, *'Erek Millin*, under *Antoninus*.

S. M.

ANTIGONUS, Son of John Hyrcanus: Born about 135 B.C., died 103. He was Hyrcanus' second son, and, though young, proved an able soldier during his father's lifetime. In conjunction with his brother Aristobulus, he besieged and captured Samaria about 109 (Soṭah, 33*a*; Josephus, "Ant." xiii. 10, § 2), beating off successfully the Syrian Antiochus of Cyzicus and the Egyptian Callimander, general of Ptolemy Lathyrus, both of whom attempted to relieve the city. When Aristobulus became king about 105, though he imprisoned his other brothers, he not only left Antigonus at liberty, in appreciation of his merits, but even treated him as a sort of associate in the government. This favor shown by Aristobulus awakened the jealousy of a court cabal, at the head of which Queen Alexandra (Salome) is said to have stood, and which succeeded finally in having Antigonus slain at the king's command. The details of his death as given by Josephus are probably legendary, but historically certain is the fact that he owed his death to a court intrigue. Josephus' account runs that Aristobulus, who loved his brother warmly, was made suspicious of him by calumnious representations on the part of the queen and other enemies, who maintained that he was aiming at the crown. The king issued commands to his body-guard to cut Antigonus down should he ever appear before him in armor, and at the same time sent word to his brother to come to him immediately, but without armor. Antigonus' enemies prevailed on the messenger to inform him that the king had heard of his new armor and weapons, and desired to see him with them. Antigonus readily complied, and upon his entry to the royal castle, at the Feast of Tabernacles, about 104, was slain by the guard. An avenging Nemesis seemed, however, to exact atonement for his death, for when a servant spilt some blood from the veins of the king upon the very spot where Antigonus had been slain, the king saw the finger of God in the coincidence, and grieved himself to death over his brother's unfortunate fate. See also Judas the Essene.

Bibliography: Josephus, *Ant.* xiii. 10, §§ 2, 3; idem, *B. J.* i. 3; see also the histories of Ewald, Grätz, and Schürer.

L. G.



Copper Coins of King Antigonus.
(After Madden, "Coins of the Jews.")

Defies Rome.

ANTIGONUS (with the Hebrew name מתתיה) **MATTATHIAS:** The last Hasmonean king of Judea; died 37 B.C. He was the second son of Aristobulus II., and together with his father was carried prisoner to Rome by Pompey in 63 B.C. Both escaped in 57, and returned to Palestine. After Aristobulus' unsuccessful attempt to oppose the Roman forces there, the senate considered the king so little to be feared that it decreed his liberty. Antigonus, however, was not so ready to surrender ancestral rights. While his older brother Alexander was planning to secure them he remained quiet, but on Alexander's death Antigonus considered himself exclusive heir of the Hasmonean dynasty, and rightly judging his uncle Hyrcanus to be but a puppet in the hands of the Idumean Antipater, he set to work zealously to assert himself. He first attempted to attain his ends with the help and consent of the Romans; in pursuance of this plan he visited Julius Cæsar, who was in Syria in 47, and complained of the presumptuous usurpation of Antipater and Hyrcanus. He urged his own superior rights as the only remaining son of Aristobulus. But in spite of the fact that both his father and brother had suffered death in the cause of Cæsar, the latter rejected Antigonus' claims, possibly suspecting the sincerity of his professed friendliness toward Rome. Refused by the Romans, he turned to their opponents. His first attempt, in 42, to seize the government of Palestine by force with the assistance of his brother-in-law, Ptolemy Mennei (see Alexandra [Salome]), was defeated by Herod, but in the course of two years he succeeded in attaining his object. The state of affairs in Judea, as well as general conditions prevailing throughout the Roman empire, was most propitious. The excessive taxation wrung from the people to pay for the extravagances of Antony and Cleopatra had awakened so deep-seated a hatred against Rome that Antigonus had only to show himself to the people to win their allegiance away from Herod and other creatures of the Roman power. He gained the adherence also of the aristocratic class in Jerusalem, such as the "Bene Baba," and probably also assured himself of the hearty cooperation of the leaders of the Pharisees. Moreover, the Parthians invaded Syria in the year 40, and they much preferred to see an anti-Roman ruler on the throne of Palestine. Antigonus, who was genius enough to make use of such an excellent opportunity, promised them large sums of gold, and, according to common report, five hundred female slaves besides, so that they immediately put a troop of five hundred warriors at his disposal. The appearance of these Parthians at the gates of Jerusalem, where daily riots took place between the partizans of Antigonus, who held possession of the Temple fortress, and those of Hyrcanus, or more correctly of Antipater, caused the balance to turn in favor of the former. Hyrcanus and Phasael in vain endeavored to win over the Parthians. The former was sent a captive to Babylon, after suffering the mutilation of his ears, which rendered him henceforth unfit for the office of high priest. Phasael beat out his brains against a stone wall. Herod, too weak for open resistance, fled from Jerusalem, and in the year 40 Antigonus was officially proclaimed king and high priest by the Parthians. His three years' reign, however, was one continuous struggle.

Crowned King.

His antagonist, Herod, succeeded in having himself declared king of Judea by Rome. The first year passed quietly enough; for Ventidius, Antony's legate, and his lieutenant Silo, were kept neutral by bribes and abstained from doing their duty in enforcing the rights of Herod. But on the latter's return in 39 from Rome he opened a brisk campaign against Antigonus, conquered Joppa, and occupied Masada, where his family were. He then laid siege to Jerusalem, but had to relinquish it toward winter, for Silo refused further cooperation, and dismissed his troops to their winter quarters; for which timely act Antigonus no doubt amply compensated him. In the spring of 38 Herod wrested the province of Galilee from Antigonus' possession, a victory of only temporary advantage, for when Herod shortly after went to Samosata to pay his respects to Antony, the Galileans rose against Herod's brother and representative Joseph, slew him, and drove away his army. Herod, who heard of this only upon his return to Palestine, was eager to avenge his brother. He dared not attack Antigonus' army near Jericho, for he had not yet the necessary strength, but when Antigonus foolishly divided his forces, Herod fell upon Pappus, Antigonus' general, and completely routed him, so that all Palestine as far as Jerusalem fell into his hands. The approach of winter compelled Herod to postpone until the next spring a siege of Jerusalem, whither Antigonus and the remnant of his army had fled. When the siege began it was marked by extraordinary bravery and fanaticism on the side of Antigonus' followers; full of hatred against Rome and Romanizers, they considered the struggle a religious one, in which the prophecies concerning the inviolability of the Temple and the nation would be triumphantly vindicated.

Besieged in Jerusalem.

In vain the Pharisees advised surrender to so powerful a foe, just as the Prophets of old had inveighed against the conviction of their contemporaries that God would protect His city against any besieging enemy, no matter how numerous. A stout defense, lasting three, possibly five, months, was made against the attacks of the enemy and the pangs of famine, which latter, owing to the year being one of release (see SHEMITTAH), was more than ordinarily severe. Antigonus behaved most manfully during the siege, but after the final assault, when no hope was left, he fell entreating at the feet of the Roman general Sosius, who brutally mocked his grief by dubbing him "Antigone," after Sophocles' tearful heroine. At the suggestion of Herod, who was afraid to allow Antigonus to be taken to Rome in the triumphal train of Mark Antony, lest he should there successfully plead for his rights, this last king of the Hasmonean house was taken to Antioch, and there fell beneath the executioner's ax. It was the first time that the Romans had ever thus put a king to death. The last king of pure Jewish blood fell before the intrigues of the first king of Judea not entirely of Jewish birth.

BIBLIOGRAPHY: Josephus, *Ant.* xiv. 14 (see also index); idem, *B. J.* i. 14; Ewald, *History of Israel*, v. 402–411; Grätz, *Gesch. d. Juden*, ii. 160; Hitzig, *Gesch. des Volkes Israel*, ii. 523; Schürer, *Gesch.* i. 288 and index; Stade, *Gesch. des Volkes Israel*, ii. 467; Mommsen, *The Provinces of the Roman Empire*, ii. 175–178; Madden, *Coins of the Jews*, p. 99. For other literature, see Schürer, *Gesch.* p. 288.

L. G

ANTIGONUS OF SOKO: The first scholar of whom Pharisaic tradition has preserved not only the name but also an important theological doctrine. He flourished about the first half of the third century B.C. According to the Mishnah, he was the disciple and successor of SIMON THE JUST. His motto ran: "Be not like slaves who serve their master for their daily rations; be like those who serve their master without regard to emoluments, and let the fear of God be with you" (Ab. i. 3; see Grätz, "Gesch d. Juden," ii. 6, 239). Short as this maxim is, it contains the whole Pharisaic doctrine, which is very different from what it is usually conceived to be. Thus the first known Pharisee urges that good should be done for its own sake, and evil be avoided, without regard to consequences, whether advantageous or detrimental. The naive conception dominant in the Old Testament, that God's will must be done to obtain His favor in the shape of physical prosperity, is rejected by Antigonus, as well as the view, specifically called "Pharisaic," which makes reward in the future life the motive for human virtue. It is impossible that Antigonus could have been influenced by Hellenic views: chronology forbids the supposition. The cause of this ethical superiority was simply that the Pharisees carefully nurtured the germs of higher morality sown by the Prophets of the Old Testament and brought them to full fruition. Particularly Jewish is the second phrase of his maxim; the fear of God is the Jewish correlate to general human morality mentioned in the first half of the motto. Antigonus points out that men's actions should not be influenced by the lowly sentiment of fear of mortals, but that there is a divine judgment of which men must stand in awe. The expression "Heaven" for "God" is the oldest evidence in postexilic Judaism of the development of the idea of a transcendental Deity. It is also a curious fact that Antigonus is the first noted Jew to have a Greek name.

Later legend connects Antigonus with the origin of the Sadducee sect. See SADDUCEES. L. G.

ANTI-JUIF, L': A name assumed by nine different publications issued in France and Algiers and directed against the Jews. In nearly every case they were short-lived. The first "Anti-Juif," a weekly, published in Paris, describing itself as an "organ of social defense," only reached its fourth number (from Dec. 18, 1881, to Jan. 8, 1882). It was issued under the management of L. Panchioni. In the leading article, entitled "Our Aim," the editor calls the attention of his readers to the financial prosperity of France at that time—a boon which he attributes to "commercial feudalism"—for the manifest purpose of exciting the hatred of the working classes. He claims that "the Jew rules and governs." Therefore he deems it his mission to acquaint the public with the real condition of the country and to suggest how it can be improved. The second periodical in point of time was the "Anti-Juif" that appeared at Algiers in 1890, and was signed by its printer, Bouyer, as responsible editor. It was discontinued after a few numbers had been issued. After an interval of seven years, T. Macon, a printer, undertook the publication of a third "Anti-Juif," which also appeared in Algiers as the "organ of the Anti-Semitic League." The career of this biweekly began on July 14, 1897, at Mustapha, a suburb of Algiers, and lasted but a short time. No greater success attended the publication of the fourth of these anti-Semitic journals, styled the "Anti-Juif Bourguignon," which appeared March 12, 1898, at Dijon, after having dropped its original name, "Le Libre Bourguignon." It tried unsuccessfully to imitate the "Libre Parole," the anti-Semitic journal of Édouard Drumont. A fifth periodical of like purpose was the "Anti-Juif Marseillais et de la Région du Midi," which appeared on Aug. 6, 1898, at Marseilles, and was discontinued soon after. In Algeria the sixth paper devoted to anti-Semitism, "L'Anti-Juif Algérien," appeared, with an illustrated supplement, March 27, 1898. The "Anti-Juif Stephanois," the seventh, was published at Lyons, Sept. 18, 1898, but was immediately discontinued. The eighth, a weekly, describing itself as an "organ of the Anti-Semitic League," was published in Paris on Aug. 11 of the same year. Nineteen numbers appeared in 1898, and forty-one in 1899. The first numbers were signed by Chanteloube as responsible editor; the last were issued under the editorship of Jules Guérin, notorious for his escapade in the Rue Chabrol, where he defied arrest for some days in a dwelling-house (No. 51) that was ironically called "Fort Chabrol" (Aug. and Sept., 1899). With his imprisonment the publication ceased. The ninth, the "Anti-Juif du Midi," appeared June 11, 1899, at Montpellier; its publication ceased with the third number.

A small paper, more vituperative even than the preceding, and called "L'Anti-Youtre. Organe de Protestation Sociale" (Organ of Social Protest), was edited at Lille by Noël Gaulois (pseudonym of Emmanuel Gallian), and printed in Paris, in March, April, and May, 1891. Four numbers only of this sheet appeared. Parodying the well-known exclamation of Gambetta, it proclaimed as its motto: "The real enemy is the Jew!" (*Le Youtre c'est l'ennemi*). In its second number it printed some illustrations representing the so-called Damascus affair, in which a bleeding child was pictured. The editor did not even know that the Damascus affair was caused by the disappearance of an old monk. See DAMASCUS.

M. S.

ANTI-MAIMONISTS, THE. See MAIMONISTS.

ANTINOË: City in the south of Middle Egypt, on the eastern bank of the Nile; founded by the emperor Hadrian in the year 122. Jews seem to have come to the city at the same time as did the Greeks, drawn thither by the trade with the port of Myso Hormus on the Red Sea. In February, 1896, C. Schmidt discovered a Hebrew inscription of the second century in the old Christian cemetery of Antinoë. The letters of the inscription were originally covered with red paint; what remains of the inscription is

לעזר נוח נפישו
בצריר דהייב

In addition to the inscription there are a candelabrum with seven branches, and a cypress-tree (see "Ægyptische Zeitschrift," xxxiv. 164).

G.

ANTINOMIANISM: A term generally used to denote the opposition of certain Christian sects to the Law; that is, to the revelation of the Old Testament. The apostles were compelled, in response to the urging of Paul and his friends, to accept the doctrine of the non-binding character of the Law for heathen Christians (Acts, xv. 8), but Paul set up in addition a theory concerning the Law which not alone posits its complete abrogation in the period after Jesus, but also diametrically opposes the fundamental principles of Jewish (and Judæo-Christian) thought concerning it. The latter taught that the Law was the only means by which man could be justified before God, as may be seen by the early utterance: "God desired to justify Israel, and therefore He gave him many laws and commandments" (Mak. Mishnah); Paul declared that "by the deeds of the law there shall no flesh be justified in his sight" (Rom. iii. 20, Gal. ii. 16). The Law, according to Paul, was calculated to multiply sin through the added opportunities for transgression which were afforded by its numerous precepts (Gal. iii. 19, Rom. v. 20). By reason of the Law, transgressions against it become positive disobedience to the divine will, and are felt as such; thus leading to the recognition of the true nature of sin (Rom. iii. 20, iv. 15, vii. 7). Being transgressions of divine commandments, transgression heaps up guilt upon guilt for man, who thus becomes subject to the rejection and the wrath of God, and to the "curse of the law" (Rom. iii. 19). Consequently this experience of the Law leads man to despair of the possibility of attaining to righteousness by his own acts, and thus the full destructive power of sin stands revealed to him. Then the cry of agony goes up from him, calling aloud for salvation from the state of death into which sin has plunged him. In this sense the Law may be said to be the negative preparation for the New Testament dispensation of grace through Jesus. From the pedagogic character of the Law, Paul further deduces its transitory purpose; for with the appearance of Jesus, with whom the era of grace begins, it ceased, and must cease, because grace and Law are irreconcilable opposites.

The Law a Source of Sin.

If it be asked how came it that Paul, the former Jew, the strict Pharisee, arrived at a conception of the Law so offensive to the Jewish standpoint, the reply must be made that he learned the art of destroying the Law by the Law, or, as the author of the Clementine writings has it, "ex lege discere quod nesciebat lex" ("Recognitiones," ii. 54), from his Pharisaic masters. It was altogether a practical motive which seems to have inspired Paul to attack the universal conception of justification through the Law, for he had been convinced, by his own strenuous endeavors, of the impossibility of complete obedience to it. Paul's conviction was prevalent in those days in many Pharisaic circles ("Monatsschrift," 1899, pp. 153, 154). His utterances with reference to the abrogation of the Law after Jesus had also some precedent, for there is no doubt that the assertions made by many rabbis concerning the abrogation of the sacrifices,* as also of the festivals,† opposed though they were to the dogmas of the later Pharisees who daily prayed for the restoration of the Temple, were simply older conceptions of the Messianic age developed by Paul, and therefore disavowed by the later rabbis. In his argument for his theory of the Law, Paul shows himself an apt pupil of Pharisee doctrine, a knowledge of which is essential to the complete understanding of Paulinism. Thus his statement in Gal. iii. 19, "it was ordained by angels," has long been under-

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* "In the time of the Messiah the sacrifices will cease (except that of thanksgiving)" (Pesik. ix. 79*a*, the oldest Midrash collection); the same sentence is repeated in many other Midrashim, as was pointed out by S. Buber, note *a. l.*

† "All festivals will in future be abolished" (Midr. Mishle, ix. 2). This same passage is repeated in Yer. Meg. i. 5, but there it is intentionally modified.

Paulinism and Pharisaism.

stood to be of rabbinical origin. Proof for this is not indeed to be found in the Septuagint (Deut. xxxiii. 2), or in Josephus ("Ant." xv. 5, § 3); for both passages describe the presence of angels on Mount Sinai during the revelation as contributing to the glory thereof, whereas Paul seeks to demonstrate the inferiority of the Torah in that it is the work of angels, and not of God. The following Talmudic passage, however, affords an interesting parallel to these words of Paul: "An unbeliever said to R. Idit, 'Why is it said in Ex. xxiv. 1, "And he said unto Moses, Come up unto the Lord"? It should say, "Come up unto me." The rabbi answered: 'God in this place is the Meṭaṭron, whose name is as the name of his Lord.'"[*] The "Meṭaṭron" is probably a Babylonian[†] interpolation, for the older sources mention some archangel, such as Michael, prince of Israel, as the actual giver of the Law, thus affording some foundation for Paul's disparaging reflection upon the Torah's origin. Similarly, his reference in Gal. iii. 11 to Hab. ii. 4, "The just shall live by his faith," from which he seeks to prove the superiority of faith over the Law, is not original with him. "Six hundred and thirteen commandments," says the Talmud in Makkot, 23*b*, 24*a*, "were given to Moses; . . . then came Habakkuk and reduced them to one, as it is said, 'The just shall live by his faith.'" The difference between the Talmud and Paul here is, of course, quite a fundamental one; the Talmud meaning only that the chief content of the Law is faith, without abolishing thereby a single precept. It is very instructive, however, to note how Paul adapts Pharisaic utterances to his own purposes.

Further Development of the Doctrine.

Pauline Antinomianism became the property of the Church only in a much restricted sense; namely, in its practical aspect, the non-binding nature of the Law. The reason for this is easily discerned. The Church had a very clear way out between Jewish nomianism and Paul's violent Antinomianism, by simply regarding the Jewish law as an imperfect, preparatory grade of revelation, which was to be fulfilled and completed in the higher Christian morality. Equally evident is the reason why Paul could not select this way. "He was too much of a Pharisee to distinguish critically between what was temporary and what was permanent, between the form and the contents of the Law; the Law was to him an inseparable whole of divine origin, which was either the sole and entire means to salvation or else the means, not to salvation, but to damnation (Pfleiderer, "Urchristenthum," 207). Paul was indeed too much of a Jew to draw the fullest consequences of his antinomistic doctrine, so that only through the artificial separation between Law and the promise to the forefathers, especially to Abraham, could he maintain a historical connection between Judaism and Christianity. The Gnostics developed Antinomianism more consistently. Regardless of their differences of opinion in other respects, they are all strictly antinomistic, and the opposition with them is no longer between Law and Gospel, but between the God of the Old Testament and that of the New Testament. They do not, like Paul, approach the topic historically, but from the side of their doctrine of dualism which originated in Platonism, or, properly speaking, in Parseeism. Hence the Gnostic view of the difference between the Supreme God and the World-Creator leads to the contrast of Redemption and Creation, as finding exposition in the New and Old Testaments respectively.

Gnostic Elaborations.

Paul's Antinomianism seems to have exercised most influence upon the Gnostic Marcion (who taught in Rome about 150), whose dualism, unlike that of other Gnostics, is not the cause, but the result, of his pronounced Antinomianism (Harnack, "Dogmengeschichte," iii. 256). Marcion proceeds from the strong Pauline antitheses: Law and Gospel, wrath and grace, works and faith, flesh and spirit, sin and righteousness, death and life; and as these opposites seem irreconcilable, he arrives at the dualistic doctrine of the just and angry God of the Old Testament, and of the God of the Gospels who is only love and mercy. Besides Marcion, his contemporary Tatian (came to Rome about 172) must be mentioned (compare Hilgenfeld, "Ketzergeschichte," p. 384). His dualism of the demiurge of the Old Testament and of the Supreme God of the New Testament is likewise an offshoot of Pauline Antinomianism. He differs from Marcion only in that he does not conceive the relation between the demiurge and God as a hostile one (Kurtz, "Lehrbuch der Kirchengeschichte," i. 79).

The influence exerted by Antinomianism on the conduct of life proved to be of a twofold nature; while Marcion and Tatian were led by it to extreme asceticism, with the Gnostics it resulted in libertine practises which contributed not a little to their ultimate downfall. Especially notorious in this regard were the Nikolaitans, the Simonians, the Carpocratians, and the Prodicians, to which must be added the Pseudo-Basilidians. L. G.

Joel ("Blicke in die Religionsgeschichte," i. 28, Breslau, 1880) says: "We claim that the antinomistic (and antinational) movement in Christianity originated among the Hellenistic Jews already in the days of Philo, and that its representatives were thus uninfluenced by Christianity." The interesting passage in Philo ("De Migratione Abrahami," xvi. 450), showing plainly that the allegorical system of interpretation had long before led to Antinomianism, reads as follows: "For there are those who, while taking the letter of the laws as a symbol of spiritual things, lay all the stress upon the latter, but neglect the former. I am inclined to blame them for their levity, inasmuch as they ought to pay regard to both the accurate investigation of the things hidden and the faithful observance of those laws which are manifestly stated. These men, however, conduct themselves as if they lived alone in a desert, or as if they were souls without connection with the body, as if they had no knowledge of the existence of a city, village, or house, or of any intercourse of men; they disregard everything that is pleasing to the majority, aiming only at the plain, naked truth by itself. Yet Holy Scripture warns such men not to despise a good reputation, nor to disregard any of the customs which holy men, of greater wisdom than any of our time, have established. For we are far from thinking that because the Sabbath is inwardly a lesson to teach us the power of the Uncreated and the inactivity of the things created, we should therefore have the laws of the Sabbath abrogated and so light a fire, till the land, carry burdens, or bring suits before the court and give judgment, or demand the restoration of deposits, or exact the payment of debts, or do other things permitted only on other days not sacred. Nor should we, because the festivals are the symbolic expression of spiritual joy and of the thanksgiving we owe to God, abolish the annual festival convocations. Nor does it follow because the rite of circumcision is an emblem of the excision of pleasures and passions, and of the refutation of that impious opinion according to which the mind considers itself able to produce by its own power, that we are to annul the law which has been given regarding circumcision. . . . We take heed of the laws given in plain words in order to more clearly understand those things of which the laws are the symbols, and thus we shall escape blame and accusation from men in general." M. Friedlaender goes further still and considers the *Minim* to have been Jewish Gnostics of antinomistic views. See his "Der Vorchristliche Jüdische Gnosticismus," pp. 67–123. His opinion is not shared by Bacher ("R. E. J." 1899, pp. 38 *et seq.*). It would seem, however, that the life and teaching of Elisha ben Abuyah place him in the same category with the Hellenistic antinomians to whom Paul and Apollos belonged.

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[*] Sanh. 38*b*. The correct explanation of this passage is that, according to R. Idit, YHWH does not always mean God in person, but sometimes an angel. This is also maintained by the Jew in Justin Martyr, "Dialogus," lvi., and Gen. R. li. 2.

[†] Meṭaṭron is never found in any rabbinical work of Palestinian origin; Targ. Yer. Gen. v. 24 is a later gloss. R. Idit, who is usually called R. Idi, lived in Babylonia (see Bacher, "Ag. Pal. Amor." pp. 707 *et seq.*).

K.

ANTIOCH: Ancient capital of Syria, situated in the northern part of that country, fifty-seven miles west of Aleppo, on the left bank of the river Orontes, about fifteen miles above its mouth. Antioch was founded in 300 B.C. by Seleucus Nicator (Josephus, "Contra Ap." ii. 4), who named it after his father, or, according to others, after his son (see Gen. R. § 23: "Antioch is called after Antiochus"). According to "Midr. Tehillim" (ix. 8), and "Seder 'Olam Zuṭṭa," Antiochus was the founder, but this is incorrect (Rapoport, "'Erek Millin," p. 148). From "Megillat Antiochus" it is evident that the Jews considered Antiochus Epiphanes the founder ("Rev. Ét. Juives," xxx. 218). Antioch, as the chief city of Syria, was the seat of the Roman governor, whose jurisdiction extended over Palestine also. A large number of Jews resided in Antioch from its foundation (Josephus, "B. J." vii. 3, § 3), and received from Seleucus Nicator all the rights of citizenship (Josephus, "Ant." xii. 3, § 1). Their privileges were inscribed upon tablets of brass and carefully guarded. Their communal head bore the title of archon; and the Syrian kings succeeding Antiochus Epiphanes gave many votive offerings to the Synagogue. When the heathen inhabitants of Antioch besieged Demetrius Nicator in the royal palace, they were put to flight by the Maccabean Jonathan (*ib.* xiii. 5, § 3). To the credit of the Antiochians be it said, that they lamented, no less sincerely than the Jews, the death of the upright high priest Onias, who was murdered by command of Menelaus, in Daphne, a beautiful suburb of Antioch (II Macc. iv. 33; somewhat differently, "Ant." xii. 5, § 1). Mark Antony commanded the Antiochians to return to the Jews everything of which they had deprived them ("Ant." xiv. 12, § 6).

Early Settlement of Jews.

When war broke out in 66, and Greeks and Jews were everywhere engaged in bloody strife, the Antiochians did no harm to their Jewish fellow-citizens ("B. J." ii. 18, § 5). Perhaps they considered themselves under obligations to the Jews, because Herod the Great had adorned their city with a street twenty stadia in length and paved with marble ("B. J." i. 21, § 11). After the fall of Jerusalem and the subjugation of the Jews, however, bitter hatred arose between the Antiochians and the Jews. The chief of the Jewish community, a certain Antiochus, became the accuser of his own brethren, and the legate Cæsennius Petus was hardly able to protect them against the wrath of the people ("B. J." vii. 3, § 3). The victorious Titus was received by the Antiochians with enthusiasm, but they could not induce him to expel the Jews from their city, nor even to destroy the brazen tablets upon which the franchises of the Jews were inscribed.

Vespasian maintained a powerful garrison in Antioch, and the city served henceforth as the stronghold over Judea ("claustrum quoddam Judææ," the expression of Hegesippus. iii. 5, 23, who is on this point independent of Josephus). The Jews in Antioch, as everywhere else in the Diaspora, made many converts, so that Christianity gained foothold there quickly. A Christian congregation, composed of Jews and Gentiles, was early organized (Acts, xi. 19), and the name "Christian" first came into use in this city (Acts, xi. 26). There was also a synagogue in Antiochia Pisidæ (Acts, xiii. 14).

Antioch now became a chief center of Christianity; but it also long retained its importance for the Jews. The Biblical "Hamath" is considered by the Jerusalem Targum (Gen. x. 18, Num. xiii. 21) to be Antioch. In the Babylonian Talmud (Sanh. 96*b*) the Biblical Riblah is explained as Antioch, or, rather, Daphne near Antioch. The latter is also mentioned in other connections in the Midrash, the Targum, and the Talmud, both in the Haggadah and the Halakah. In the Halakah (Giṭ. 44*b*) the Antiochians are quoted as a type of non-Palestinians. Several teachers of the Law lived in Antioch or had occasion to be there; among others was Isaac Nappaḥa (Ket. 88*a*). Here R. Tanḥuma had a discussion on religion, probably with Christians (Gen. R. xix. 4). Here, too, R. Aḥa, "the prince of the citadel" (see Aḥa Sar ha-Birah), and R. Tanḥuma effected the ransom of Jewish captives taken by the Romans (Yeb. 45*a*; see the correct readings in Rashi) in the campaign of Gallus in 351. Judaism still attracted Christians to its rites in Antioch. In consequence, the first synod in Antioch (341) declared in its first canon that Easter should not be celebrated at the same time as the Jewish Passover (Mansi, "Synopsis," i. 51). The attachment of the Christian to Jewish customs may be particularly inferred from six sermons, delivered against the Jews in Antioch (about 366–387) by John Chrysostom, later patriarch of Constantinople. On Sabbaths and holidays, Christians, especially women, visited the synagogue in preference to the church. They also preferred to bring their disputes to Jewish judges and took their oaths in the synagogue.

In Rabbinic Literature.

The Jews felt so secure in their position that, in Inmestar, a small town situated between Chalcis and Antioch, they scoffed at Jesus and the Christians, but were severely punished (Socrates, "Historia Ecclesiastica," vii. 16; compare "Codex Theodosianus," xvi. 8, 18). The Antiochians revenged the wrong of Inmestar by depriving the Jews of their synagogue (423). The emperor Theodosius II. restored the synagogue to them; but on the protestations of the fanatical monk Simeon Stylites, he ceased to defend the cause of the Jews (Evagrius, "Hist. Eccl." i. 13). During the reign of the emperor Zeno, in brawls between the factions of the blue and the green, many Jews were murdered by the greens (Malalas, "Chron. Pasch." Bonn, p. 389). When Persia threatened the Eastern Empire, the emperor Phocas vainly endeavored to force the Jews to be baptized, and those of Antioch were driven to rebellion, in the course of which many Christians were killed and the patriarch Anastasius was condemned to a shameful death (610).

The newly appointed governor, Bonosus, suppressed the rebellion only by dint of great efforts. He slew many Jews and banished the rest from the city (Malalas, "Theophanes" and "Chronicon Paschale" for the year 610). Antioch suffered much from earthquakes, and from incursions of the Persians, the Arabs, and the Crusaders. When Benjamin of Tudela visited it in the twelfth century, it contained only ten Jewish families, who supported themselves by the manufacture of glass. There are said to have been twenty-five families in 1839, all following the Sephardic ritual ("Isr. Annalen," i. 218). The British consul here in 1888 was a Jew (Pal. Explor. Fund, Statement, 1888, p. 67). In 1894 it contained between 300 and 400 Jews (Baedeker, "Palestine and Syria," 2d ed., p. 415). The modern name of the city is Antakieh.

Bibliography: Neubauer, *Géographie du Talmud*, p. 311; Böttger, *Topographisch-historisches Lexicon zu . . . Josephus*, index, *s.v.* Antioch; Schürer, *Gesch.* 3d ed., iii. 8; J. B. Bury, *A History of the Later Roman Empire from Arcadius to Irene*, ii. 200, London, 1889; Weil, *Gesch. der Chalifen*, iii. 165 *et seq.*; Le Strange, *Pal. Explor. Fund, Quarterly Statement*, 1888, pp. 266 *et seq.*

S. Kr.

ANTIOCHUS II. (surnamed by the flattery of the Greeks "Theos" [God]): King of Syria (261–246 B.C.); date of birth unknown, but set by some chronologists at 286 B.C.; died 246. He is the first of the kings of this name referred to in the Bible. For many years he waged war against Ptolemy II., Philadelphus, king of Egypt, and on the conclusion of peace married his daughter Berenice, having for that purpose divorced his wife, Laodice (248). Two years later he took Laodice back again. The reinstated queen poisoned him and Berenice, and had their son executed. These events are referred to clearly enough, though in an indirect manner, in Dan. xi. 6. Antiochus II. was probably well inclined toward the Jewish people, but the statement made by modern scholars, that he granted full citizenship to Jews residing in Hellenic cities, is founded upon a misunderstanding of a passage in Josephus ("Ant." xii. 3, § 2).

Silver Coin of Antiochus II.

Obverse: Head of Antiochus, diademed. *Reverse:* ΒΑΣΙΛΕΩΣ ΑΝΤΙΟΧΟΥ; Apollo, seated, holding bow and arrow.

(After Gardner, "Catalogue of Seleucid Coins.")

Bibliography: Droysen, *Gesch. des Hellenismus*, i. 386 *et seq.*; Holm, *Griechische Gesch.* iv. 270 *et seq.*; Schürer, *Gesch.* (see index); Willrich, *Juden und Griechen*, pp. 37, 38; idem, *Judaica* (see index).

L. G.

ANTIOCHUS III. THE GREAT: King of Syria; born about 242 B.C.; reigned from 223; died 187. Eleven verses of Daniel (xi. 10–21) are supposed by critics to refer to the wars and fate of this monarch, who was the first Greek ruler to exercise considerable influence on both the internal and external affairs of Palestine. He was accordingly the first Seleucid to occupy the attention of Jewish historians, both Palestinian and Alexandrian; and the first book of the Maccabees (vii. 6), as well as Josephus, who draws upon older Jewish-Hellenic sources, devotes considerable attention to this monarch. It was through him that Judea's long and peaceful quietude amid constant warfare all around, from the days of the Persians down to Antiochus, was interrupted. About 218 B.C. the Jews were made to feel what it was to be the bone of contention between two powerful neighbors. Antiochus considered Palestine as a portion of his Seleucid dominion, invaded the land, and seized a large number of its fortified places. A great number of the Jews were of the opinion that Seleucid rule was to be preferred to the Egyptian, since the yoke of Egypt had been severely felt in recent years in the shape of the pitiless taxation of the Tobiads. The Tobiad family naturally favored Egypt, and through their influence Jerusalem did not fall into the power of Antiochus. But when Antiochus vanquished the Egyptian general Scopus at Paneas in northern Palestine (198), the gates of Jerusalem were opened to the conqueror by its citizens, who likewise rendered valuable assistance in the subsequent siege of the citadel while it remained in Egyptian hands. In the interval between Antiochus' entry into Palestine (218) and the formal incorporation of the country with the Seleucid empire (198), Judea was, as Josephus says, like a storm-tossed ship on the ocean.

Silver Coin of Antiochus III.

Obverse: Head of Antiochus, diademed. *Reverse:* ΒΑΣΙΛΕΩΣ ΑΝΤΙΟΧΟΥ; an elephant.

(After Gardner, "Catalogue of Seleucid Coins.")

Decrees of Antiochus.

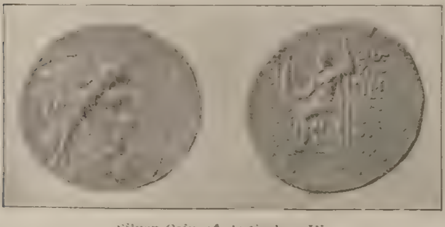
In addition to the turmoil of war, there arose in the Jewish nation pro-Seleucid and pro-Ptolemaic parties; and the schism exercised great influence upon the Judaism of the time. It was in Antioch that the Jews first made the acquaintance of Hellenism and of the more corrupt sides of Greek culture; and it was from Antioch that Palestine henceforth was ruled, although the defeat of Antiochus by the Romans at Magnesia (190) materially crippled his power. The source of information concerning the attitude of this Seleucid toward the Jews is Josephus, but unfortunately his accustomed desire to represent all great rulers as friendly to the Jews has led him to incorporate in his history much that is legendary. He mentions three decrees issued by Antiochus concerning the Jews. In the first, addressed to an unknown Ptolemy, the king lauds the Jews, and in recognition of their merits he grants them freedom of religious worship and practise, immunity from taxation for all elders, priests, Temple-scribes, and singers, and for all who settled in Jerusalem before a certain time. The attitude of Antiochus was especially favorable to the Temple. Such things as wine, oil, incense, wheat, wood, salt, etc., that were needed for sacrificial use, were to be supplied at the king's expense. The decree closes with the king's command to his general to set free all Jewish prisoners. Objections raised to individual provisions of this decree are not sufficient to prove it spurious; the assurance of free religious practise suggests an anachronism, for no restrictions in this regard were imposed before Antiochus Epiphanes; and Wellhausen ("Israelitische u. Jüdische Geschichte," p. 238) asks how the Syrians could have Jewish prisoners at this period (although in point of fact Jews fighting in behalf of the Egyptians may have been meant). But the whole tone of the decree, certainly in its present form, stamps it as a Jewish-Hellenic fabrication, drawn up on the model of Persian and Roman public proclamations. Equally difficult is it to account for the origin of the second decree, promulgated throughout the entire empire, according to Josephus as a *ἱερόν πρόγραμμα* (sacred proclamation). It debars heathens from entering the Sanctuary at Jerusalem, forbids the introduction of prohibited meat into the city, as well as the keeping of unclean animals there, under a penalty of three thousand silver drachmæ to be paid to the priests. No prohibition of the use of horses, asses, etc., in the streets of Jerusalem ever existed, and it is hard to imagine any reason for the fabrication of such a prohibition. Büchler's suggestion, in his "Tobiaden und Oniaden," that these ordinances refer to the Samaritan sanctuary does not remove the difficulty. The Mishnah, B. K. vii. 7 (see also Ab. R. N., ed. Schechter, xxxv. 106), forbade the maintenance of poultry and sheep in the city; and probably Josephus' decree may be connected with this prohibition, which was considered an ancient ordinance. Even more unintelligible is the third of these decrees, touching "two thousand Jewish families" brought by Antiochus from Mesopotamia and Babylonia to Phrygia and Lydia for the pacification of those districts. The settlement of Jews there by Antiochus may well be historical, but that passage of the edict is surely fictitious in which he says: "I am convinced that they, the Jews, will be well-disposed guardians of our interests, because of their piety toward God, and I know that they have received an example of fidelity and willing obedience from their ancestors." Antiochus was hardly in a position to know much about Jewish piety, nor was their loyalty to the Seleucid house of very ancient date.

Bibliography: Büchler, *Tobiaden und Oniaden*, pp. 143-172; Droysen, *Gesch. d. Hellenismus*, ii. (see index); Ewald, *History* (see index); Flathe, *Gesch. Makedoniens*; Grätz, *Gesch.* index; Schürer, *Gesch.* index; Wellhausen, *I. J. G.* 2d ed., pp. 222, 223, 233, 234; *idem*, in *Göttinger Gelehrte Anzeigen*, 1895, p. 950; Willrich, *Juden und Griechen*, pp. 39 *et seq.*; idem, *Judaica* (see index); further literature mentioned in Pauly-Wissowa's *Real-Encyklopädie*, s.v.

L. G.

ANTIOCHUS IV., EPIPHANES ("the Illustrious"): King of Syria; reigned from 175 B.C.; died 164. He was a son of Antiochus the Great, and, after the murder of his brother Seleucus, took possession of the Syrian throne which rightly belonged to his nephew Demetrius. This Antiochus is styled in rabbinical sources הרשע, "the wicked." Abundant information is extant concerning the character of this monarch, who exercised great influence upon Jewish history and the development of the Jewish religion. Since Jewish and heathen sources agree in their characterization of him, their portrayal is evidently correct. Antiochus combined in himself the worst faults of the Greeks and the Romans, and but very few of their good qualities. He was vainglorious and fond of display to the verge of eccentricity, liberal to extravagance; his sojourn in Rome had taught him how to captivate the common people with an appearance of geniality, but in his heart he had all a cruel tyrant's contempt for his fellow men. The attempt of modern phil-Hellenes to explain Antiochus' attitude toward the Jews as an endeavor "to reform a stiff-necked people" receives no confirmation from the fact that a Tacitus first formulated it. Antiochus had no wish to Hellenize his conquered subjects, but to denationalize them entirely; his Aramean subjects were far from becoming Hellenes simply because they had surrendered their name and some of their Semitic gods. His attempt to level all differences among the nations he ruled arose not from a conviction of the superiority of Greek culture, the true essence of which he can scarcely be said to have appreciated, but was simply a product of his eccentricity. The Jews themselves afforded Antiochus the first opportunity to interfere in their domestic affairs. The struggle of the Tobiads against the high priest Onias III., originally a personal matter, gradually assumed a religio-political phase. The conservatives siding with the legitimate high priest approached the king of Egypt; for they relied more on that monarch than on Antiochus, sometimes nicknamed 'Επιμανής (madman), while the Tobiads well understood that Antiochus' favor was to be purchased with gold. The Tobiads caused the deposition of Onias (173), and the appointment of their own partizan, Jason. In order to ingratiate himself with the king, this new high priest established an arena for public games close by the Temple. But the king cared very much more for gold than for the Hellenizing of Palestine, and a certain Menelaus made use of the fact so shrewdly that he received the high-priesthood in place of Jason, in the year 171. But when false tidings came to Jerusalem that Antiochus had died on a campaign in Egypt, Menelaus could not maintain himself in the city, and together with the Tobiads fled to Egypt. On his return homeward, Antiochus came to Jerusalem to reinstate Menelaus, and then the true character of the Hellenism that Antiochus desired was revealed to the Jews. He entered the Temple precincts, not out of curiosity, but to plunder the treasury, and carried away valuable utensils, such as the golden candlestick upon the altar and the showbread table, likewise of gold. This spoliation

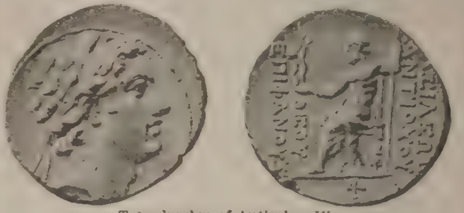
The Tobiads and Oniads.



Silver Coin of Antiochus IV.

Obverse: Head of Antiochus as Zeus, laureated. *Reverse:* ΒΑΣΙΛΕΩΣ ΑΝΤΙΟΧΟΥ ΘΕΟΥ ΕΠΙΦΑΝΟΥΣ ΝΙΚΗΦΟΡΟΥ. Zeus seated on throne, holding Nikē.

(After Gardner, "Catalogue of Seleucid Coins.")



Tetradrachm of Antiochus IV.

Obverse: Head of Antiochus as Zeus, laureated. *Reverse:* ΒΑΣΙΛΕΩΣ ΑΝΤΙΟΧΟΥ ΘΕΟΥ ΕΠΙΦΑΝΟΥΣ ΝΙΚΗΦΟΡΟΥ. Zeus seated on throne, holding Niké.

(After Gardner, "Catalogue of Seleucid Coins.")

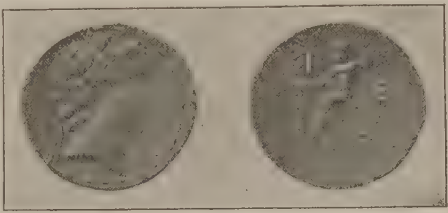
of the Sanctuary frustrated all the attempts of Jason and the other Tobiads to Hellenize the people, for even the most well-disposed of Hellenizers among them felt outraged at this desecration. They must have given vent to their sentiment very freely; for only thus can the policy of extermination waged by Antiochus against the Jews and Judaism, two years later, 168, be explained. As long as he was occupied with preparations for his expedition against Egypt, Antiochus had no time for Palestine; but when the Romans compelled him to forego his plans of conquest, his rage at the unexpected impediment was wreaked upon the innocent Jews. An officer, Apollonius, was sent through the country with an armed troop, commissioned to slay and destroy. He first entered Jerusalem amicably; then suddenly turning upon the defenseless city, he murdered, plundered, and burnt through its length and breadth. The men were butchered, women and children sold into slavery, and in order to give permanence to the work of desolation, the walls and numerous houses were torn down. The old City of David was fortified anew by the Syrians, and made into a very strong fortress completely dominating the city. Having thus made Jerusalem a Greek colony, the king's attention was next turned to the destruction of the national religion. A royal decree proclaimed the abolition of the Jewish mode of worship; Sabbaths and festivals were not to be observed; circumcision was not to be performed; the sacred books were to be surrendered and the Jews were compelled to offer sacrifices to the idols that had been erected. The officers charged with carrying out these commands did so with great rigor; a veritable inquisition was established with monthly sessions for investigation. The possession of a sacred book or the performance of the rite of circumcision was punished with death. On Kislew (Nov.–Dec.) 25, 168. the "abomination of desolation" (שקוץ משומם, Dan. xi. 31, xii. 11) was set up on the altar of burnt offering in the Temple, and the Jews required to make obeisance to it. This was probably the Olympian Zeus, or Baal Shamem. See ABOMINATION OF DESOLATION.

Antiochus, however, had misunderstood the true character of Judaism, if he thought to exterminate it by force. His tyranny aroused both the religious and the political consciousness of the Jews, which resulted in the revolution led by the MACCABEES. After the passive resistance of the Ḥasidim (pious ones), who, much to the surprise of the Hellenes, suffered martyrdom by hundreds, the Hasmonean Mattath[illegible] organized open resistance in 167–166, which, through the heroic achievements of his son and successor Judas the Maccabee in defeating two large and well-equipped armies of Antiochus, grew to formidable proportions. Antiochus realized that a serious attempt must be made to put down the rising, but was himself too busily occupied against the Parthians to take personal charge. Lysias, whom he had left as regent in Syria, received instructions to send a large army against the Jews and exterminate them utterly. But the generals Ptolemæus, Nicanor, and Gorgias, whom Lysias despatched with large armies against Judah, were defeated one after the other (166–165), and compelled to take refuge upon Philistine soil. Lysias himself (165) was forced to flee to Antioch, having been completely routed by the victorious Jews. But although he began to gather new forces, nothing was accomplished in the lifetime of Antiochus, who died shortly thereafter in Tabæ in Persia, 164.

BIBLIOGRAPHY: Holm, *Griechische Gesch.* iv.; Flathe, *Gesch. Makedoniens*, ii.; I. F. Hoffmann, *Antiochus IV., Epiphanes* (dissertation), Leipsic, 1873; Ewald, *History*, v., index; Grätz, *Gesch.* ii. *b*, index; Schürer, *Gesch.* index; Wellhausen, *I. J. G.* 2d ed., 235 *et seq.*; Willrich, *Juden und Griechen*, pp. 64 *et seq.*; idem, *Judaica* (see index).

L. G.

ANTIOCHUS V., EUPATOR ("Well-born"): King of Syria, son of Antiochus IV.; born 173 B.C.; died 162. He succeeded his father at the age of twelve (according to some at the age of nine), and reigned for two years (164–162 B.C.). Lysias made himself guardian of the young king and regent of the empire. He thought the time had come to retrieve the losses suffered under the preceding monarch, and with an enormous army, accompanied by the young king, he set out against Judea. Against such an overwhelming array of force, the heroism of the comparatively small band of Judas Maccabeus could avail nothing. On the field of Beth-Zechariah, between Jerusalem and Bethzur, the Jewish army was defeated, Bethzur was captured, and the dwellers on the Temple-mount (Zion) in Jerusalem were brought near to capitulation by lack of food, due to the fact that it was a Sabbatical year. But in their extremity the Jews were unexpectedly helped by the political disturbances in the Seleucid empire. In order to oppose Philip, who had been designated by the preceding king as the guardian of his son and regent of the kingdom, and who was then threatening Antioch, Lysias proclaimed full religious freedom for the Jews. Antiochus V., or rather his guardian, may thus be said to have subjugated the Jews, but the latter at least gained all that they had successfully fought for against Antiochus IV.; namely, the free exercise of their religion. This pacification of Palestine was not long enjoyed by Antiochus V., for he and his guardian were murdered in 162 by Demetrius I.



Silver Coin of Antiochus V.

Obverse: Head of Antiochus, filleted. *Reverse:* ΒΑΣΙΛΕΩΣ ΑΝΤΙΟΧΟΥ ΕΥΠΑΤΟΡΟΣ. Zeus seated, holding Nikē.

(After Gardner, "Catalogue of Seleucid Coins.")

BIBLIOGRAPHY: Flathe, *Gesch. Makedoniens*, vol. ii.; Schürer, *Gesch.* i. 165 *et seq.*, and the literature quoted there; Willrich, *Judaica*, index.

L. G.

ANTIOCHUS VI.: King of Syria, son of ALEXANDER BALAS; died 142 B.C. Like his predecessor, Antiochus VI. was king only in name. He was proclaimed king while still a minor, 146 B.C., by Diodotus, called Tryphon, former general of Alexander Balas. The Jews at first sided with Demetrius II., Nicator, his rival for the throne; but in view of the vacillation and the treacherous character of Demetrius, they held it advisable to give their allegiance to Antiochus VI. Like his father, Antiochus VI. was well disposed toward the Jews. He not only confirmed the Hasmonean Jonathan in possession of all that Demetrius had granted him, but he also appointed his brother Simon as military commander over the district reaching to the Egyptian frontier. Antiochus' confidence in these brothers was not in vain; Jonathan defeated Demetrius' military commander in the plain of Ḥazor, while Simon captured the fortress of Bethzur, which had declared for Demetrius. These and similar enterprises of the Hasmoneans were undertaken as much in the interest of the Jews themselves as of the king, for Demetrius was foe to both. The growth of Jewish military power, however, seemed to alarm Tryphon, Antiochus' guardian, for he justly apprehended the ultimate breaking away of the Jewish people from Seleucid rule. It appears, moreover, that Tryphon was just then (144–143) meditating the removal of his ward and the seizure of his throne; he feared, however, that Jonathan would oppose him in this plot on both moral and political grounds. He therefore gained possession of Jonathan's person by treachery, and murdered him (end of 143). One year afterward, Tryphon threw off the mask, murdered Antiochus VI., and seated himself upon the throne.

BIBLIOGRAPHY: Ewald, *History*, v. 331, 334; Schürer, *Gesch.* i. 132, where further literature is quoted. See also Willrich, *Judaica*, p. 73.

L. G.

ANTIOCHUS VII., SIDETES (from Side in Pamphylia): King of Syria, son of Demetrius I.; born 164; died 129 B.C. In 138 B.C. he declared against the usurper Tryphon, who had taken the place of his brother Demetrius II., then a prisoner with the Parthians. One of the first acts of Antiochus Sidetes was to write to the Hasmonean Simon, confirming him in all the privileges conferred by his predecessors. The object of this friendliness was of course to secure Simon's assistance, or at least neutrality, in the campaign against Tryphon, and just as soon as he gained some slight successes over the latter, he radically altered his demeanor toward the Jews. He not only revoked all previous promises, but demanded of Simon possession of the conquered cities of Jaffa and Gazara and of the citadel of Jerusalem, or, in default, a payment of 1,000 talents. Simon refused either alternative, whereupon Antiochus sent his general Cendebæus against him, but he was defeated by Simon's sons, Judah and John (137). Home affairs took up so much time in the succeeding years that Antiochus left the Jews in peace, but as soon as he found leisure he invaded Judea, devastated the country, and besieged in Jerusalem John Hyrcanus, who had meanwhile succeeded his father in the government. The siege lasted several years. The final terms of peace granted by Antiochus were the surrender of all weapons, the payment of a tax by all cities outside of Judea, 500 talents, and hostages for security. Hard as these conditions seemed, they were in reality moderate, for Judea lay completely in Antiochus' hands. The supposition advanced by modern scholars that Rome interfered on behalf of the Jews, though not impossible, is hardly probable; nor is it likely that the decree of the Senate in Josephus, "Ant." xiii. 9, § 2, refers to Antiochus Sidetes. As a result of Hyrcanus' vassalage to Antiochus, he was compelled to take part in the latter's expedition against the Parthians, 129; but the death of the king next year put an end to this state of subjection.

Silver Coin of Antiochus VII.

Obverse: Head of Antiochus, diademed. *Reverse:* ΒΑΣΙΛΕΩΣ ΑΝΤΙΟΧΟΥ ΕΥΕΡΓΕΤΟΥ. Pallas armed, holding Nikē and spear.

(After Gardner, "Catalogue of Seleucid Coins.")

BIBLIOGRAPHY: Flathe, *Gesch. Makedoniens*, ii. 660 *et seq.*; Ewald, *History*, v., index; Schürer, *Gesch.* i., index; Willrich, *Judaica*, index; Wellhausen, *I. J. G.* 2d ed., pp. 259 *et seq.*

L. G.

ANTIOCHUS VIII., GRYPHUS ("Handle"—from the shape of his nose): King of Syria from 125 to 113 and from 111 to 96 B.C. Born in the year 141; died 96 B.C. For the first three years of his reign he was actively opposed by Alexander Zabinas, his rival for the throne. Of necessity, therefore, he lived on terms of amity with the Jews, who in a measure possessed the balance of power. After the defeat of Alexander Zabinas, he enjoyed eight years of undisturbed possession of the government and continued in his attitude of friendship toward the Jewish people, for he did not yet feel himself sufficiently strong to insist upon the terms of the treaty made by Antiochus Sidetes; nor was he any better able to do so in the years 113–96; for although he managed to wrest a part of Syria from his opponent Antiochus IX., the portion of the country which bordered on Palestine was not included.

BIBLIOGRAPHY: Flathe, *Gesch. Makedoniens*, ii. 672; Ewald, *History*, v. 364; Kuhn, *Beiträge zur Gesch. der Seleukiden*, pp. 14 *et seq.*; Schürer, *Gesch.* i. 209 *et seq.*; Wellhausen, *I. J. G.* 2d ed., pp. 260–262; Willrich, *Judaica*, index.

L. G.

ANTIOCHUS IX., CYZICENUS (from Cyzicus): King of Syria; died 95 B.C. He was the half-brother of Antiochus VIII., the preceding king. He rose against him in 113, and for two years was sole ruler of Syria. He was then, however, compelled to be satisfied with the district of Cœle-syria, since Antiochus VIII. obtained possession of all the rest. According to the description given by Diodorus, Antiochus IX. was like the fourth Antiochus in character and certainly resembled him in hostility to the Jews. Circumstances, it is true, were different; the relative strength of Syria and Judea had in the meantime undergone changes, very much to the advantage of the latter. When in 110–107 B.C. he attempted to lend assistance to the Samaritans, then hard pressed by the Jews, he was easily beaten off. A second attempt to subjugate Judea with the help of Egyptian soldiers failed. He was compelled to retreat after suffering great losses, and the generals whom he left in command fared no better. Thereupon Antiochus desisted from further hostilities.

Silver Coin of Antiochus IX.

Obverse: Head of Antiochus, diademed. *Reverse:* ΒΑΣΙΛΕΩΣ ΑΝΤΙΟΧΟΥ ΦΙΛΟΠΑΤΡΟΣ. Pallas armed, holding Nikē and spear.

(After Gardner, "Catalogue of Seleucid Coins.")

BIBLIOGRAPHY: Flathe, *Gesch. Makedoniens*, ii. 673; Ewald, *History*, 353 364; Kuhn, *Beiträge zur Gesch. der Seleukiden*, 18 *et seq.*; Schürer, *Gesch.* i. 210 *et seq.*; Willrich, *Judaica*, index; Wellhausen, *I. J. G.* 2d ed., p. 262.

L. G.

ANTIOCHUS XII., DIONYSUS: King of Syria. He was the youngest son of Grypos, and the last of the Seleucids to come in contact with Jews. In a campaign against Aretas, king of the Arabs, Antiochus intended to march through Judea, but Alexander Jannæus would not permit it; nevertheless Antiochus persisted in his purpose, and took no notice of the obstacles Alexander set in his way. The episode had no further results, for Antiochus died in the campaign.

BIBLIOGRAPHY: Kuhn, *Beiträge zur Geschichte der Seleukiden*, 53 *et seq.*; Schürer, *Geschichte*, i. 614.

L. G.

ANTIOCHUS, SCROLL OF (Megillat Antiochus): Name of a pseudepigraph, written in Hebrew, describing the revolt of the Maccabees, and depicting its glorious course. Saadia (892–942) was the first to make mention of this little book. He referred to it as "Ketab Bene Ḥashmonai" (translating doubtless the Hebrew "Sefer Bene Ḥashmonai"), and cited a verse from it (Harkavy, "Zikkaron la-Rishonim," v. 150, 180), which leaves no doubt concerning the identity of the Megillah with this "Book of the Hasmoneans." But the much-discussed "Scroll of the House of the Hasmoneans," which, it is alleged, the "Halakot Gedolot" quotes (middle of the eighth century), is purely imaginary; for not only does the manuscript read in this passage, "Megillat Ta'anit" ("Halakot Gedolot," ed. Hildesheimer, p. 615), but, even if the expression, "Megillat bet Ḥashmonai," of the printed text be adopted, the passage would then bear the very opposite meaning to the one that has been deduced from it since the time of Rapoport. The passage should be translated: "The oldest of the pupils of Shammai and Hillel wrote 'Megillat Bet Ḥashmonai.' But up to the present time nothing is known of the Megillah; and this state of incognizance will last until the priest shall appear with the Urim and Thummim."

"Book of the Hasmoneans."

The last words of the passage originate in Neh. vii. 65, and leave no doubt concerning the obscure expression עלה לדורות; since the words of Nehemiah or the similar expression, "when Elijah shall appear," were used to express the idea that what has disappeared, or lies hidden, will some time make its reappearance (I Macc. iv. 46; Mek., Beshallaḥ, Wayassa', 5, ed. Weiss, p. 60). This view also nullifies all speculation that the Talmud and the Midrashim drew upon a "Book of the Hasmoneans." At any rate, it may be asserted that the Megillat Antiochus was written at a time when even the vaguest recollection of the Maccabeans had disappeared. An additional proof of the same fact is furnished by the language and subject-matter of the work itself.

Contents of the Scroll of Antiochus.

The scroll begins with a description of the greatness and power of Antiochus, who was mighty and victorious, and built Antioch, a city on the seacoast (a misunderstanding of Gen. R. xxiii., beginning). His general Bagras also founded a city beyond Antioch, and called it after himself. In the twenty-third year of his reign, Antiochus determined to begin the religious war against the Jews. To that end he sent to Jerusalem his general Nicanor, who raged furiously against the pious Jews, and set up an idol in the Temple. When the high priest John, son of Mattathias, saw this, he appeared before Nicanor's house and demanded entrance. Admitted to Nicanor's presence, he declared himself willing to comply with the king's demand, and to offer a sacrifice to the idol. He expressed the wish, however, that all present should leave the house; since he feared that if the Jews heard of his deed he would be stoned. When left alone with Nicanor, John thrust into the general's heart the dagger that he had concealed under his garments.

After this John waged a victorious war against the Greeks; and, as a memorial of his great deed, he erected a column with the inscription, "Maccabee, the Slayer of the Mighty." Antiochus now sent his general Bagris (a distorted form of the name Bacchides), who at first killed a number of Jews for observing their religious precepts; but he was at length compelled by the five sons of Mattathias to flee. He boarded a vessel, and set sail for Antioch. When, for the second time, he moved with a mighty host against the Jews, he was not much more successful. The five sons of Mattathias opposed him valiantly, and although Judas and Eleazar lost their lives, the Jews were triumphant. Their success was in no small measure due to the aged Mattathias, who, after the fall of Judas, himself undertook the guidance of the battle. This third battle was also the last; for Bagris was burned by the Jews, and Antiochus, after a revolt of his subjects, fled to Asia Minor and drowned himself.

The Jews then purified the Temple. They were fortunate enough to find clean oil, which was needed for the holy lights, and although the quantity seemed sufficient for one day only, it lasted miraculously during eight days. For this reason the Maccabees instituted the eight-day Ḥanukkah feast.

This outline of the subject-matter of the Scroll suffices to determine its historic value. That Antioch is mentioned as a coast city; that John, with the surname "Maccabee," is called a high priest; and that the reign of Antiochus is said to have lasted twenty-three years, all go to prove that the Megillah is a spurious work of fairly recent times. Since no Palestinian ever called Antioch a coast city, the statement concerning its position shows also that the work is a Babylonian product.

The determination of the exact date of the Scroll is more difficult. If the above-mentioned passage in the "Halakot Gedolot" really refers to a "Book of the Hasmoneans," the only possible period could have been from the middle of the eighth to the middle of the ninth century; for, as has been said, the "Halakot Gedolot" does not presuppose a book that existed contemporaneously with itself.

Sources.

The sources drawn upon by the author of the Megillah were unhistoric, with the one exception of the First Book of the Maccabees (probably the Syriac version), of which passages were copied letter for letter (see "Megillat Antiochus," ed. Jellinek, verse 59; I Macc. iii. 46). The idea of the high priest John was derived from the Talmud, in which, however, John Hyrcanus is always called יוחנן כהן גדול; and the writer of the Megillah confuses him with John, son of the Hasmonean Mattathias, mentioned in the Book of the Maccabees. The miracle of the cruse of oil likewise sprang from the Talmud, which itself drew it from the Megillat Ta'anit.

The wholly legendary character of the Scroll did not prevent it from being held as of consequence at certain periods; in fact, this legendary character may have contributed to its appreciation. In Saadia's time it must have been greatly esteemed; otherwise he would not have attributed its authorship to the five sons of Mattathias (*l.c.* p. 150); and Nissim b. Jacob, at the beginning of the eleventh century, invests it with almost canonical dignity (introduction to "Sefer Ma'asiot," ed. Warsaw, p. 5). During

Held in High Estimation.

the thirteenth century, as is known, it was publicly read on Ḥanukkah in the Italian synagogues (Isaiah de Trani, in his "Scholia" on Suk. 44*b*, ed. Lemberg, 31*b*), probably in the Hebrew translation that had been made at a quite early date. This part that it had in the ritual seems to have been peculiar to Italy; and to this is due the fact that the Megillah is contained in one of the oldest Italian Maḥzorim (1568). A number of manuscript Torah scrolls, of various origins and dates, also contain the Megillah, which either follows the Pentateuch or is found among the Five Megillot. From this it is evident that the Megillah was classed almost in the same rank as the canonical books. Except in the ritual that at present obtains in Yemen, the Megillah has disappeared from the liturgy.

BIBLIOGRAPHY: Gaster, in *Transactions of the Ninth International Congress of Orientalists*, ii. 3–32, London, 1893 (containing a complete list of the manuscripts and editions of the scroll as well as the literature concerning it, from which the following is a selection): Harkavy, *Zikkaron la-Rishonim*, v. 205–209 (containing other literature on the subject); Josephsohn, *Die Sagen über die Kämpfe d. Makkabäer*; Jellinek, in *B.H.* i. 22–25, vi. 7–9; Rapoport, in *Bikkure ha-'Ittim*, xii. 80, 81; Schürer, *Gesch.* i. 123; Krauss, in *Rev. Ét. Juives*, xxx. 214 *et seq.*, xxxv. 222 *et seq.*; Steinschneider, *Cat. Bodl.* col. 206. Editions: First edition of the Hebrew text, Naples, 1491; *editio princeps* of the Aramaic, edited by Filipowski, together with his *Mibḥar ha-Peninim*, London, 1851; another MS.: Gaster, *l.c.* pp. 17–27; Jellinek, *B. H.* Hebrew, i. 142–146, Aramaic, vi. 4–8. Besides these there are many reprints. Translations: Latin: in Bartolocci, *Bibliotheca Magna Rabbinica*, i. 383 *et seq.*; German: anonymous, *Megillat Mattathias*, Venice, 1548 (in rime); *Megillat Antiochus* (no place or date given, but probably Prague and the eighteenth century); Spanish: *Nes Hanukkah* (no date or place given, but probably of the nineteenth century).

L. G.

ANTIPAS (HEROD ANTIPAS): Seventh (not sixth, as stated in Graetz, nor third, as in Dean Farrar's biography of the Herods) and, at the time of his father's death, youngest son of Herod the Great by his Samaritan wife, Malthace. The exact date of his birth can not be ascertained, but it must certainly have occurred before 20 B.C. He died in exile about the year 39. Antipas, like most of the other members of his family, was educated at Rome, and kept in close touch with the imperial court. Little is known of his mode of life or of his activity before his accession to power, though his later acts do not lead to the supposition that he had been superior in virtue to his half-brothers, or, indeed, to most of the patrician youths brought up near the palace. From two Greek inscriptions—one from the island of Kos, and the other from Delos ("C. I. G." No. 2502; "Bulletin de Correspondances Helléniques," iii. 365)—it is apparent that he traveled extensively, though it can not be ascertained at what period of his life.

Becomes Tetrarch.

Upon the discovery of Antipater's attempt to poison his father, Herod the Great appointed Antipas his successor to the throne of Judea; but either, as some state, on account of the severe illness that had again befallen him, or owing to the fear of dire consequences in leaving the whole kingdom in the hands of his youngest son, Herod divided Judea into several districts, and in his last will (about 4 B.C.) bequeathed to Antipas nothing but the tetrarchy of Galilee and Perea, which brought its ruler an income of 200 talents; giving to another son by Malthace, Archelaus, the right to the title of "king of Judea." Antipas did not acquiesce in this new partition of his father's dominions. He went to Rome, accompanied by the rhetorician Ireneus, and claimed the kingdom in accordance with Herod's earlier will; but though a deputation of fifty Jews had reached the imperial court to plead against Archelaus—and incidentally against Antipas—Augustus ratified the terms of the last will.

Upon several occasions, during his rule of the tetrarchy, Antipas appealed to Rome for extension of his territory. But his scheming and petitions were of no avail, and his final appeal to Caligula for further addition to his dominion was fruitless and only hastened his ruin. It is, therefore, either as a general expression of authority and power, or in cognizance of the fact that the royal title was always borne by some member of the Herodian family (Archelaus was then no longer ruling), that the epithet "king" is used (only once) in the New Testament in speaking of Antipas (Mark, vi. 14). Wherever else in the New Testament he is mentioned, the title given to him is, generally, "tetrarch": the name Antipas never occurs there, Herod being the only name used (Matt. xiv. 1; Luke, iii. 1, 19, and ix. 7). Josephus, who, in the first part of the "History of the Jewish War," speaks of him as Antipas, calls him Herod in relating the division of Judea; adding to the name the phrase, "he who was called Antipas" ("B. J." ii. 9, § 1), but using simply the patronymic throughout the rest of his work. In the English translation of Graetz (ii. 114), Herod is spoken of as Antipas I.; but this use of the Roman numeral is evidently unwarranted.

Makes Extensive Improvements.

Though Antipas was by nature pusillanimous, cringing before higher authority, and at times savagely cruel, he seems, nevertheless, to have allowed to his subjects a certain amount of independence. His main efforts as a ruler were directed toward the adornment of towns that already existed, and the establishment of new ones. He rebuilt Beth-Haran (Betharamptha), in the south of Perea, and called it Livias; he next reconstructed and enlarged his capital, Sepphoris; and then made into a town the fortress Macherus, on the eastern shore of the Dead Sea, rebuilding the fortress itself and erecting a magnificent palace. It was probably in this palace that John the Baptist preached and was afterward imprisoned. Antipas' crowning effort in this direction was the building (24–26) of the town of Tiberias on Lake Gennesaret in Galilee, which he arranged more on the plan of a Greek than of a Judean city, with a stadium and a splendid palace; the walls of the latter being adorned with figures, and even the government of the town being on Greek lines, with a council of 600 members, an archon, and a committee of the ten first (*οἱ δέκα πρῶτοι*). The name given to the town was in honor of the ruling emperor, Tiberius. As soon as its construction was completed Antipas moved his court thither; and Tiberias thereafter became the permanent capital of Galilee.

The relations of Antipas with the court of Rome and with its various emissaries in Asia were never cordial. Augustus, it has been said, openly expressed his contempt for the tetrarch; though the marriage of Antipas with the daughter of Aretas was contracted, probably, for the sole purpose of pleasing the emperor, who greatly favored the alliance of Roman officials with foreign princesses, and though the new name (Livias) given to Beth-Haran was intended as a mark of honor to Livia, the wife of Augustus. Under Tiberius constant intrigues to gain the emperor's favor were carried on between Antipas and the other influential Roman officials. In this way he in one instance brought upon himself the enmity of Vitellius. This proconsul had arranged an expedition against Artabanus III., king of Parthia; but being ordered by Tiberius to come to peaceful terms, he met the Parthian on a bridge thrown across the Euphrates for this very purpose.

Reasons for His Unpopularity.

Here Antipas prepared a magnificent tent for them and entertained them sumptuously; but before Vitellius could inform the emperor of the negotiations the tetrarch had sent messengers to Rome with the necessary despatches. The exact date of the meeting between Vitellius and Artabanus has been the subject of much dispute, and is still a moot question. Antipas was continually intriguing against Pontius Pilate also. At one time Antipas sent a complaint to the emperor against Pilate because the latter had put up an unwelcome votive tablet in the palace of Jerusalem (about 36). Nor was Antipas popular among the Judeans. It is true that, at least ostensibly, he complied with the more important ordinances of the Jewish faith, and that he went to Jerusalem to celebrate the feasts. But the house of Herod had become an object of hate and suspicion; and Antipas himself had done nothing to counteract the spreading of these sentiments. On the contrary, he had adorned his palace walls with the figures of animals, even though there had been no effigies on the coins he minted; and, above all, he had violated the Mosaic law in marrying Herodias. John the Baptist denounced him publicly (Matt. xiv. 4; Mark, vi. 18); and even Jesus called him "that fox" (Luke, xiii. 32).

Concerned in Deaths of John and Jesus.

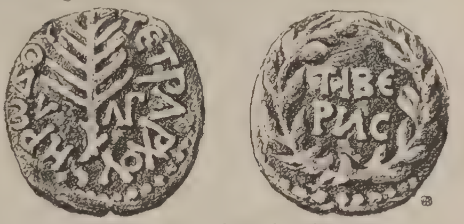
In the history of the Messianic movement Antipas plays a most important part; for he is the Herod of the Gospels who slew John, and who was partly responsible for the execution of Jesus; though the story of the presentation of John's head on a charger, by the daughter of Herodias, is probably an exaggeration. It is possible that John's imprisonment and death were inspired by Herodias, whose marriage, as has been said, he had denounced. Antipas' part in the fate of Jesus consisted in the preliminary hearing of the latter; for Pontius Pilate, to whom the accusations against Jesus were brought, handed over the preacher of Galilee to the tetrarch of that district, who was then sojourning in Jerusalem. Jesus answered neither the charges of his accusers nor the questions of Antipas; and he was handed back to the higher authorities, to be tried according to Roman law and custom.

Abandons First Wife.

Antipas married twice, his first wife being the above-mentioned daughter of Aretas VI., king of Arabia Petræa. During one of his visits to Rome he met Herodias, his own niece and the wife of his half-brother Philip, and persuaded her to leave her husband and to accompany him to Tiberias. His Arabian wife, upon hearing of her impending disgrace, obtained permission from Antipas, on the plea of ill health, to go to Macherus, which then belonged to Aretas; and there she met her father, whom she induced to pick a quarrel with her husband and to invade his tetrarchy. Antipas' army was defeated, and his lands were threatened (37). He was obliged to order Vitellius against Aretas; but before the Roman proconsul had left Judea the emperor died; and Vitellius, in revenge for Antipas' treachery on the occasion of the peace negotiations with Artabanus III., promptly desisted from his march. Fortunately, Aretas withdrew to his own lands.

Is Banished.

Antipas' marriage with Herodias was neither of long duration nor very happy. She was ambitious, and wished to see her husband in the possession of greater territorial power. After the death of Tiberius she induced her husband to make a personal appeal to the new emperor for the possession of the royal title; but Agrippa, whose first appointment to imperial function (as overseer of the markets) had been brought about through the influence of Herodias and Antipas, sent a messenger, Justinianus, to Caligula, who was then at Baiæ, and accused the tetrarch of plotting against Rome. Antipas could not deny that he had collected a vast stock of arms; and he was stripped of all his lands and wealth, which Caligula gave to Agrippa, banishing Antipas (39) to Lugdunum, in Gaul, whither Herodias followed him. He died shortly afterward. Whether this Lugdunum be the modern St. Bertrand de Comminges, near the Spanish border, or whether the ex-tetrarch removed from Lyons to Spain, can not be ascertained. Josephus states definitely that Antipas died in Spain. The assertion in Dio Cassius (lix. 8) that Caligula put Antipas to death is certainly untrue, unless the phrase is intended in a general and not in a literal sense.


Copper Coin of Herod Antipas.

Obverse: ΗΡΩΔΟΥ ΤΕΤΡΑΡΧΟΥ, surrounding a palm-branch, and L.ΛΓ (year 33—of his reign). *Reverse:* ΤΙΒΕΡΙΑC in wreath.

(After Madden, "Coins of the Jews.")

"Antipas" is a contracted form of "Antipater," or "Antipatros"; and its meaning is, therefore, not "against all," as has sometimes been asserted.

Bibliography: Josephus, *Ant.* xvii., xviii.; idem, *B. J.* i. 28, § 4; ii. 2, § 3; idem, *Life*, § 65 (Niese's ed.; see index); Schürer, *Gesch.* (Engl. transl.) i. 2d part, 17 *et seq.*; Grätz, *Gesch. d. Juden*, iii. 263 *et seq.*; Farrar, *The Herods*, pp. 124 *et seq.*

W. M.

Plots Against Aristobulus.

ANTIPATER (abridged form, **Antipas**): Father of Herod I.; died 43 B.C. He was the son of Antipas, a convert to Judaism, who was governor of Idumæa under the reigns of Alexander Jannæus and his queen dowager Alexandra, and rendered himself serviceable to the Jewish rulers, through his connections with his former congeners, of Arabia Petræa. Antipater, who seems to have succeeded his father as governor of Idumæa, had reason to fear that King Aristobulus II. would not retain him in his position. He therefore tried his utmost to dethrone Aristobulus, and to restore the weak Hyrcanus II., who would be an easy tool in his hands, to the throne which was rightfully his. With this view Antipater tried to persuade Hyrcanus, who was not only of a peaceful and kindly disposition but altogether free from suspicion, that his brother was plotting his death in order to secure himself upon the throne. Hyrcanus at first refused credence to Antipater, but finally allowed himself to be gained over. Antipater, who felt no attachment for Judaism or the Jewish state, and who stood ready to sacrifice their interests in order to serve his own ends, had made previous arrangements with Aretas, an Arabian chief, to give his help to Hyrcanus in return for a large sum of money and possession of twelve cities, which had been conquered from the Arabians by the Hasmoneans after long and hard fighting. Antipater then took Hyrcanus with him to Aretas, who forthwith proceeded with a large army against Aristobulus, and defeated him. Thus

Antipater succeeded in gaining his objects, although the Jewish state lost its independence in consequence. The dispute was referred to Rome, and decision was given against Aristobulus.

Hyrcanus and Antipater.

The remnant of independence which Pompey had allowed to Judea, whose nominal king was now Hyrcanus II., proved of great advantage to Antipater, as he now held Hyrcanus completely under his control. Hyrcanus needed a crafty and skilful counselor at his side, such as Antipater, to meet the difficulties of party opposition from within and of Roman greed from without. Antipater, however, retained his position of influence even after Hyrcanus was stripped of all political power by Gabinius (57 B.C.). His proconsul arranged "all affairs of Jerusalem according to the will of Antipater," a phrase which seems to indicate that Antipater was made the tax-collector of the Jewish realm.

When his personal interests did not conflict with those of the Jews the crafty Idumean was of great service to them. Thus, after the battle of Pharsalia (Aug. 9, 48 B.C.), he was quick to take sides with Cæsar; and the latter's friendship to the Jews was mainly due to the services rendered him by Antipater, in Egypt, nominally under the authority of Hyrcanus. Cæsar rewarded Antipater by appointing him governor (ἐπίτροπος) of Judea in the year 47 B.C.; and, what was of still greater advantage to Antipater, Hyrcanus was made ethnarch instead of Antigonus, son of Aristobulus II. Entirely ignoring Hyrcanus, he appointed his own sons, Phasael and Herod, governors of Jerusalem and of Galilee respectively. During the subsequent struggle between Cæsar and the Pompeians, Antipater exhibited great statesmanship in steering little Judea skilfully through the troublous times. As long as Cæsar lived he remained his partizan, foreseeing the ultimate victory of the great general; but after his assassination, Antipater sided with Cassius because the latter had seized Syria, and Judea could not have stood against him. He was as energetic in his services to Cassius as formerly to Cæsar, and was most prompt in delivering the 700 talents which the Jews had to contribute for Cassius' army. In the midst of his activity and rising success Antipater was poisoned (43 B.C.), while feasting with Hyrcanus, by the hireling of a certain Malich, who, like Antipater, was aspiring to an influential position in Judea. No good, however, came to Judea by his death, for the power of the Idumean house was not annihilated thereby, and his sons, particularly Herod, carried on the work of the destruction of Judea. So much was this the case that the hatred of the Jews concentrated itself mainly against the son, and legend has little to say of the actual founder of the Herodian dynasty. A fragment of a legend concerning the life of Antipater has, however, been preserved by Julius Africanus. According to this writer, Idumean robbers attacked Ascalon, and plundered a shrine of Apollo, taking with them the son of the temple-attendant Herod, because he was too poor to redeem his son Antipater.

Changes of Policy.

Antipater in Jewish Legend.

Antipater was thus brought up as an Idumean and later won the friendship of Hyrcanus II. (Julius Africanus, "Epistola ad Aristidem," v.; Migne, "Patrologie," x. 59). The Jewish origin of this legend is attested by Justin Martyr ("Dialogus cum Tryphone," lii.), who characterizes this statement of Herod's origin from Ascalon as Jewish. That this account is fabulous is shown by the manner in which the narrative endeavors to prove the Idumean origin of Herod. The legend refuses to regard him even as a half-Jew (Deut. xxiii. 8), but calls him a Philistine, a member of a race which owes its existence to unchastity (Gen. R. xxxvii. 5), and then seeks to reconcile its statement with actual fact. The non-Jewish origin of the Herodians is also demonstrated by the Mishnah Soṭah, iv., at end. See also HEROD I. and HYRCANUS II.

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L. G.

ANTIPATER: Eldest son of Herod the Great and of the Idumean Doris, who soon after Antipater's birth was discarded by her husband; born about 38 B.C.; executed 4 B.C. He was first brought up in obscurity and penury; but Pheroras and Salome, brother and sister of Herod, fearing that the influence of Alexander and Aristobulus, the two sons of Mariamne, would be detrimental to their own designs upon Herod, induced the latter, after the death of Mariamne, to recall to his palace both his former wife and his first-born son. Antipater, with his half-brothers, was then sent to Rome, under the care of Agrippa, to receive an education befitting a prince and patrician (13 B.C.).

His Machinations.

Antipater's life, from the day of his mother's return to favor and of his own recall to the palace of Jerusalem, was one continuous endeavor to supplant in the favor of his father all the other members of the Herodian family, and finally, when this object was well-nigh achieved, to gain possession, through parricide, of the throne of Judea. While at Rome, Antipater tried to influence Herod against Alexander and Aristobulus, who were apparently the favorites; insinuating that these sons of Mariamne were scheming to avenge their mother's death on the person of their father. He succeeded so well in his calumnies against them that Herod brought them to Rome, accused them before Augustus of plotting his overthrow, and begged of the emperor permission to punish them. Augustus probably saw through the plot, and temporarily reconciled Herod with his sons.

Herod returned with the three princes to Jerusalem; and there Antipater began his machinations afresh. Common ambition had united him with Pheroras and Salome; and a plot was concocted to poison Herod. Antipater had also succeeded in gaining the confidence of Alexander and Aristobulus, especially of the former, and could consequently pursue with ease his plan for their ruin. After casting suspicion upon the two princes by innuendos and secret accusations, he persuaded Herod to torture the servants of the palace into revealing what they knew of the alleged infidelity of his sons. Some of these confessed that the sons of Mariamne were plotting to assassinate the king; and Alexander and Aristobulus were consequently cast into prison. The former pretended to acknowledge his guilt, and implicated in his confession Pheroras, who was thereupon banished to his tetrarchy; but not a word did he breathe against Antipater, so well had the latter beguiled him. Augustus reluctantly granted Herod permission to banish or execute his two prisoners; and it was on the occasion of this peculiar request that Augustus is said to have exclaimed: "I would rather be of Herod's swine than of his sons" (Macrobius, "Saturnalium Conviviorum Libri Septem," ii. 4).

Shares the Government of Judea.

Upon the execution of his sons in the year 7 B.C.,
erod nominated Antipater as successor to the throne
of Judea, and immediately gave him
a share in the government; but, in the
fear of a possible discovery of his plots
and of a further change in the disposi-
tion of the kingdom, Antipater sought
to arouse Herod's suspicions against
e other two sons, Philip and Archelaus. He sent
tters to some influential friends at Rome, request-
g them to ask Herod to despatch Antipater to
ome. Herod complied with their request, and sent
him many costly presents to the emperor. Safe
w from detection Antipater could more easily pre-
re the execution of his plots and counterplots. He
nt Bathyllus, one of his freedmen, to Jerusalem
ith letters accusing Philip and Archelaus; and he
lied himself with Acme, a Jewish slave of Livia, as
knew that Salome corresponded with the empress,
d that, through the information he would thus
in, he could accuse Salome of treachery against
erod, to whom he even sent a letter purporting to
from Herod's sister, exposing her guilt. At the
me time, he was plotting with Salome and Pheroras
ainst Herod, and is said even to have sent to Phe-
ras poison which either he or his sister was to give
Herod.

Meets His Fate.

But an incident occurred that upset all of Antip-
er's heinous plans, and brought him to his de-
rved fate. It was at an investigation into the
ath of Pheroras, whose wife had been accused of
ving poisoned him, that, in establishing her inno-
nce, the villainy of Antipater was laid bare. In the
eantime, correspondence between Acme and An-
pater having been intercepted, Herod sent a letter
to Rome in most affectionate terms,
asking Antipater to return to Jerusa-
lem, which he unsuspectingly did. On
his way, while in Cilicia, he heard of
eroras' death, of his mother's second banishment,
d vague rumors of the accusations that awaited
m. He nevertheless continued on his journey to
rusalem; hoping, probably, to allay his father's
spicions. On his arrival Herod accused him be-
re a tribunal headed by Quintilius Varus; but
ough Nicolas of Damascus laid bare the whole
ot, and though the deadly poison itself was pro-
ced and tested in open court, Antipater's speech
answer to the accusers—which moved Varus and
en Herod himself—must have had its effect, since
verdict was not pronounced. Antipater was pro-
sionally cast into prison, and Herod sent letters to
ugustus, with full information of his son's machi-
tions, and with the request that he be authorized
punish him. The emperor's reply stated that
cme had been put to death, and that Herod was at
erty to deal with his son as he deemed best.

The execution of Antipater (4 B.C.) took place
der somewhat peculiar circumstances. Herod, in
attack of frenzy, had attempted suicide, and
rchiabus with a loud cry had torn the knife from the
ng's hands. Antipater, whose prison was only a
tle distance away, heard the cry, and, thinking
erod dead, tried to bribe the jailer to liberate him.
erod learned of Antipater's action, and the ex-
ution of the latter was ordered and carried out on
e spot.

BLIOGRAPHY: Josephus, *Ant.* xiv. 12, § 1; xvi. 3, § 3; xvi. 4,
1; xvii. 5, § 1; idem, *B. J.* i. 24, § 1; Grätz, *Gesch. d. Juden,*
ii. 209, 246 *et seq.*; Schürer, *Gesch.* i., 2d part, 1 *et seq.*; Farrar,
The Herods, pp. 144 *et seq.*

W. M.

ANTIPATER, SON OF JASON. See JONA-
IAN THE HASMONEAN.

ANTIPATRIS: City founded about the year 10 B.C. by Herod the Great in the plain of Kefar Saba. From a passage in Josephus it appears that there had been, in the time of Alexander Jannæus, a town on this site called Kefar Saba ("old village"), which name reappears in the modern Kefr-Saba. It is true that Talmudic authorities distinguish between Antipatris and Kefar Saba; but in all probability they intend by the latter name to designate the whole plain. This plain is no doubt identical with the "coast of Antipatris" (Tosef., Dem. i. 11) alluded to by the rabbis about the middle of the second century. From such passages it appears that Antipatris was inhabited mainly by Samaritans. The expression "coast" does not necessarily imply that the city was in proximity to the sea (as Neubauer thinks), inasmuch as Josephus describes the city as surrounded by a river; and the term used may also denote the banks of a river. Josephus defines the location of Antipatris as 150 (another reading has 160) stadia from Joppa, at the entrance into the mountains, and 26 miles south of Cæsarea, upon the highroad from that city to Lydda—a definition which applies very well to the modern Kefr-Saba. In Talmudic writings, Antipatris figures as the most northerly limit of Judea (Tosef., Giṭ. vii. [v.] 9; Yoma, 69*a*), which probably indicates that at that period—about 150 to 300—Antipatris was an important city. In the fourth century, however, it had evidently fallen into decay; and Jerome designates it as a "semi-demolished little town." It was in existence, nevertheless, as late as the eighth century. See also KEFAR SABA.

BIBLIOGRAPHY: Neubauer, *G. T.* pp. 86–90; Buhl, *Geographie des Alten Palästina*, pp. 82, 105, 129, 151, 153; Böttger, *Topographisch-Historisches Lexicon zu . . . Josephus*, p. 27; Schürer, *Gesch.* ii., 2d part, 156–158 (which contains a list of the literature upon the subject).

L. G.

ANTIPHONY. See CHOIR.

ANTI-SEMITISM: A modern word expressing antagonism to the political and social equality of Jews.

The term "Anti-Semitism" has its origin in the ethnological theory that the Jews, as Semites, are entirely different from the Aryan, or Indo-European, populations and can never be amalgamated with them. The word implies that the Jews are not opposed on account of their religion, but on account of their racial characteristics. As such are mentioned: greed, a special aptitude for money-making, aversion to hard work, clannishness and obtrusiveness, lack of social tact, and especially of patriotism. Finally, the term is used to justify resentment for every crime or objectionable act committed by any individual Jew.

Its recent origin is proved by the fact that David Kaufmann, in 1874, speaks of the ethnic theory of Semitism as "allerneueste Weisheit" ("Magazin für die Literatur des Auslandes," 1874, No. 44), and Ludwig Bamberger, in his essay, "Deutschtum u. Judentum ("Unsere Zeit," 1880, i. 194), says, "The war-cry against the Semites is, as the word indicates, of very recent date." In his memoirs, too, referring to 1858 or shortly before, Bamberger says that the word "Semitism" had not then been invented ("Erinnerungen," ii. 311, Berlin, 1899). In February, 1881, a correspondent of the "Allgemeine Zeitung des Judenthums" speaks of "Anti-Semitism" as a designation which recently came into use ("Allg. Zeit. d. Jud." 1881, p. 138). On July 19, 1882, the editor says, "This quite recent Anti-Semitism is hardly three years old" (*ib.* 1882, p. 489). So far as can be ascertained, the word was first printed in 1880. In that year W. Marr published "Zwanglose Antisemitische Hefte," and

Wilhelm Scherer used the term "Antisemiten" in the "Neue Freie Presse" of January.

History of the Term.

It is, however, impossible to trace with certainty the first use of the word. It does not appear to have been coined before the end of the seventies, when the German empire entered upon a course widely different from its former policy. The nature of the word implies the preexistence of the word and idea of Semitism, which has itself a history that must be traced. August Ludwig von Schlözer (1735–1809) and Johann Gottfried Eichhorn (1752–1827), both professors in Göttingen, were the first to use the term "Semitic nations" (Eichhorn, "Historisch-Kritische Einleitung in das Alte Testament," 2d ed., 1787, p. 45; *idem*, "Repertorium," 1781, i. 61; "Ausland," 1872, p. 1034) in a philological sense; but the ethnical distinctness of Semitic nations was not a generally accepted theory until Franz Bopp (1791–1867), in his "Comparative Grammar" (1833–52), had created the correlative term of "Indo-Germanic languages," called by the French school "Indo-European," and by the English "Aryan." What was originally a merely linguistic term soon became an ethnical designation based on the results of comparative philology. The first who attempted to draw a picture of the ethnical character of the Semites as contradistinguished from the Aryans seems to have been Christian Lassen (1800–76), professor at Bonn, who, in his "Indische Altertumskunde," Bonn, 1844–61, i. 414, says:

> "Civilization has been the gift of but a few nations. Of other races only Egyptians and Chinese, and of the Caucasian only Semites and Aryans, have built up human civilization. History proves that Semites do not possess the harmony of psychical forces which distinguishes the Aryans. The Semite is selfish and exclusive. He possesses a sharp intellect which enables him to make use of the opportunities created by others, as we find it in the history of the Phenicians and, later on, of the Arabs."

Renan on the Jews.

Independently of Lassen, Ernest Renan (1823–92) asserted the same principle of the inferiority of the Semites, which inferiority he claims to have been the first to recognize ("Histoire Générale et Système Comparé des Langues Sémitiques," 5th ed., 1878, p. 4). "The two words," he says, "which have served until now as a symbol for the progress of the human mind toward truth, science, and philosophy, were foreign to them" (*ib.* p. 3). Stronger still are Renan's expressions in his essays on the history of religion ("Études d'Histoire Religieuse," 5th ed., Paris, 1862). Therein he claims for the Aryans all the great military, political, and intellectual movements in the world's history; while the Semites must be credited with the religious movements (p. 85). The Semites have never had any comprehension of civilization in the sense in which *we* understand the word; they were at no time public-spirited (p. 88). Intolerance was the natural consequence of their monotheism (p. 87), which, if not imported from the Semitic world, would have remained foreign to the Aryans, who were impressed with the variety of the universe (p. 85). The Jewish people, while not progressive, claimed that the future was theirs; and this illogical position accounts for the hatred which eighteen centuries were unable to mitigate (p. 130).

While Renan, in the preface to his history of the Semitic languages, warned against wresting individual passages from the context, and insisted that the racial element was counterbalanced by many other influences; while he said that the Jews of our age are not Semites, but modern men; and while he even denied the existence of a Jewish race ("Le Judaïsme comme Race et comme Religion," Paris, 1883), it was, nevertheless, he who had forged the arms which the anti-Semites used in their attacks on Jews and Judaism. For they could refer to the testimony of a schola and a freethinker, when they repeated in reference t the Jews what he had said of the Semites—namely, that they lacked personal courage; that their mora ideal was different from "ours"; that they were selfish, chiefly negative, and altogether "une race in complète." Many other representatives of the young science of ethnology—which was constantly advanced by the development of comparative philology—proceeded to draw lines of demarcation between Semiti and Aryan civilization (Philippson "Weltbewegende Fragen," i. 31, Leipsic, 1868). Of the immense literature on the subjec an article, published in the "Ausland," a weekly edited by Friedrich von Hellwald, 1872, pp. 901 e *seq.* and 957 *et seq.*, seems to have exercised a grea influence upon the growth of the anti-Semitic movement, although the anonymous author (afterwar acknowledged by von Hellwald to be himself) is i no way original, but has mainly copied the words o Renan. He says:

Application to Ethnology.

> "The Jews are not merely a different religious community but—and this is to us the most important factor—ethnically a altogether different race. The European feels instinctively tha the Jew is a stranger who immigrated from Asia. The so-calle prejudice is a natural sentiment. Civilization will overcome th antipathy against the Israelite who merely professes another religion, but never that against the racially different Jew. The Jew is cosmopolitan, and possesses a certain astuteness which make him the master of the honest Aryan. In eastern Europe th Jew is the cancer slowly eating into the flesh of the other nations. Exploitation of the people is his only aim. Selfishnes and lack of personal courage are his chief characteristics; self-sacrifice and patriotism are altogether foreign to him."

It is claimed that, although the Jews have amalgamated to a considerable extent with their surroundings, they no longer adopt commercial pursuits exclusively, have their children educated in the publi schools, and are eager to give up their peculiarities the Jew remains a separate individuality, and, whil he participates in the spiritual and political work o the nation, his desire is to make it subservient to th rule of Judaism (Roeder, "Zeitschrift für die Gesammten Staatswissenschaften," 1871, No. 3; Jule Richard, in "Le Constitutionnel," Nov. 24, 1872).

The Old Hatred of the Jews.

While the term Anti-Semitism should be restricte in its use to the modern movements against the Jews in its wider sense it may be said to include th persecution of the Jews at all time and among all nations as professors o a separate religion or as a people having a distinct nationality. Its history begins with the period of th Book of Esther, when the charge was first mad that the Jews are a "people scattered abroad an dispersed among the people in all the provinces o thy kingdom; and their laws are diverse from a people; neither keep they the king's laws; therefor it is not for the king's profit to suffer them" (Esth iii. 8). The Jews, having met with nations wh disputed their claim of superiority, were, in the He lenized Orient and later on in the Roman world, th targets of hatred combined with contempt. Th charges preferred against them were that they hate all other men; that they were clannish (ἀμιξία) an irreligious (ἀθεότης); that they had not participate in the work of civilization; that they had becom a menace to the Roman empire; that their bodie emitted a peculiar odor; that they sacrificed ann ally a Greek; and that they were descendants o lepers, who had been expelled from Egypt (Schüre "Gesch." 3d ed., iii. 397–420, Leipsic, 1898; Reinac "Textes d'Auteurs Grecs et Romains Relatifs a

daïsme," 1895; Vogelstein and Rieger, "Gesch. der
den in Rom," Berlin, 1896). See APION.

The medieval literature on the subject is foreign
this article, as its attacks on Judaism are princi-
lly on religious grounds, although the Jews were
o proclaimed as dangerous from an economic
int of view and denounced as enemies of all Chris-
ns. What is properly known as Anti-Semitism had
roots in the age following the French Revolution,
hen religious liberty had become a more or less ac-
pted dogma in political science, and a new basis
d to be found for the attacks on the Jews, more
rticularly for the opposition to their full enfran-
isement. The years following the battle of Wa-
rloo saw a deluge of anti-Jewish pamphlets (Jost,
Neue Gesch. der Israeliten," Breslau, i. 43 *et seq.*;
rätz, "Gesch. d. Juden," xi. 318 *et seq.*).

Frederick William IV. of russia and the Jews.

Reactionary tendencies which molded the political
ysiognomy of Europe until the French Revolu-
n of 1830, and of eastern Europe down to the
rties, aroused a strong democratic opposition. The
ponents of reform combining the reactionary
rces in both the political and ecclesiastical camps
ceived valuable encouragement by the accession
the throne of King Frederick William IV. of
russia (1840). In a "Cabinetsordre" of 1841 the
ng defined his views on a new law, which was to
regulate the status of the Jews; to
treat the Jews as a colony of foreign-
ers; to give them autonomy in their
congregational affairs; and to take
from them the municipal franchise
which they had possessed since 1812.
Small vexatious measures—for exam-
e, when Minister of Justice von Mühler issued a
rcular recommending that every court should buy
copy of a pamphlet directed against the Jews
hiele, "Die Jüdischen Gauner in Deutschland")—
ve further encouragement to the reactionaries.
n this period see Wilh. Freund, "Die Gegenwärtig
eabsichtigte Umgestaltung der Bürgerlichen Ver-
ltnisse der Juden im Preuss. Staate," 1842; and
idor Keim, "Ein Wort über die Rechtlichen Zu-
ände der Juden im Preuss. Staate," Leipsic, 1842.)

The opposition against granting to the Jews all
litical rights came from various quarters. It
as natural that those who believed in the ideal of
Christian country" should be opposed to it, and
at these should be joined by the advocates of the
tocratic form of government, based on the princi-
e of classes, which is a diluted feudalism. The
presentative of the latter party was Hermann
agener (1815–89), who in his "Staatslexicon," and
his pamphlet, "Das Judentum und der Staat"
857), defended its doctrine. From an ecclesiastical
int of view, the necessity of keeping the Jews on
inferior level of political and civil rights was de-
nded by A. Th. Hartmann, professor at Rostock
774–1838), in various pamphlets, among which was
Gegen Gleichberechtigung der Juden" (1834). The
beral Christians also furnished opponents of the
nancipation of the Jews; for example, Joh. Fr. Röhr
777–1848), head of the Protestant Church in Saxe-
eimar, who was one of the foremost rationalists
his age; H. E. G. Paulus (1761–1851), professor
Heidelberg, the most outspoken representative
rationalism. In his "Jüdische Nationalabsonde-
ng" (1830) he advocated the denial to the Jews of
political rights until they would give up their
tual practises. The same position is taken by
arl Streckfuss (1778–1844), a poet and govern-
ent official in Prussia, in his pamphlets, "Ueber
s Verhältniss der Juden in den Christlichen
taaten" (Berlin, 1843), in which he says (p. 115): "As long as all Jews do not renounce their ceremonial law, emancipation can not become an accomplished fact." Similarly, Bruno Bauer (1809–82), one of the most radical of German theologians: "The only logical position of the Jew in the Christian state is that of a separate corporation" ("Die Judenfrage," 1843, p. 59). Even the modern tendency to label as Jewish everything that is disliked is found in the works of Wolfgang Menzel (1798–1873), an influential literary critic, who calls the literary movement known as "Young Germany" by the name of "Young Palestine," and in Richard Wagner's pamphlet "Das Judentum in der Musik" (1869).

In 1870 a complete change had taken place. Liberalism had become predominant in western Europe. The North-German Confederation had adopted in 1869 the liberal principle that a man's creed should not in any way affect his civil or political rights. What is called Anti-Semitism was limited to those who opposed the fundamental principle of the modern state, the equality of rights regardless of creed and nationality, and yet even the "Kreuzzeitung" of Berlin, the organ of the feudal autocracy, "Junker-Partei," spoke of the Alsatian Jews as a Jewish branch of the German nation ("Allg. Zeit. d. Jud." 1871, p. 805), when political interest made the friendship of the Jews a desirable object.

Jesuit Hostility Toward Jews.

The most persistent advocates of papal infallibility, the Jesuits, in their organ, "Voce della Verità," said at the time: "If a reconciliation between the pope and the kingdom of Italy should ever take place, the Jews will have to return to the Ghetto" ("Kölnische Zeitung," April 6, 1873). The Duc de Broglie, then the leader of the monarchical and Clerical party in the French Chamber, proclaimed, as the chief misfortune of France, that there should be more than one religion ("Allg. Zeit. d. Jud." 1873, p. 107). Bishop von Ketteler of Mayence, one of the founders of the "Centrum," or Catholic party, in the Reichstag, mocked at the German "Michel" who allowed Jews to teach him what Teutonism was—a hit at Ludwig Bamberger, who was deputy to the German Reichstag from Mayence (*ib.* 1872, p. 265).

The most peculiar and contradictory charges were brought against the Jews in the clerical newspapers. The "Volksbote" of Munich said that the Jews were responsible for the fraudulent business methods of the Dachauer Bank, which was an enterprise founded and patronized by the Clerical party. The Jews had ruined it by their control over the law courts. The "Univers" of Paris and the "Vaterland" of Vienna (April 6, 1873) claimed that the "Old Catholic Church" was the work of the Jews, while Hermann von Scharff-Scharffenstein in his "Das Entlarvte Judenthum der Neuzeit" (ii. 61, Zurich, 1871) claimed that the wickedness of the Jesuits was due to the large number of Jews in the order. This policy was not confined to the Catholics. When the Prussian Diet passed the law of Feb. 8, 1872, which placed the control of the school system in the hands of the state, von Senfft-Pilsach, a member of the Conservative party, said, referring to Lasker, the law was the work of a "little Semitic gentleman." In a literary controversy on the subject of socialism Adolf Wagner, who subsequently was one of the leaders of the Christian-Socialists, dwelt, as an argument against his opponent H. B. Oppenheim, on the fact that the latter was a Jew. The leader of the Czechs in Austria, Francis Palacky (1798–1876), a Protestant, said, in his farewell address to the Czech nation, that the Jews were Shylocks. The soil was ready to receive the seed of Anti-Semitism which from 1878 became a distinct political program.

Attitude of Bismarck.

The German Elections of July 30, 1878.

It was, therefore, not difficult for Prince Bismarck, when in 1878 he changed his liberal policy and returned to his former reactionary principles, to wake an echo in the hearts of the people which was soon answered in Hungary, Austria, and France. In order to comprehend this fully, we must understand the political condition of Germany, where Anti-Semitism originated ("L'Antisémitisme moderne—c'est une importation allemande," says A. Leroy-Beaulieu, in "Israel chez les Nations," p. 25, Paris, 1897). Bismarck had always been an advocate of autocracy and an opponent of a parliamentary form of government. When he adopted the latter, it was partly because of the exigencies of the times, and partly because the Liberals stood for a united Germany, while the Conservatives opposed it as an encroachment upon the sacred rights of the legitimate princes, and the Ultramontane party dreaded it on account of the hegemony of Protestant Prussia. From 1867 Bismarck allied himself with the Liberals—to which party most of the German Jews belonged—and thus obtained the required parliamentary support in founding the German empire. When the empire had been firmly established, the danger of a restoration of the monarchy in France and of a war of revenge had passed entirely away. When President MacMahon had resigned (1879), and the Liberals had done their part in assisting Bismarck in his war against the Catholic Church, the "iron chancellor" grew tired of his allies. Accidental events had aided him in producing the impression that his change of policy was necessary. On May 11, 1878, Hödel, a vagabond, made an attempt upon the life of Emperor William. As Hödel had some leanings toward the Socialist party, the government introduced a bill in the Reichstag against Socialistic agitations. This bill was rejected; but shortly afterward (June 2, 1878) sympathy with the "glory-crowned" monarch, who was then in his eighty-second year, and the great prestige which the government gained through the Congress, held in Berlin, which followed the war between Russia and Turkey, strengthened the case of the government, which dissolved the Reichstag. The new elections (July 30, 1878) brought an increase of Conservative members. This may be considered the birthday of Anti-Semitism. The word had not yet been uttered; but a "Neuer Wahlverein" (New Electoral Society), which had been formed in Breslau, drew up a platform which proclaimed the necessity for a revision of the Liberal legislation of previous years. Two years before this, the "Deutsch-Konservative Partei" had been formed, which proclaimed the necessity for the Christianization of school and state. This party was a reactionary one of moderate tendencies. In 1878 an attempt was made to win over the masses of the people to the conservative program by the foundation of the Christian-Socialist Party (Christlich-Sociale Partei), which adopted some parts of the Socialistic program, in combination with conservative principles. The real founder of this party was the court chaplain Adolf Stöcker. The object of this organization was to provide a vent for the political dissatisfaction of the people.

Anti-Semitism 1878-1900.

Officially, Anti-Semitism did not show itself at first in its true colors. It was, however, the moving force of the Christian-Socialist party, at the head of which was the court chaplain Adolf Stöcker. Bismarck had wearied of the Liberals, upon whose support he could not rely for his new policy, which demanded special laws against the Socialists, a protective tariff, measures against the abuse of commercial freedom, and increasing demands for the army. The Christian-Socialists soon received enthusiastic support from many quarters, especially from teachers and journalists. One of the most important acquisitions to their cause was Heinrich von Treitschke (1834–96; professor of history in the University of Berlin, a member of the National-Liberals), from whose remarks two bitter phrases gained wide currency. He spoke of "Hosenverkaufende Polnische Jünglinge" (Polish youngsters who sell trousers), and said: "In the circles of educated Germans, who would protest indignantly against the charge of religious or national intolerance, one single cry is heard, 'The Jews are our misfortune' [*Die Juden sind unser Unglück*]" (see "Preussische Jahrbücher," Nov. and Dec., 1879, and Jan., 1880; reprinted as a pamphlet under the title, "Ein Wort über Unser Judentum," Berlin, 1880). The importance of these articles is demonstrated by the fact that the minister of public worship, von Puttkamer, a prominent member of the Reactionary party, whom Bismarck had appointed in the place of the Liberal Falk, referred to it, in a debate in the Prussian Diet, Feb. 12, 1880, as a proof of the necessity of preserving the denominational character of the public schools. The excitement continued and reached such a pitch that in Berlin Jews were assaulted in public places. On one such occasion a Jew named Kantorowicz was insulted in a street-car by two high-school professors and slapped one of his assailants in the face; this brought about a debate in the Diet which lasted two days (Nov. 20–22, 1880). Hänel, a member of the Liberal party, had interpellated the government as to the position it intended to take with regard to the anti-Semitic movement, which had assumed tangible shape in a petition to the government to restrict the civil and political rights of the Jews. Minister Count von Stolberg replied that, while the government had not yet received the petition, he was ready to declare that it had no intention of altering the existing laws. Professor Virchow replied, however, that the anti-Semitic movement, started by the Clericals and the Feudalists, had received encouragement and material aid from the secret funds of the government, which desired to see some Jewish deputies defeated.

Anti-Semitism an Issue in Elections.

Public meetings, at which Stöcker and his adjutants, Förster and Henrici, harangued the audience, denouncing the Jews as a danger to the German nation, were of daily occurrence. In all municipal elections Anti-Semitism was made an issue. Women's associations were formed with the object of boycotting all Jewish merchants. A strong agitation was set on foot to enlist the interest of the students. The petition to disfranchise the Jews obtained 1,400 signatures among the students of Berlin, and 1,022 among those of Leipsic. In spite of the strict rule enforced by the Prussian police, serious riots occurred at Neustettin, July 17, 18, 1881. Not long afterward the synagogue of that place was burned down, and the Jews being charged with having set fire to the building, some of them were arrested as incendiaries on charges preferred by the anti-Semites; though declared innocent, they were attacked by a mob, and only the timely interference of the police saved them from being killed (March 7, 1884). The language of mobs was heard in the parliaments. A priest named Frank, a deputy to the Bavarian Diet, said (Jan. 30, 1880) in an address: "If you wish to assist the starving population in the Spessart, make one brief law

Every “Handelsjude” [Jewish pedler] is to be shot hanged.’”

At the same time the organized anti-Semites lost no pportunity to bring about practical results through eir agitation. Their chief aim was to exclude Jews om public office; and this idea was emphasized by e refusal of Pastor Hapke, in Berlin, to take oath fore a Jewish judge (Jan. 8, 1883), which Stöcker lled the justified outcry of an outraged conscience berechtigter Ausdruck der Gewissensnoth”). The onservative party, whose spokesman, von Rauchupt, declared, “We have taken upon ourselves the hole odium of the anti-Semitic movement,” introuced a bill in the Reichstag providing that Chrisans should have the right to ask for a Christian dge when taking an oath. Although the governent did not accede to these demands, it gave them direct encouragement. Bismarck answered very urteously telegrams sent to him by anti-Semitic eetings. The administration of the minister of pubc worship, von Puttkamer, as far as was comatible with existing legislation, complied with the emands of the Conservatives; and the bill introuced into the Prussian Diet by the minister of ublic worship, von Zedlitz, 1892, even proposed to vide the school children according to their religion. he bill was, however, defeated by the strong opposition of the best elements of the country.

The demand of the anti-Semitic petitioners to probit all Jewish immigration from Russia was not irectly granted, but the government recognized it far as to exercise a strict supervision of the Rusan refugees who arrived in Germany in large numers. A law of 1847 was unearthed, which, as the overnment acknowledged, had become superseded y subsequent legislation. Still, from it the government deduced the right to expel all foreigners employed by a Jewish community (Oct., 1884). Similarly, an edict (May, 1885) to expel all foreign Poles from the eastern provinces of Germany seems to have been aimed at e Russian Jews who were residents of Germany, any of whom had been living there for years. Bismarck's refusal to transmit to the Reichstag the xpressions of sympathy passed by the House of Repesentatives at Washington, upon the death of Edurd Lasker (Jan. 5, 1884), was interpreted as an antiemitic demonstration. Various attempts were made take from the Jews, in an underhand way, the ights which the constitution had given them. Fiscal egislation, such as an increased tax on stock-jobbing, as often prompted by anti-Semitic motives. The egularly repeated motions of anti-Semitic parties in he Reichstag and in the Diets of the various states, o investigate the text-books of the Jewish religion, o have the Talmud or the Shulḥan ‘Aruk translated t the expense of the government, and to prohibit, n the ground of cruelty, the killing of animals accordng to the Jewish rite, were received by the governents with little complacency in the Prussian House f Lords (March 22, 1893), in the Diet of Baden (Feb., 894), and in the Reichstag (April 25, 1899). As long as Bismarck was in power Anti-Semitism was checked; or though an anti-Semite by birth, as he himself conessed, he never permitted the turbulent elements to ain the upper hand. In fact, after his retirement e said that the Conservatives, in their attempt to ight Socialism with anti-Semitism, “had got hold of he wrong insect-powder” (“Allg. Zeit. d. Jud.” Nov. 11., 1892). The accession of Emperor William I. to the throne (June 15, 1888) soon gave encouragement to the anti-Semites and their allies. An attempt was made to induce the emperor to refuse his confirmation of the election of Prof. Julius Bernstein as rector magnificus of the University of Halle. Bismarck evidently advised the emperor to decline so to act. It was also Bismarck's influence that brought about Stöcker's retirement as court chaplain.

Exclusion of Jewish Immigrants.

Bismarck's retirement (March 20, 1890) gave a new impetus to the anti-Semitic agitation in Germany. Ahlwardt appeared upon the scene; and his pamphlets—especially the “Judenflinten,” in which he claimed that the firm Ludwig Löwe & Co. had been hired by the Alliance Israélite Universelle to furnish inefficient guns to the German army in order that Germany might be defeated in the war of revenge—created a great stir. The government took a firm position against Ahlwardt, but in other cases displayed more weakness. When the Oberlandesgerichtspräsident of Breslau, a high official in the department of justice, issued a circular (1891) advising the judges not to put Jews on a jury, and the Liberals made this fact the basis of an interpellation in the Reichstag, the government defended the proceeding. The “Kreuzzeitung,” the organ of the Feudalist party, said (Oct. 1, 1892) that the charges brought against the Talmud in the anti-Semitic literature ought to suggest to the government the necessity of examining the text-books of the Jewish religion (Strack, “Die Juden: Dürfen sie Verbrecher von Religionswegen genannt werden?” Berlin, 1893). The matter was brought up in the Prussian Diet (Feb. 13, 1893), and Minister Bosse replied to the effect that he had already ordered the revision of these books, but could say no more for the present, the reports not having been handed to him.

Bismarck's Retirement Encourages Anti-Semites.

The Blood Accusation made its appearance in connection with the murder of a child in Xanten, June 29, 1891. The government did all in its power to suppress the rumor that the local *shoḥet* (Jewish butcher) had committed the murder; and the accused was acquitted. But other events showed that the government displayed much forbearance in cases of anti-Semitic offenses. Referring to a trial of a society of gamblers, in which some Jews were implicated, the “Tägliche Rundschau” (March 3, 1893) said: “This state of affairs shows that all Jewry should either be forced back to the conditions of the eighteenth century or be expelled from the country.” Some Jews brought a libel-suit against the paper, as the law, in such cases, gives every member of a libeled community the right to prosecute. The court, however, decided (Oct. 15, 1893) that the article did not attack all Jews, but only those who had been guilty of the actions which the writer characterized as revolting.

Among other instances of an anti-Semitic tendency may be mentioned the avowed practise of the Hessian minister of justice, Dittmar, to appoint no Jews as judges—the “Frankfurter Zeitung” (Oct., 1899) had made this the subject of an article, accusing the minister of a violation of the constitution; a decision of the Bavarian minister of the interior that Jews could not hold any position in schools frequented by Christian children (“Mittheilungen aus dem Verein zur Abwehr des Antisemitismus,” 1899, p. 357); and a decision of the court in Glogau, May 12, 1899, dismissing the case against Count Pückler-Muskau, who had said in a public address that it was time to drive the “Judenbande” (Jew-gang) out of the country.

In Germany a society for the protection of the rights of the Jews, “Verein zur Abwehr des Antisemitismus,” formed in 1891 by some of the most prominent German authors, scientists, and statesmen, has so far had more moral than practical results.

Hungary.

When, in the Hungarian Parliament, Victor de Istóczi, a deputy unknown up to that time, made a motion (July 12, 1878) that the government should force Turkey to give up Palestine and should deport there all the Jews of Hungary, it was considered a joke. Even as late as Nov. 27, 1880, the Hungarian minister Trefort could declare in Parliament: "Our country shall never witness a spectacle similar to that presented in Germany." Events soon proved that his optimism was not justified. Anti-Semitism was favored both by the Slavonic nationalities, which were oppressed by the government, and by the Clerical party, which saw the time approaching when the government would have to abrogate the canonical law, which was still recognized in the marriage legislation. Seventeen members of the House of Deputies made, Feb. 18, 1882, a motion to repeal the act which had emancipated the Jews. The disappearance of Esther Solymosi in TISZA-ESZLÁR, April 1, 1882, aroused such an excitement that the Jewish deputy Morris Wahrmann and Istóczi came to blows in Parliament (June 5, 1882). In many places riots occurred; Jews were mobbed, and in some instances were killed or seriously wounded. Such riots occurred in Presburg, Sept. 28, 1882; in Budapest, Oedenburg, and other places (Aug. 8, 1883), after the discharge of the Jews accused of the murder of Esther Solymosi; the most serious of all, in Zala-Egerszeg, on Aug. 23, 1883. A petition to the Parliament, asking that the act for the emancipation of the Jews be repealed, received only a few votes; even the independents who were in opposition to the government voted against it (Jan. 20, 1883).

The Esther Solymosi Case.

Not long afterward (Oct., 1883) an anti-Semitic party was organized in Parliament. It consisted of four members, Ónody, Széll, Istóczi, and Simonyi. Its platform demanded the restriction of economic liberty, withdrawal of the right to sign promissory notes, and exclusion of the Jews from the liquor trade. The elections of 1884 increased the number of anti-Semites to 17, but the government, in the address from the throne at the opening of the session, Sept. 9, 1884, declared itself strongly against the anti-Semites. The minister-president, Tisza, lost no opportunity to define his position during the debate on the address. The year 1884 marked the height of the anti-Semitic movement; and with the new ecclesiastic legislation of 1894, which abrogated the privileged position of the Roman Catholic Church and recognized the Hebrew faith, Anti-Semitism in Hungary received a crushing blow.

Austria.

The defeat of Austria in 1866 and its financial condition, which bordered on bankruptcy, had brought the German-Liberal element to the front. The consequence of this change of policy was the promulgation of the Constitution (Staatsgrundgesetze) of 1867, which declared the principle of religious liberty. What might be called Anti-Semitism came from the ranks of those who were opposed to the principle of religious liberty and political equality, or could be heard among those who, while liberal in principle, drew the line of distinction in the social life. Thus Anton von Schmerling, a former minister-president in the Austrian House of Lords (1880), urged the necessity of instruction in German in schools in order to overcome the advantageous position of the Jewish soldiers in the regiments of Galicia, who, owing to their knowledge of the German language, had better chances of promotion to the position of non-commissioned officers; he added, "Personally, I am not in sympathy with the Jews." The serious financial crisis of 1873, which struck Austria severely, produced there as in Germany ill-feeling against the stock-exchange and consequently against Liberalism in general, and against the Jews in particular. This ill-feeling became a political factor when, with the formation of the Taaffe ministry (1879), the Czechs, who had hitherto refused to acknowledge the constitution of 1867, sent their delegates to the Reichsrath. As the German-Liberal element (Verfassungspartei) opposed the ministry, the latter formed a majority out of the Slavic element, combined with the German Clericals. Without being anti-Semitic the ministry tried to win the favor of the majority by some concessions to the Reactionary program. This was the tendency of the school-law, passed in 1883, which required that the principal of every public school should belong to the same church to which the majority of the school-children belonged. This law debarred the Jews from all teaching positions in country districts, and served to deter Jewish students from entering the normal schools. The law made an exception in favor of Galicia, where, in the cities, the Jews were often in the majority. Restrictions upon peddling and upon the clothing trade were further concessions to the political parties demanding a revision of the constitution in a reactionary sense.

Georg von Schönerer.

The first one, however, to make Anti-Semitism a political program was Georg von Schönerer, an ambitious politician and millionaire, who had inherited his wealth from his father, a railroad contractor in the employ of the Rothschilds. He renounced the anti-German policy of Count Taaffe, and, together with two other members of the Reichsrath, Schöffel and Fürnkranz, formed the nucleus of an anti-Semitic party. In the Diet of Lower Austria he demanded (Oct. 3, 1882) a legal solution of the Jewish question, threatening that otherwise the people would take the law in their own hands. Previously (May 11, 1882) he had brought into the Reichsrath a petition against the immigration of Russian Jews, and had found the support of 22 members. He obtained still more ardent support among the students of the university of Vienna; and the largest of the students' societies, the Deutsche Lesehalle, was responsible for turbulent meetings at which the Jews were insulted. The larger and more respectable element of the population did not participate in this movement; nor did the government as yet tolerate its excesses. Meetings, at which violent speeches were delivered, were promptly dissolved by the police; and inflammatory pamphlets were suppressed. The most prominent citizens in Vienna and of other large cities, following the example of Berlin and Paris, formed committees for the purpose of assisting the Jewish refugees from Russia. The affair of Tisza-Eszlár also exercised its influence upon the conditions in Austria. Rohling, who in 1871 as professor in the Catholic Academy of Münster had published his notorious pamphlet, "Der Talmudjude," had in the meantime been called to Prague, where he continued his agitation, adding to his former charges against rabbinical literature the odious one that the Talmud makes it the duty of the Jews to use the blood of Christians in certain religious rites (Rohling, "Die Polemik und das Menschenopfer des Rabbinismus," Paderborn, 1883; "Meine Antworten an die Rabbinen oder Fünf Briefe über den Talmudismus und das Blutritual der Juden," Prague, 1883). This agitation was taken up in the Reichsrath, where the Polish deputy erunovicz made a motion, January, 1883, to have e Talmud translated under the supervision of the overnment.

Liechtenstein and Lueger.

The elections to the Reichsrath of 1884 brought veral anti-Semitic candidates into the political ena. Even in Vienna, hitherto a stronghold of iberalism, one candidate, Pattai, presented himself the electors on the basis of an anti-Semitic platorm, but he was defeated.. The municipal counl demonstrated its liberalism through a congratutory message sent to Sir Moses Montefiore upon is hundredth birthday (Oct. 24, 1884). But Antiemitism made constant progress; and in 1891 the lections to the Reichsrath brought thirteen anti-Semic members, who were divided into three groups, the Ultra-Nationals, with Schönerer at their head, who were in favor of annexation of the German part of Austria to Germany; the Loyal Austrians, led by Pattai; and the Clericals, under Prince Liechtenstein and Schneider. imilarly, the provincial Diets, especially that of ower Austria, showed an increased number of antiemitic members. The debates in these bodies, the peeches in public meetings, the pamphlets and newsapers indulged in language which breathed a violence perhaps only equaled in the literature of the acobins during the French Revolution. Schneider, n the Diet of Lower Austria, said that the governnent should offer a premium for the shooting of Jews imilar to that offered for shooting wolves. Lueger, who was the leader of the Clerical anti-Semites, adnonished the various factions of his followers to amalgamate, saying that it was not worth while to quarrel over such minor details as to whether the Jews should e hanged or beheaded. Gregorig said in the Diet of ower Austria, "These are not human beings; they re Jews," and Edward Suess, the famous geologist, nd Liberal leader in the Reichsrath, was prompted o the remark, April, 1894: "What has been spoken, written, and done against the Jewish people during he last few years has been in flagrant violation not only of our Constitution, but of the principles of human justice and Christianity."

The Polna Affair.

The worst part of the drama, which has not yet come to an end, began when the anti-Semites in 1895 succeeded in electing a majority to the municipal council of Vienna, and when Lueger, after the government had twice refused to confirm him, was made burgomaster in 1897. The elections to the Reichsrath of 1897, which were held on the basis of a new law enlarging the franchise, brought losses to the Liberals and gains to the anti-Semites of the different shades, notably to the Christian-Socialists. The weakness of the government, manifested in the frequent changes of ministries, encouraged the turbulent element, and riots against the Jews occurred, among which those at Prague, December, 1897; Nachod, April, 1899, and Holleschau, October, 1899, were very serious ones, resulting in bloodshed. The murder of Agnes Hruza in Polna, Bohemia, March 29, 1899, caused great excitement. The charge of ritual murder was revived; and a Jew named Hülsner was indicted and found guilty by a jury. Hülsner was retried and again found guilty Nov. 14, 1900 (see Polna Affair).

France.

In the meantime Anti-Semitism was asserting itself with great vehemence in France. Public sentiment with regard to the Jews had indeed undergone a great change since the death of Crémieux. When he died, the French Chamber of Deputies, by 344 votes to 91, passed a resolution (Feb. 2, 1880) to have him buried at the public expense. In a lecture "On the Jews as a Race and as a Religion," delivered Jan. 27, 1883, by Ernest Renan, who had been instrumental in popularizing the ethnical theory of Semitism, he said: "Let us be glad that these theories, so interesting for the historian and the ethnographer, have no practical meaning in France." In the same year the essayist Victor Cherbuliez in speaking of the conditions in Germany said: "We experience some difficulty in France in realizing that there is a Jewish question in Germany; that this question should excite the soundest minds, and should furnish material for virulent polemics. Thank heaven, there are plenty of things settled forever in France, as to which one would try in vain to reopen discussion" (G. Valbert, pseudonym for Cherbuliez: "Hommes et Choses du Temps Présent," p. 76, Paris, 1883). The publication of Édouard Drumont's book, "La France Juive" (1886), proved the falsity of all this. But the change in public opinion was not so surprising as it may at first sight seem. The Republican party always considered Clericalism its enemy. Gambetta, who had coined the battle-cry, "Le cléricalisme, voilà l'ennemi," led a crusade against the Catholic Church. While he was unsuccessful in his attempt to carry an amendment to the school law of 1880, which would have forbidden Jesuits to engage in educational work, he and his friends were nevertheless able to pass a law which ordered the expulsion of certain monastic orders. This law, by which 261 monasteries were closed and 4,350 monks and nuns were rendered homeless, created a great deal of bitterness against the dominant party of freethinkers. The school laws of 1881 ordering gratuitous tuition were a blow against the schools maintained by the friars. The freethinkers were denounced as Jews in disguise. In 1881 a weekly paper, called "L'Anti-Juif," was founded in Paris. When Baron Rothschild clothed poor school-children his act was denounced as that of a Jewish propaganda. The agitation in favor of a bill permitting divorce, which the Code Napoléon had prohibited, created great commotion within the ranks of the Church, and was used as a weapon against the Jews, because the chief agitator for it, Naquet, was a Jew. Bishop Freppel of Orléans called the bill in the chamber a "Semitic law" (August, 1884).

Drumont's "La France Juive."

The elections of 1885 nearly brought a majority of Monarchists into the Chamber. This party had seized the opportunity to denounce the persecuting spirit of atheism. A riot in Château-Villaine, where the prefect had ordered the closing of a chapel in a manufactory, was made the subject of an interpellation in the Chamber (April 13, 1886), and during this heated discussion Drumont's book, "La France Juive," already referred to, was published. The phenomenal success of the book showed that the great masses of the population shared the view of the author; namely, that the Jews were the cause of all the misfortunes that had befallen France. F. Brunetière, editor of the "Revue des Deux Mondes," himself, as he confesses, not prejudiced in favor of the Jews, sums up Drumont's book as follows: "If the France of M. Grévy, as everybody will admit, does not resemble that of Louis XIV., and still less that of St. Louis, the fault, or rather the crime, lies with the Jews. They are as guilty for what they have done as for what they have left undone." Brunetière accuses Drumont of "being blinded by hatred" and speaks of his "sereine audace de fanatisme" ("Revue des Deux Mondes," 1886, pp. 75, 693). Other books by Drumont followed in rapid succession; and his paper, "La Libre Parole," soon became a very influential and widely read journal.

The Dreyfus Affair.

Political scandals, and especially the venality of an incredibly large number of politicians and journalists, brought France to the verge of civil war. The collapse of the Panama Canal Company, and the publication of the scandals connected with it, were a new source of danger to the republic. In that colossal swindle several Jews were prominent; and although they were merely the agents, the venal politicians being the real culprits, the fact of their participation, constantly reiterated by the clerical and the anti-Semitic press, fomented the hatred against the Jews. The anti-Semitic agitators had especially protested bitterly against the Jews holding administrative offices or commissions in the army. In 1892 Captain Mayer was killed in a duel which he fought with Marquis de Morès, one of the fiercest leaders in the anti-Semitic movement. In 1895 the DREYFUS AFFAIR brought the excitement to a dangerous pitch. In Algeria the demonstrations led to bloodshed. The anti-Semites elected Max Régis, one of the most rabid Jew-haters, as mayor of Algiers; and although the government deposed him, Anti-Semitism still raged in Algeria. During the revision of the Dreyfus trial in 1899, Guérin, the editor of "L'Anti-Juif," defied the authorities for a time by barricading himself in a house and refusing to yield to the law. While the fear lest an outbreak might endanger the success of the Exposition of 1900 served to subdue political passion, the municipal elections in Paris and in Algeria, in the month of May, 1900, resulted in a victory for the Nationalists, who, being a composite of Clerical Monarchists and opponents of the government in power, are mainly cemented together by their common Anti-Semitism.

Russia.

In Russia the effect of the assassination of Alexander II. (March 13, 1881) was the strengthening of reactionary tendencies. The late emperor had in various ways tried to mitigate the despotic form of government which was the traditional policy of the empire. The restrictive laws against the Jews were to some extent moderated by exceptions and otherwise were less rigorously enforced. Alexander III., haunted by the specter of Nihilism, gave himself entirely into the hands of the Slavophiles, whose policy was that of unrestricted tyranny. POBYEDONOSTZEV, head of the Holy Synod; Count IGNATIEV, AKSAKOV, and such men possessed his unbounded confidence. An improvement of the sad condition of the Jews was part of the Liberal program, and, consequently, could not be countenanced. Soon after the accession of the new emperor, serious riots broke out (April 27, 1881) in Elizabethgrad, in the southern part of the empire, and in Kiev (May 5). Property of immense value was destroyed; Jews were expelled from several cities; and a considerable number were killed or seriously injured. Similar scenes occurred in Warsaw in December, 1881. More than two thousand families were made homeless, and property estimated at from 767,000 to 1,119,000 rubles in value was destroyed. Imperial ukases of Aug. 22 and Oct. 19, 1881, restricted the Jews' right of residence to the towns of the so-called Pale of Settlement, and so produced a pale within the Pale; prohibited the sale of liquor; the right to hold land; and limited the number of Jewish students in colleges and universities.

The fanatic population showed a full perception of the intentions of the government. Serious riots were of almost regular occurrence—at Rostov on the Don, May 22, 1883; in Nijni-Novgorod, June 7, 1884; and recently in Nikolaiev, April, 1899. The expulsions continued, and assumed serious proportions in 1891 and 1892; so that President Harrison, in his message to Congress, spoke of the concern created by these measures in the United States.

The death of Alexander III. (Nov. 1, 1894) brought no decided change in the status of the Jews; and while persecutions have abated, the restrictive laws are still in force. One result of these conditions has been the scheme for settling the Jews in Palestine, advocated by Laurence Oliphant, and subsequently taken up by the ZIONISTS; and a similar attempt by Baron de Hirsch to found homesteads in Argentina for the Jewish refugees. Large numbers of them settled in England, in the United States, and in South Africa.

Rumania.

Ever since the dethronement of Prince Cusa of Rumania in 1866, that country has been the theater of serious outbreaks of mob violence against the Jews. The persecutions of December, 1871, caused by the trial of a Jew accused of buying sacred vessels stolen from a church, evoked protests in almost every civilized country. When Rumania's independence was recognized by the Congress of Berlin (July 1, 1878), it was on condition that the constitution of the new country should grant equal rights to all citizens, regardless of creed. Rumania submitted, but did not fulfil its obligation, and the Rumanian government declared all Jews to be aliens and made the naturalization of foreigners dependent upon a special act of the legislature. Naturalization was granted in but very few instances, and the lot of the Jews in Rumania grew steadily worse. They were the victims of frequent mob-violence (as in Bucharest, Dec. 12, 1897, and in Jassy, May 28, 1899), and their assailants went unpunished when brought before the courts. As in Russia, Jews were expelled from villages, and in many other ways restricted in their economic activity; they were debarred from the public schools, and at present (1901) the government is putting every imaginable obstacle in the way of the Jewish schools with the evident object of preventing the Jews from improving their condition. Large numbers of emigrants left the country during 1900, notwithstanding the accession to power of a more liberally minded premier, Minister Carp.

Other Countries.

This article is limited by the definition of Anti-Semitism as the opposition to Jews on the ground of their ethnical inferiority. Therefore it is unnecessary to refer to the condition of the Jews in countries like Persia and Morocco, where religious fanaticism needs no scientific pretext. However, the blood accusations of Corfu, April, 1891, resulting from the murder of a Jewish child, and the subsequent riots may be referred to in this sketch, but will be treated more appropriately under BLOOD ACCUSATION. Another instance of Anti-Semitism is given by the enactments which have been passed prohibiting the killing of animals according to the Jewish rite in Saxony, by an order of the minister of the interior March 23, 1893, and in Switzerland by a referendum, Aug. 20, 1893.

While it may be stated that Anti-Semitism as such does not exist either in England or in the United States, still amid the general class distinctions maintained in social intercourse in those countries, a feeling against the Jews manifests itself in social discriminations. A prominent expounder of the anti Semitic theories in the English-speaking world, and, according to Lucien Wolf ("A Jewish View of the Anti-Jewish Agitation," in "Nineteenth Century," 1881, ix. 338-357), their originator, is Prof. Goldwin Smith, of Toronto. His charges against the Jews are the same that are found in the works of the German authors on the subject. He accuses them of tribal exclusiveness and cosmopolitanism; he calls them intruders and parasites, and an unassociable race. He looks upon commerce as the only motive of their activity, and says of Disraeli: "A Jewish statesman got up jingoism much as he would get up a speculative mania for a commercial purpose" (Goldwin Smith, "The United Kingdom," i. 46, 108, 137, 185, New York, 1899; "The Jewish Question" in "Nineteenth Century," 1881, pp. 10, 494–515; "Can Jews be Patriots?" *ib.* ix. 875–887).

Pettiness of Charges by Anti-Semites.

It can not, however, be denied by any fair-minded person that some of the anti-Semitic charges are monstrously absurd, as when Ahlwardt said that Sanitätsrath Lewin—who happened to be near the place where Emperor William was shot by Nobiling—had been advised by the Alliance Israélite Universelle of the attempt to assassinate the emperor; or the story that Crémieux had offered a prize of one million francs for the emperor's head. On the one hand the accusation was spread that the firm of Ludwig Löwe had furnished bad guns, because the Alliance wished to see Germany defeated; on the other hand, Captain Dreyfus was accused of having betrayed army secrets to Germany, because the Jews desired that country to be victorious. A German author has even accused the Jews of having caused the stylistic carelessness of modern German writers (G. Wustmann: "Allerhand Sprachdummheiten," Leipsic, 1891). Anti-Semitic pamphlets and journals have constantly published circulars purporting to be issued by the Alliance, which were forgeries, and they have fabricated a letter of the German ambassador to Paris—Count von Wimpfen, who committed suicide Dec. 24, 1882—in which he had charged Baron Hirsch with being the cause of his misfortune; whereas, actually, the unfortunate man had asked the baron as his best friend to take care of his family. They have untiringly published an alleged address of an English chief rabbi, Readclif, in which the Jews were admonished to put themselves in the possession of all the money of the world, so that God's promises to Abraham should be fulfilled. The source of this alleged address was a novel, "Gaeta, Düppel, Warsaw," by Hermann Goedsche, who had been dismissed from the Prussian postal service because of forgeries that he had committed, and who wrote under the pseudonym, "Sir John Ratcliffe." So whether right or wrong the anti-Semitic cause was only too frequently advocated by such methods.

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D.

ANTI-SHABBETHIANS. See Shabbethai Ẓebi.

ANTISLAVERY MOVEMENT IN AMERICA: The institution of negro slavery in America has been traced back to the suggestion of a pillar of the Church, Las Casas, who proposed it as a substitute for the enslavement of the American Indians, since the latter were being rapidly exterminated by Spanish oppression. Experience showed that the negroes were better able to endure the hardships of slavery. Given the institution, it is not hard to account for the fact that so receptive and assimilative a people as the Jews should have adopted it from the people among whom they were living. Thus the Maranos, who settled in the New World soon after its discovery, held slaves, and numerous references are made to Jewish slaveholders in Brazil, Mexico, the West Indies, New York, and New England, long before and down to the American Revolution. There are several early references even to American-Jewish slave-dealers. The growth of democracy and changed economic conditions had gradually put an end to slavery in the North soon after the beginning of the nineteenth century; but in the South slavery remained common, among Jews as well as among others. Shortly before the Civil War there were among the aggressive Southern sympathizers some Jews who used, as conclusive proof that it was not wrong to keep slaves, the alleged fact that noble philanthropists like Judah Touro sanctioned slavery. The whole argument, in reality, rested on a false assumption regarding Touro's attitude toward the institution. He evinced his antislavery views in no uncertain manner; for the negroes who waited upon him in the house of the Shepards—with whom he lived for forty years—were all emancipated by his aid and supplied with the means of establishing themselves; and the only slave he personally possessed he trained to business, then emancipated, furnishing him with money and valuable advice.

Jewish Slave-holders.

Anti-slavery Jews.

As a body, the Jews in America took no action either for or against the slavery question, though individual Jews were numbered among members of American abolition societies in the early forties, and the American and Foreign Anti-Slavery Society in its report, in 1853, noted that some Jews in the Southern states "have refused to have any right of property in man, or even to have any slaves about them," and that the cruel persecutions they themselves had been subjected to tended to make them friends of universal freedom. But such tendencies were at least partially checked by the fact that the Oriental customs and antecedents of the Jew did not incline to make him per se an enemy of slavery, that certain precepts in the Maimonidean code of laws were specifically antagonistic to the emancipation of non-Jewish slaves, and that pecuniary and political considerations frequently dictated an attitude friendly toward slavery among Jewish citizens. Appeals to religion and morality, however, could not fail to produce their effect, and Jews as well as people of other denominations were destined to contribute greatly to the development of antislavery sentiment in America, in spite of the pronounced repugnance of a number to "carrying politics into the pulpit." Dr. David Einhorn, for instance, shortly after he arrived in Baltimore as minister of the Har Sinai congregation, took strong ground against slavery, first in his monthly "Sinai," in 1856, and afterward in the pulpit. He contended that if it were true, as asserted, that the Union rested on slavery, then with so thoroughly immoral a basis it would be neither capable of surviving nor fit to survive; and he pointed out that the spirit of Judaism, as opposed to its letter, demanded the abolition of slavery. An address delivered by Dr. Morris J. Raphall, a New York rabbi (Jan. 4, 1861), on the national fast-day designated by the President, aroused much attention and comment; for in it he contended on behalf of Judaism that slavery had the divine sanction of the God of Israel, and that only ignorant babblers invoked the alleged "higher law" against slavery, since there could be no higher law than the Bible, and this ordained slavery. Numerous antislavery leaders immediately protested against these views on behalf of Judaism, and refuted Raphall's arguments. Dr. Einhorn attacked them so strongly and unmistakably that he aroused the ire of the proslavery leaders, and his life was in danger during the Baltimore riots in April, 1861. He was forced to flee from Baltimore, and, rather than permit himself to be muzzled, he surrendered his position. Other Jewish pulpit-leaders also took strong ground on the subject, especially after the outbreak of the Civil War. This was particularly true of Benjamin Felsenthal and Liebmann Adler of Chicago, Sabato Morais of Philadelphia, Benjamin Szold of Baltimore, and Samuel M. Isaacs of New York.

Einhorn Against, Raphall for, Slavery.

For a number of years before the war, Jewish laymen as individuals had been active in the same cause. Chief among these was Michael Heilprin, the distinguished Jewish scholar. He had taken an active part in the course of antislavery meetings in Philadelphia a few years before the war, and was roused to immediate action by Dr. Raphall's sermon. On Jan. 16, 1861, he contributed a fiery denunciation and an exhaustive scholarly refutation of Raphall's views to the "New York Tribune," which at once recognized the article editorially. Thus indorsed, it commanded the widest attention; and owing to this vehement but convincing repudiation of alleged proslavery views, Heilprin succeeded in arousing the public in a more marked degree than any other American-Jewish antislavery champion. During the five years preceding this time, Moritz Pinner had also done yeoman's work in the same cause by circulating antislavery literature and developing antislavery propaganda. In 1857 he started an abolitionist newspaper in Kansas City, a proslavery region; and was an antislavery delegate to the state and national Republican conventions of 1860, which latter included other Jewish members. In Chicago as early as 1853 Jews were active in liberating an imprisoned fugitive slave, and soon after in securing German recruits for the Republican party in the West. Nor did the South, which produced such brilliant Jewish workers in the proslavery cause as Judah P. Benjamin, fail to contribute a fair quota also of Jewish antislavery workers, in some instances as early as 1849. Numerous other examples of Jewish antislavery activity in America are at hand. In the West Indies some Jewish antislavery sympathizers were to be found early in the nineteenth century; others actually devised efficient methods for rendering emancipated slaves self-supporting and independent. In the United States these various tendencies which developed and aroused a sentiment in favor of the antislavery movement among Jewish residents are responsible in a large degree for the enormous number of Jewish soldiers who enlisted in the Union army during the Civil War.

Heilprin, Pinner, Benjamin.

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M. J. K.

ANTISLAVERY MOVEMENT AND THE JEWS: The movement against slavery is one of the most important efforts in the development of civilization; and the relation of the Jews to this subject merits special attention.

J. K. Ingram, in his valuable work on the "History of Slavery," has well pointed out that "our great horror for some aspects of slavery must not prevent us from recognizing that institution as a necessary step in social progress," by the immense advance involved in the substitution of servitude for the immolation of captives; by making possible the system of incorporation by conquest and by developing regular and sustained industrial life. Each of these advantages was thereby realized in a marked degree in Jewish life. But it is important also to observe that among the Hebrews the evils of the institution were greatly minimized in theory and in practise, which Ingram refers to when he states that "when we consider its moral effects, whilst endeavoring to the utmost to avoid exaggeration, we must yet pronounce its influence to have been profoundly detrimental." The pronounced manner in which the evils of the system were minimized and the hardships of the institution were ameliorated by Jewish law more clearly appears in the article on SLAVERY. Such amelioration is naturally to be anticipated among a people believing in the common descent of all human beings and in the brotherhood of man.

While it is important to note the precepts enjoining kind and humane treatment of both Jewish and Gentile slaves which are found in Jewish law, we must not forget that the feeling of racial affinity, and the idea that the perpetual physical subserviency of any one Jew involved a partial denial of the sovereignty of God, tended to restrict especially the enslavement of Jews. The tendency to abolish slavery among Jews, even in early times, is clearly indicated by the following customs: Unless a Hebrew slave consented to prolong his term of service, it expired at the beginning of the seventh year; a general emancipation of slaves took place in the fiftieth or jubilee year; on restoring the sum paid for his purchase or ransom, a slave received a certificate of manumission; on the death of a master without heirs the slaves were in certain cases set free; sometimes they were tacitly emancipated, as when they were numbered among the free Hebrews selected to participate in religious service.

The Bible, indeed, records the emancipation of all Hebrew slaves in King Zedekiah's time, at the instance of the prophet Jeremiah (Jer. xxxiv. 8), during the first siege of Jerusalem by Nebuchadnezzar, but after the withdrawal of that conqueror, the more powerful masters again forced their emancipated slaves into servitude. After the downfall of the first monarchy the right to hold a fellow Hebrew as a slave was regarded as at an end, although an attempt was made to reintroduce the enslavement of Hebrews

Emancipation in the Bible.

immediately after the restoration. Nehemiah, however, successfully resisted the endeavor (Neh. v. 5–10). Herod aroused much indignation by reestablishing the old law under which a Jew could be sold into slavery for crime; and, as the people refused to purchase such Hebrew slaves, he overstepped the old law by selling them into foreign countries, to the exasperation of the people. After the destruction of the first monarchy, therefore, Hebrews, generally speaking, were not held as slaves by fellow Hebrews, though non-Jewish slaves continued to be common possessions among the Jews. But prior to the common era the principle of the abolition of all slavery, whether of Jews or of non-Jews, was adopted in theory and in practise among the Essenes. Thus, we learn from Philo (and similar testimony is furnished by Josephus): "And they [the Essenes] do not use the ministrations of slaves, looking upon the possession of servants or slaves to be a thing absolutely and wholly contrary to nature; for nature hath created all men free; but the injustice and covetousness of some men who prefer inequality, that cause of all evil, having subdued some, have given to the more powerful authority over those who are weaker" (Philo, "On a Contemplative Life," ix.). It is interesting to observe that the French statesman Isaac Adolphe Crémieux, in an address before the general International Antislavery Congress held in London (1840), proudly said on this point:

> "I feel great pleasure in joining this convention, because I am a descendant of those Hebrews who were the first to proclaim the abolition of slavery; and I this day only repeat what the Jews have always admitted in principle. Indeed, it is not without interest that I now recall to your recollection that it was the sect of the Essenes which first declared slavery to be a crime, and that it was, to use the expression of Josephus, a perpetual cause of perturbation for the state. In this assembly this must entitle them to the highest glory."

The dispersion of the Jewish race among the nations resulted in checking for a time the Antislavery Movement which Judaism had been developing. Both Greece and Rome familiarized the Jews, as never before, with slavery as a gigantic and apparently indispensable system; and the Jews soon learned in Rome to do as the Romans did. Roman inroads among the barbarians resulted in the enslavement of an ever-increasing number of captives; and it was, in fact, from such treatment of Slavonic captives that the term "slave" was derived. In this, as in other fields of commerce, Jews became conspicuous during the later eras of the Roman empire; and it is therefore not surprising to find numerous explicit references to Jews as slave-traders and possessors of slaves. Particularly in the history of Rome and Spain are references encountered to Jewish slave-dealers and slave-owners prior to 800 of the common era. Charlemagne and Louis the Pious seem to have specifically sanctioned such conditions. These dealings brought with them their own punishment for the Jews, however; for it is to Jewish relations to slavery that one can trace a number of outbreaks against the Jews on the part of the common Church and the Christian state of the early Middle Ages. There was the obvious danger that Christian slaves in the households of Jewish masters were liable to become converts to Judaism; and so Emperor Constantine, the Theodosian code, Pope Gregory I., and various other Church and secular authorities, forbade such conversions, and thereafter prohibited the acquisition or even the retention of Christian slaves by Jews. These measures were directed not against slavery generally, but more and more against the enslavement of Christians. It was not till about 1200 that the Church took strong ground against slavery generally. Of course the Jews abandoned slavery as it came to be abandoned by law or custom in the various countries where they were living. Jewish law seems throughout to have assured quite generally humane treatment for slaves among Jewish possessors.

Ransom of Jewish Slaves in the Middle Ages.

The movement in favor of the abolition of the enslavement of Jews became marked in character in the time preceding the commencement of the common era. When the Jews were living in a land not their own the feeling displayed itself in the establishment of societies and funds for the ransom of Jewish slaves. Israel Abrahams, in his "Jewish Life in the Middle Ages," p. 96, says, "that Jews from the earliest periods regarded the duty of ransoming Jewish captives as one of their most pressing obligations." The payment of money for this purpose was always made a first charge upon the synagogal funds. Among Spanish Jews such ransoms were taken quite as a matter of course. Rabbi Moses ben Ḥanok in the tenth century was ransomed by the Cordovan Jews; and somewhat later Don Isaac Abravanel devoted much money and labor to redeeming large numbers of Jewish slaves. Numerous other instances, even to the present day, are recorded in every quarter of the globe in which Jews have settled. In fact, the generosity and sense of obligation of Jews in this respect became so well known that Jews were captured and enslaved for the sake of securing these ransoms. Traces are found, too, of purchases by Jews during the Dark Ages of heathen slaves solely for the purpose of converting them to Judaism and liberating them.

Abolitionist Movement in the Nineteenth Century.

When African slavery was introduced in America, early in the sixteenth century, we again find Spanish, Portuguese, and Dutch Jews engaged in the slave traffic, and holding slaves in common with their non-Jewish brethren. In view of the historical attitude of Judaism to slavery, we are not surprised, however, to learn that Jews, like Crémieux, logically and zealously threw themselves as such into the antislavery struggle. In the case of Crémieux himself, we find that for many years he had been an earnest, impassioned, and indefatigable abolitionist before it became his privilege, as a member of the French Provisional Government (1848), to announce, on behalf of the Cabinet, the abolition of slavery throughout the French possessions.

In England there were Jewish members of the abolition societies, and Granville Sharp, in his "Law of Retribution," and Wilberforce, in his "A Letter on the Abolition of the Slave Trade," freely employed Jewish teachings as arguments against slavery. When at the outbreak of the American Civil War it became important for the Jewish pulpit and press to give expression to Jewish views on the subject, men like Rabbi G. Gottheil of Manchester, and Dr. L. Philippson of Bonn and Magdeburg, forcibly combated the view announced by Southern sympathizers, that Judaism regarded slavery as divinely ordained. Rabbi M. Mielziner's "Die Verhältnisse der Sklaverei bei den Alten Hebräern," published in German at Copenhagen and Leipsic in 1859, was rapidly translated and published in the United States in many quarters, and rendered valuable service in the same direction. Similarly, in Germany, Berthold Auerbach in his work, "Das Landhaus am Rhein," closely imitated Mrs. Stowe in arousing public opinion against slavery and the slave trade through the medium of fiction; and Heinrich

Heine did not hesitate to avow the fact that it was the establishment of the slave system in America that induced him to give up his intention, formed in his early years, of migrating to the United States.

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M. J. K.

ANTI-TALMUDISTS. See FRANKISTS, KARAITES.

ANTOINE, NICOLAS: French-Christian theologian who became converted to Judaism; born of Catholic parents in 1602 or 1603 at Briey, a small town of Lorraine; suffered martyrdom at the stake in Geneva, April 20, 1632. For five years he attended the college at Luxemburg, and was then sent to Pont-à-Mousson, Treves, and Cologne for higher instruction under the Jesuits. Their influence, however, seems to have been nil; for when Antoine returned to Briey, at the age of twenty, he was no longer an ardent Catholic. The doctrines of Protestantism attracted him, and he allowed himself to be converted by the fervent eloquence of Ferri, a preacher of reputation, and pastor of the Reformed Church in Metz. The young convert then attended the academies of Sedan and Geneva in order to study the Reformed faith, but the deeper he delved into the study of Protestantism the less fervent became his enthusiasm; and he very soon arrived at the most unexpected conclusion; namely, that the Old Testament alone contained the truth. The rabbinate of Metz refused to receive the young man into Judaism, offering as an excuse the fear of reprisals on the part of the authorities; and Antoine was advised to go to the Netherlands or to Italy, where Jews enjoyed more liberty. Accompanied by a Christian clergyman whom he had known in Sedan, and whom he attempted to convert to Judaism on the way, he repaired to Venice. There he found that the prevailing conditions had been too favorably depicted. The Jews were tolerated by the Venetian republic merely for commercial reasons; they were huddled into a gloomy ghetto, and were obliged to wear a yellow disk, which exposed them to the wanton raillery of the populace. The Venetian Jews could offer Antoine no more encouragement than their brethren of Metz. At Padua he met with a similar check. According to the documents produced at his trial, the Italian Jews gave him the "diabolical advice" to pursue the life of a pious Jew under the cloak of the Church. Antoine proceeded to Geneva, where he accepted a position as tutor in the family of the pastor and professor Diodati. For some time he also taught the upper class of the college, but, being an apostate from Catholicism, he was not considered sufficiently orthodox to be entrusted with the chair of philosophy at the Academy of Geneva.

Refused Admission to Judaism.

Antoine, desiring to marry, sought another appointment. A new Protestant parish had just been formed at Divonne, a little village of the district of Gex, which had belonged to France since 1602, but was now under the religious jurisdiction of Geneva; and there Antoine obtained the position of pastor. Once installed, he sought to pacify his conscience. Revealing his inmost convictions to no one, he secretly observed a thoroughly Jewish mode of life, saying his prayers in Hebrew and observing all the Mosaic rites. In his public services he pronounced the name of Jesus as seldom as possible. He was never known to read the apostolic confession audibly. In the communion service, instead of the words "This is my body, this is my blood," he was once heard to say, "Your Savior remembers you." His sermons, the texts for which were taken exclusively from Isaiah and the other prophets, became celebrated far and wide; yet they lacked any peculiarly Christian characteristics. The peasants of Divonne were perfectly satisfied with their pastor, who was eloquent in the extreme and full of kindness toward them; they were not shocked by the vague form of his sermons. But the lord of the adjoining manor was outraged. One Sunday, Antoine preached on the second Psalm, which, according to orthodox Christian theology, announces the coming of the son of God. Antoine, on the contrary, permitted himself to declare that God had no son and that there was but the one God. This was too much for the lord; he remonstrated loudly with the heretical pastor and threatened to denounce him to the synod. Antoine fell into gloomy despair; a nervous attack deprived him of his reason. To several colleagues from Geneva who had come to see him he began to chant the seventy-fourth Psalm; then he suddenly stopped, and, exclaiming that he was a Jew, blasphemed Christianity. His condition was recognized at once, and he was put to bed; but he escaped his watchers, passed the night wandering through the country, and was found the next morning in Geneva in a most pitiable condition, kneeling in the streets and calling loudly upon the God of Israel. He was placed in an asylum for the insane Feb. 11, 1632. Medical treatment accomplished but little for him. His clerical colleagues did all they could to induce him to change his religion; but he never ceased to proclaim that he was a Jew and desired to remain a Jew.

Protestant Pastor, Though a Jew.

A charge of heresy could no longer be avoided; the chief of the Geneva police arrested Antoine, and instituted proceedings. While he was in prison the clergy were tireless in seeking his reconversion, trying in vain to make him sign a declaration of orthodox faith. Bidden to formulate his religious belief, he drew up twelve articles, which were submitted to an ecclesiastical court. In them he gave the tenets of Judaism in the style of Maimonides' thirteen articles of faith, and added "eleven philosophical objections against the dogma of the Trinity." At the same time he addressed to the judges three memorials, two of which have been preserved. In spite of the exertions of Metrezat, a pastor of Paris, and others, the judges were immovable. The trial commenced April 11; Antoine's attitude, full of dignity, aroused much sympathy. The threats of the judges were of no more avail than the persuasions of his colleagues. He repeated constantly: "I am a Jew; and all I ask of God's grace is to die for Judaism." The court sought to show that he had promulgated his heretical doctrines at Geneva: this he contradicted most forcibly. All the efforts of the judges were met with the unchanging reply, "With the help of God I am determined to die in my present belief." Fifteen clergymen or professors of theology were summoned as witnesses. Several of them begged for a light sentence, since, in their opinion, Antoine had committed no sin by becoming a Jew,

His Imprisonment and Execution.

though for his hypocrisy he deserved unfrocking or banishment, or, at the worst, excommunication. Furthermore, they said that the matter ought not to be hastened, and that the advice of the various churches and academies should be sought. A fanatical majority, however, insisted that the judges should seize the present opportunity to demonstrate their faith, since it was most dangerous to absolve one who had professed Judaism while wearing the garb of a Christian priest. For some days longer the judges waited for Antoine to recant. As his recantation was not forthcoming, they pronounced sentence April 20, 1632; condemning him to be loaded with chains, placed upon a pyre, to be there strangled, and then burned. In vain the clergy petitioned for a respite; Antoine was executed the same day. He went to his death serenely, and died imploring the mercy of the God of Abraham.

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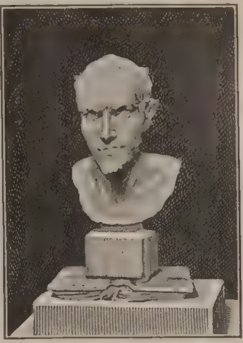
I. B.

ANTOKOLSKI, MARK MATVEYEVICH: Russian sculptor; born in Wilna in 1842. As a young child he displayed a talent for art, and after a short term in the *ḥeder* (Hebrew school) applied himself to the study of carving in wood. Artistic carvings in wood executed by him attracted attention, and the youthful artist was presented to General Nazimov, then governor-general of Wilna. At the age of twenty-one he went to St. Petersburg, where, with the aid of Mme. Nazimov, he was enabled to enter the Imperial Academy of Fine Arts. While there he maintained himself by working in a turner's shop, receiving a very scanty compensation. In 1864 the silver medal of the first order was awarded to him by the academy for his wood-carving, "The Jewish Tailor," which promptly gained for him a reputation. In the following year "The Miser Counting His Money," a work executed in ivory, brought him the large silver medal of the academy and a pension from the emperor. In 1866-67 he produced a bas-relief, "The Judas Kiss," and a group modeled in clay entitled "The Descent of the Inquisition on a Jewish Family at the Feast of Passover." For certain reasons the academy would not elect him a member, but offered him the unusual title of honorary citizen, which he declined. In 1868 Antokolski went to Berlin, and after a short stay returned to St. Petersburg, and produced the famous statue, "Ivan the Terrible," for which he was appointed an academician at the express command of Emperor Alexander II., who purchased the statue and ordered a bronze casting of it to be placed in the Hermitage at St. Petersburg. The statue represents the tyrannical czar in one of the intervals of remorse.

Mark Antokolski.
(From a photograph.)

Soon after the completion of this work Antokolski went to Rome, where he produced the colossal statue of "Peter the Great" (1872), and projected "Dmitri Donskoi," "Yaroslav the Wise," and "Ivan III." In his autobiography Antokolski speaks of the extraordinary popularity that "Ivan the Terrible" had among his countrymen, whereas his statue of Peter the Great was not appreciated in Russia till after its successful exhibition at the Paris Salon. According to his opinion the half-mythical Ivan speaks more feelingly to the national heart than the epoch-making and energetic Peter.

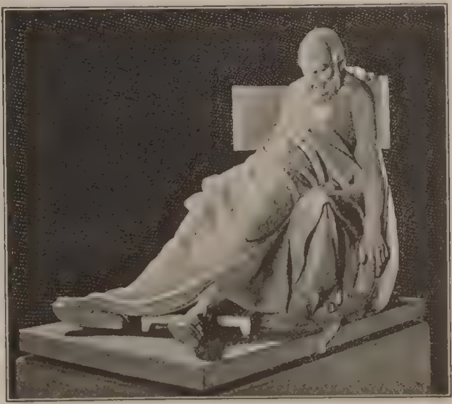
In 1874 Antokolski produced "Christ Bound Before the People," which was received with great enthusiasm. In 1875 he returned to St. Petersburg, and while there produced in quick succession "The Death of Socrates" (1876), "The Last Sigh" (1877), and "The Head of John the Baptist" (1878). In the same year his works were exhibited at the Paris Exposition, when the jury awarded him a first-class medal. He was also created by the French government Knight of the Legion of Honor. In 1880 he received the title of professor of sculpture and settled permanently in Paris. In 1882 he produced "Spinoza," and later "Yermak" (the Cossack conqueror of Siberia) and "Nestor, the Annalist." At the Paris Exposition of 1900 he exhibited "The Sleeping Beauty" and "Pax," the latter a young blind Christian girl in front of the Coliseum.



Bust of "Mephistopheles," by Antokolski.
(From a photograph.)

Of Antokolski's career and works the celebrated Russian art-critic Stassov gives the following description:

> "Antokolski's preeminence in Europe was universally acknowledged at the Paris Exposition in 1878, where an international jury, composed of artists—delegates from all nations—awarded him the first and highest prize for sculpture; and in hundreds of articles in the journals the foreign critics never weary of speaking of the great [importance of] Antokolski. Many favorable opinions of this kind have been given in the foreign press about Antokolski. But for us it is a matter of secondary importance what Europe thinks of him. Much more significant is the question of what he is to us Russians. He is the greatest sculptor of our age. He represents in his personality something altogether different from what all the rest of



"Death of Socrates," by Antokolski.
(From a photograph.)

our sculptors stand for—both ancient and modern. This has been manifest from the very beginning of his career when he was yet a student. The Russian art press then welcomed him joyfully. But when as a youth he created his 'Ivan the Terrible' he astounded every one. . . . Since that time his reputation has steadily grown, and our sympathies are more and more with him. Antokolski can not be classed with the rest of our artists, not even with the most conspicuous among them. It must not be forgotten that he is a Jew and what this means in Russia; that before achieving anything he was compelled to undergo hardships which no artist of any other race would have been made to undergo. The bold fearlessness of Antokolski was the greater because, instead of hiding his Jewish origin, instead of causing it to be forgotten, he loudly proclaimed it. From the very first he appeared before the judges of the academy and the Russian public with subjects and types of a purely Jewish character. Fortunately at that time Russian society, at least a great part of it, began to relieve itself of the shameful views and opinions of former epochs. The preachings of Pirogov, that the Jews had a right to live, resounded throughout Russia and found a ready response in many hearts. This time even the academy was not to be outdone in generosity, and it granted Antokolski, in 1864, the second silver medal for his carving in wood, 'The Jewish Tailor'" ("Vyestnik Yevropy," 1883, i. 690-692).

"Ivan the Terrible," by Antokolski.

(From a photograph.)

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H. R.

ANTOLI. See Anatoli.

ANTON, SANCHEZ. See Sanchez Antonio.

ANTON, CARL (originally **Moses Gershon Cohen**): Author; born in Mitau (Courland), of Jewish parentage; lived in the eighteenth century. He claimed descent from Ḥayyim Vital Calabrese. After studying for seven years at Prague under Jonathan Eibenschütz, Anton traveled in the East, and on his return became a convert to Christianity, and was baptized at Wolfenbüttel. The duke of Brunswick appointed him professor of Hebrew at Helmstedt. He was distinguished from the usual Jewish convert to Christianity by the fact that, though he occasionally reviled his former coreligionists, he also spoke well of them, even vindicating them in his book on the Jewish oath ("Einleitung in die Jüdischen und Rabbinischen Rechte, dabey Insbesonderheit von einem Judeneide," etc., Brunswick, 1756), against some of Eisenmenger's aspersions. Anton took part in the well-known dispute between Jacob Emden and Jonathan Eibenschütz, in which he warmly defended the latter—some say at Eibenschütz' request ("Kurze Nachricht von dem Falschen Messias, Shabbethai Ẓebi," etc., Wolfenbüttel, 1752; "Nachlese zu Dieser Nachricht," Brunswick, 1753). He wrote a Latin tract on the legend of "The Wandering Jew," entitled "Commentatio Historica de Judæo Immortali in qua hæc Fabula Examinatur et Confutatur," Helmstedt, 1756; translated Abraham Jagel's catechism, "Leḳaḥ Ṭob" (Good Instruction), Brunswick, 1756; and gave a description of a rare copy of "Shulḥan 'Aruk Eben ha-'Ezer," to be found in manuscript in the City Library, Hamburg. He also wrote "Fabulæ Antiquitatum Ebraicarum Veterum," etc., Brunswick, 1756. His "Sammlung einiger Rabbinischer Oden nebst einer Freyen Übersetzung," Brunswick, 1753, is a curious production, as the odes are written neither in Hebrew nor in Rabbinic, and would be unintelligible but for the accompanying German translation.

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S. A. H.

ANTON DE MORTORO ROPERO. See Ropero, Anton de Mortoro.

ANTONIA: The name given by Herod the Great to a fortress on the north side of the Temple at Jerusalem. It formed a projection on the northwest, so that it was not till it was destroyed that the Temple area became a square (Josephus, "B. J." v. 5, § 2 and vi. 5, § 4). According to the historian, the circuit was large enough to enclose broad spaces for quarters for troops, with courts and baths resembling a palace. These courts adjoined the north and west cloisters of the outer enclosure of the Temple. There were four corner towers, and the main citadel, on a lofty scarped rock, was said to be 50 cubits high. The corner towers were of the same height, but that on the southeast, rising from lower ground, was 70 cubits high. A deep ditch separated the fortress from the hill of Bezetha to the north ("B. J." v. 4, § 2), and the rock hid the Temple from view on this side, while a secret passage led from Antonia to the inner Temple ("Ant." xv. 11, § 7). The rock so described is evidently that on which the modern barracks are now built, at the northwest corner of the Ḥaram enclosure. This block of rock is scarped on either side, and rises 30 feet above the inner court, and about 60 feet above the ancient ditch to the north, which is 165 feet wide. The block is about 140 feet thick north and south, and extends for 350 feet eastward from the northwest angle of the Ḥaram. The buildings erected upon it are comparatively modern, but the ancient Temple wall, of large masonry adorned with projecting pillars, adjoins the scarp on the west. The remains of the underground passage (cut in the rock) are found still to the north of the present "Dome of the Rock" in the Temple enclosure, leading northward in the direction of the east end of the scarp, toward the position of the southeast corner tower, which has, however, disappeared in consequence of alterations in this part of the Haram. The entire area of Antonia appears to have been a quadrangle of about 500 feet north and south by 350 east and west, or four acres.

Though rebuilt and perhaps enlarged by Herod, this citadel had existed much earlier. The *Birah* belonging to the Holy House (Neh. ii. 8) was probably a "fortress"—according to the Aramaic and Assyrian meaning of the word—rather than a "palace," and the corner towers, Hananeel and Meah, are mentioned to the north of the Temple (Zech. xiv. 10, Neh. iii. 1, Jer. xxxi. 37). Josephus ("B. J." i. 3, § 3) gives the name Baris to the fortress which preceded Antonia on this site; and in the Mishnah (Mid. i. 9; Tamid, i. 1; Zeb. xii. 3) the Birah is noticed, with the passage leading to the gate Ṭadi on the north side of the Holy House. This Birah was fortified by the Hasmoneans (Josephus, "Ant." xv. 11, § 4) and became the palace of John Hyrcanus ("Ant." xvii. 4, § 3). The northwest corner tower seems to have been known, rather later, as Strato's Tower ("Ant." xiii. 11, § 2; "B. J." i. 3, § 4), and here was a narrow underground passage in which Aristobulus was killed. This may be represented by the rock-cut passage leading from the ditch northwest of Antonia, which now ends at the Ḥaram Wall built by Herod, and probably once communicated by steps with the interior of the Antonia courtyard, south of the great scarp above described. The ditch existed at the time of Pompey's siege ("B. J." i. 7, § 3), and was artificially cut through the hill (v. 4, § 2). It was partially filled in by Pompey ("Ant." xiv. 4, § 3), and at the present day the street runs over the "Twin Pools," which appear to have been built in the foss after Hadrian's rebuilding of Jerusalem—the modern level being some 40 feet higher than the bottom of the ditch. Thus Antonia replaced a citadel guarding the Temple on the north, which existed even before the destruction of Jerusalem by Nebuchadnezzar, and it had to be taken by Titus before the Holy House could be attacked from the north.

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C. R. C.

Ruins of the Antonia Fortress, Jerusalem.

(From Stade, "Geschichte Israels.")

ANTONIA: The younger daughter of the triumvir Mark Antony and sister-in-law of Tiberius. She was on friendly terms with Berenice (the daughter of Salome) and also with her son, afterward King Agrippa I. When Agrippa had dissipated his fortune at Rome and returned penniless to Judea, Petrus, a freedman of Berenice, bequeathed by her to Antonia, advanced him a sum of money. Although the promissory note was drawn for 20,000 Attic drachmas, Petrus gave him 2,500 less. Being unable to pay his debt of 300,000 silverlings to the Roman treasury, Agrippa fled from Jamnia to Alexandria, where the alabarch, Alexander, who was at the same time the guardian of Antonia's property (Josephus, "Ant." xix. 5, § 1), supplied him with money. Agrippa then went to Italy, and in order to appease the anger of Tiberius, borrowed the sum of 300,000 silverlings from Antonia and paid his debt to the treasury. Soon after he also paid the money back to Antonia. Her son, afterward Emperor Claudius (41–54), was educated together with Agrippa, and their mutual friendship proved to be a permanent one.

Bibliography: The accounts of Josephus in his *Ant.* and *B. J.* are perhaps taken from the lost works of Claudius Rufus (Mommsen, in *Hermes*, iv. 322).

S. Kr.

ANTONIA, PRINCESS OF WÜRTEMBERG: A Christian Hebraist and cabalistic scholar, born in the first half of the seventeenth century; died 1679. One of the effects of the Reformation in Germany was an increased interest in the Hebrew language among Christian scholars, and royal and noble families included it sometimes even in the curriculum of their daughters' education. In the seventeenth century many German women attained to quite a considerable knowledge of Hebrew. One of the best known of them was Antonia, the daughter of Duke Eberhard III. of Würtemberg (1629–74). She acquired a remarkable mastery of Hebrew, and, according to contemporary evidence, was well versed in rabbinic and cabalistic lore. Esenwein, dean of Urach and professor at Tübingen, wrote as early as July, 1649, to John Buxtorf at Basel that Antonia, "having been well grounded in the Hebrew language and in reading the Hebrew Bible, desires to learn also the art of reading without vowels," and three years later he wrote to Buxtorf that she had made such progress that she had "with her own hand put vowels to the greatest part of a Hebrew Bible." Philipp Jacob Spener, another pupil of Buxtorf, during his temporary stay at Heidelberg, was on friendly terms with the princess, and they studied Cabala together. Buxtorf himself presented her with a copy of each of his books. There is a manuscript extant in the Royal Library of Stuttgart, entitled "Unterschiedlicher Riss zu Sephiroth," which is supposed to have been written by Antonia. It contains cabalistic diagrams, some of which are interpreted in Hebrew and German. Her praise was sung by many a Christian Hebraist, and one poem (in twenty-four stanzas with her acrostic) in honor of the "celebrated Princess Antonia" has been preserved in the collection of manuscripts of John Buxtorf.

Bibliography: Steinschneider, *Hebr. Bibl.* xx. 67, 69; Kayserling, *Jew. Quart. Rev.* 1897, ix. 509 *et seq.*

M. B.

ANTONINUS IN THE TALMUD: A Roman emperor, and the hero of Jewish legends that recount wonderful things about his attitude toward Jews and Judaism, and more particularly concerning his friendship with Rabbi. He is called "the father of אסוירוס" (Severus) by the Babylonian Talmud, but which Roman emperor is actually meant by this name can hardly be determined. He has in turn been identified with Marcus Aurelius (Rapoport and Bodek), Septimius Severus (Graetz, who identifies Rabbi with Judah ha-Nasi II.), Caracalla (Jost and N. Krochmal), Elagabalus (Cassel), and Lucius Verus (Frankel). The account in the Talmud is legendary, not historical, and no heed is given to details, or difficulties of a chronological or psychological nature. The traditional religious discussions between Hadrian and Joshua ben Hananiah, between Akiba and Tinnius Rufus, between Shabur I. and Samuel Yarḥinai, as well as the legendary interviews between Alexander the Great and the high priest Simon, or between Ptolemy and the priest Eleazar, may serve as parallels to the various Antonine legends. Jewish folk-lore loved to personify the relations of Judaism with heathendom in the guise of conversations between Jewish sages and heathen potentates.

The legend of Antoninus begins with his earliest youth. The mother of Rabbi exchanged her son soon after his birth for Antoninus—the child of an intimate acquaintance. In this way she and her child managed to escape the officers of Hadrian, who were persecuting the woman because she had her son circumcised. As a consequence Antoninus imbibed with his milk a love for Jews and Judaism (Tos 'Ab. Zarah, 10*b*): and it was Rabbi, the son of this vicarious mother, who served as the guide and friend of Antoninus; succeeding finally in getting him to embrace Judaism (Yer. Meg. i. 72*b*; B. H. vi. 130, 131).

Antoninus and Rabbi.

However, Antoninus, the "king," did not positively accept Judaism in its entirety until he had, with the help of his Jewish friend, thoroughly investigated its fundamental principles. Thus he challenged the Jewish conception of punishment after death by alleging that it was very easy for both body and soul to exculpate themselves. The body could say, "It is the soul that transgresses, for just as soon as it leaves me I am inert as a stone." The soul on its part could reply, "The fault is in the body, for since I have separated from it I hover like a bird in the air" (Sanh. 91*a et seq.*; a shorter form, Mek. Beshallah, Shirah ii.). Rabbi's answer explained the right relationship between body and soul by the parable of the blind man and the lame one ("Monatsschrift," 1873, p. 75). Rabbi also instructed Antoninus concerning the resurrection, which would take place quite differently from the usual belief which included even the intact condition of the grave-clothes (Yer. Kil. ix. 32*b*, Yer. Ket. xii. 35*a*, where the name appears as Antolinus). Antoninus puts questions to Rabbi concerning the cosmos—as, for instance, what meaning there is in the sun's setting in the west (Sanh. 91*b*)—as well as questions concerning Judaism proper.

In like manner Antoninus could not see why the Jewish law appointed certain hours for prayer, since the latter should be offered at any time that the impulse to devotion was felt (Tan. ed. Buber i. 196); Rabbi accordingly showed him by an apt illustration. But sometimes, on the other hand, it was Antoninus who instructed Rabbi, making, for instance, the statement that while the unborn child receives its vital principle at conception, the germ of mentality and its concomitant, evil inclination, are received at birth only (Sanh. *l.c.*).

Intimacy of Antoninus and Rabbi.

Legend has many details concerning the personal relations between the two. There were sumptuous banquets given in honor of each other, of which the menus have been preserved (Gen. R. xi. 4, Esther R. i. 3). The emperor would take counsel of his friend prior to any warlike enterprise, as, for instance, concerning his intended campaign against Alexandria (this is told regardless of the absurdity of a war at that period between Rome and Egypt). He is said to have undertaken this expedition relying upon Rabbi's assurance, based upon Ezek. xxix. 15, that he had nothing to fear from the Egyptians (Mek., Beshallaḥ, Shirah 6). It appears that, owing to political circumstances, the exchange of views between these friends was attended with positive danger, although it was arranged that there should be no third person present when Antoninus visited Rabbi, and that upon each occasion the emperor should slay with his own hand the two servants that knew of the conference ('Ab. Zarah, 10*a*). The friends were also compelled to have recourse to a species of sign language. Thus the emperor's emissary brought Rabbi the question as to what he should to better the financial condition of the state. Rabbi the messenger into his garden, and without say- ; a word pulled up some of the large radishes and laced them with young ones. The emperor un- rstood the intimation; and by the removal of the ıds of his financial administration he effected a olesome change (Gen. R. lxvii.). Antoninus had o wishes most at heart: one was the elevation of berias to the rank of a "colony"—probably be- use it was a Jewish town; and the second was to ure the succession of his son to the throne. He uld obtain either but not both of these requests m the Senate; and he applied to Rabbi for coun- . Rabbi brought two men into the presence the messenger, put a dove in the hand of one of m and bade him mount the back of his fellow. en he said to him that supported the other, "See t he whom thou carriest lets the dove go free!" toninus understood the intimation: his son, once peror, would have it in his power to raise Tibe- s to the position of a colony ('Ab. Zarah, 10*b*). A nilar answer was returned to the emperor by bbi in reply to his inquiry as to what he should do ncerning his unprincipled daughter, whose name s Gira. The inquiry came in the shape of a nt called Gargira; that is, "Gar Gira": Gira th gone astray. Rabbi's answer consisted of the nt Kusbarta (meaning "Kus," slay, "brata," the ıghter). Antoninus replied again by sending the nt Karrathe, which word means "my extinc- n"; whereupon Rabbi, appreciating the emperor's willingness to cut off his posterity, replied by nding the plant Ḥasa, "Have mercy" (*ib.* 10*b*).

The emperor's appreciation of Rabbi took the m of the richest presents, tracts of land (Yer. eb. vi. 36*d*), even sacks of gold, the mouths of ich were covered with grain in order not to excite jealousy of the Romans. Rabbi did not wish accept these presents until Antoninus pointed t to him that the time would come when his pos- ity would be very glad of the gold in order to pease the greed of those that should be descended m him (Antoninus) ('Ab. Zarah, 10*b*).

His Alleged nversion.

The earlier legend sees in Antoninus only the God- aring non-Jew, so well inclined toward Judaism at he erected an altar to the Jewish God, without ually becoming a Jew (Yer. Meg. i. 72*b*; thus also obably Midr. Teh. xxii. 24). The later legend, wever, regards him as the type of the true proselyte, גר צדק, and it is affirmed that at the resurrection he will arise and be the leader of all proselytes (Yer. Meg. *l.c.*, Lev. R. iii.). The cause of his conversion is said to have been his inquiry of bbi whether he would be entitled to partake of VIATHAN in the future world. Rabbi assured him would be considered worthy, but Antoninus uld not believe him, because the law concerning paschal lamb (Ex. xii. 48) states distinctly that uncircumcised one shall partake of that. He cordingly entered the covenant of Abraham and came a Jew (Yer. Meg. *l.c.*).

BLIOGRAPHY: Rapoport, *'Erek Millin*, s. v.; idem, in *Kerem Ḥemed*, iv. 215-239, vii. 138-214; Jost, *Gesch. der Israeliten*, iv. 97 *et seq.*, and appendix, p. 232; idem, in *Zion*, 1841, pp. 0, 27, 41; idem, *Literaturblatt des Orients*, 1849, p. 11; S. Cassel, in Ersch and Gruber, *Encykl.* xxvii. 17 *et seq.*; Krochmal, *He-Ḥaluẓ*, ii. 72; Z. Frankel, *Mebo*, p. 192; Grätz, *Gesch.* 2d ed., v. 485 *et seq.*; idem, in *Monatsschrift*, i. 236, 401, 430; Bodek, *Marcus Aurelius Antoninus*, Leipsic, 1868; D. Hoffmann, in *Magazin*, xix. 33, 245, where all the legends of Antoninus are ollected; Bacher, *Ag. Tan.* ii. 458.

L. G.

ANTONINUS PIUS (Titus Aurelius Fulus Boionius Arrius Antoninus): Roman emperor; born in the year 86; died in 161; ruled from 138 until his death. The reign of this just and humane emperor came like a blessing to the Jews, particularly to those of Palestine. The religious persecutions of Hadrian had devastated the country, depopulated the cities, and made the intellectual development of the Jews impossible. Had these conditions lasted much longer, there would have been an end to the Jewish people in the Roman empire. As soon as the Jews knew of the change of rulers, they sent an embassy, with R. Judah b. Shamu'a at its head, to Rome to negotiate for improvement in their condition (Meg. Ta'anit, xii.). Through the intercession of an influential matron they succeeded in procuring milder treatment. On the fifteenth of Ab (Aug., 138 or 139) the emperor permitted the burial of the Jewish soldiers and martyrs who had fallen in battle against the Romans, and whose interment had been put under severe penalty (Yer. Ta'anit, iv. § 5, 69*a*; Ta'anit, 31*a*). Half a year later (March, 139 or 140) Antoninus repealed the edicts of Hadrian—which had prevented the Jews from exercising their religion—on the condition that they should not receive proselytes (Meg. Ta'anit, xii.; "Digesta" of Modestinus, xlviii. 8, 11). Moreover, they were forbidden, on penalty of death, to enter Jerusalem. Those Jews who had fled to foreign countries in order to escape the persecutions of Hadrian gradually returned to their homes. The intellectual stagnation of the Jewish people came to an end; and the disciples of Akiba founded a new center of Jewish culture at Usha, whither the patriarch Simon b. Gamaliel II. also repaired.

Curious Picture of Antoninus Pius from the Yiddish "Yosippon," Fürth, 1768.

It is stated to have been in Antoninus' reign that the Jews were deprived of the right to have their own courts, which prerogative was by the Pharisees considered essential to religion (Yer. Sanh. vii. § 2, 24*b*). Those that dared to criticize the measures of the emperor were banished or put to death (Shab. 33*b*). It is not surprising, then, that even under Antoninus the Jews attempted to throw off the Roman yoke ("Scriptores Historiæ Augustæ, Antoninus Pius," ch. v.). The strained relations existing between the Parthians and the Romans may have encouraged the Jews to revolt and to expect assistance from the Parthians. But such assistance was not rendered, and the revolt was probably nipped in the bud: Jewish sources do not even allude to it. See also ANTONINUS IN THE TALMUD; SIMON B. YOḤAI; VARUS.

BIBLIOGRAPHY: Grätz, *Gesch. d. Juden*, 2d ed., iv. 184-186, 206, 207, 470-473; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 31.

L. G.

ANTONIO, DIOGO: A physician who lived in Lisbon in the first half of the sixteenth century. In 1539 he succeeded Duarte de Paz as representative of the Portuguese Maranos at Rome, charged with the mission of endeavoring to prevent, or at least to postpone, the establishment of the Inquisition in Portugal. For this purpose certain sums of money were entrusted to him, but he used them for obtaining papal briefs of protection for himself and his family. Diogo was succeeded in office by his brother Hector. See ANTONIO, HECTOR.

BIBLIOGRAPHY: Kayserling, *Gesch. der Juden in Portugal*, p. 223.

M. K.

ANTONIO, DOM: Prior of Crato, pretender to the throne of Portugal; died 1595. He was a natural son of Dom Luis, brother of King Henry of Portugal, and of the converted Jewess Iolanthe, Henry's mistress, but was legitimated by his father. The numerous secret Jews of Portugal naturally looked forward to his accession with satisfaction, as it was not likely he would continue the persecution of his own mother's relatives and coreligionists. After the death of Dom Henry (Jan. 31, 1580), Philip II. of Spain claimed the Portuguese crown, and offered in vain to Dom Antonio an annual income of 40,000 ducats, in addition to the receipts of the priory, if he would relinquish his claims. As soon as Philip began to wage war with Portugal, Antonio had himself proclaimed king. The Duke of Alba, the commander-in-chief of the Spanish troops, attacked the adherents of Antonio with the utmost fury. In the battle of Alcantara, Antonio with difficulty avoided falling into the hands of the pursuing foe, and fled with a few thousand followers to Oporto. Pursued thither, he was again obliged to seek safety in flight, and died in exile. He visited England, where, it has been conjectured, his presence gave particular point to the character of SHYLOCK. Philip, the new ruler of Portugal, revenged himself most cruelly on the Maranos.

BIBLIOGRAPHY: Kayserling, *Gesch. d. Juden in Portugal*, p. 276; M. Philippson, *Ein Ministerium unter Philip II.—Kardinal Granvella*, pp. 87 *et seq.*, Berlin, 1895.

M. K.

ANTONIO, HECTOR: Brother of Diogo Antonio. He was the representative of the Portuguese Maranos in Rome about the middle of the sixteenth century, commissioned to adjust the finances of his brother, and to convey to Pope Paul III. a complaint against the inquisitor-in-chief, the Cardinal-Infante Don Henrique. The Portuguese ambassador at the Vatican urged the immediate imprisonment of the fugitive Marano, but he was saved by the intercession of the pope. Antonio's efforts on behalf of his suffering brethren met with no success.

BIBLIOGRAPHY: Kayserling, *Gesch. der Juden in Portugal*, pp. 226, 228.

M. K.

ANTONIO, JOSÉ DA SILVA. See SILVA, ANTONIO, JOSÉ DA.

ANTONIO DE MENDES. See MENDES, ANTONIO DE.

ANTONIO DE VERONA (called also **Maria Antonio**): Italian Jew, resident in England from 1623–25, who seems to have been a teacher—probably of Hebrew—at King's College, Cambridge, the books of which record a grant of £2 ($10) to him in 1623–24. Queen Henrietta Maria gave him a letter of recommendation to Oxford University, Jan. 19, 1625. He is probably the same Jew who had a pension of £40 ($200) granted him at Cambridge (Calendar of State Papers—Domestic, 1625–26, p. 98).

BIBLIOGRAPHY: *Athenæum*, Aug. 27, Sept. 3, 10, 1887.

J.

ANTUNES: Family name of several prominent Jews.

Aaron Antunes: Ḥakam of Amsterdam; lived about the year 1715. He is known as a correspondent of many rabbis of his day, among them Jacob Mähler, rabbi of Düsseldorf. He left a commentary on the "Sayings of the Fathers" (written at Naerden, 1723), and a halakic treatise, "Maṭṭeh Aharon" (Aaron's Rod), both of which are still extant in manuscript.

Luis Antunes: A victim of the Inquisition at Coimbra; born in 1672. He was sentenced to imprisonment for life for his profession of Judaism.

Manuel Antunes, of Lamego, his brother **Raphael,** and his sisters **Clara** and **Beatriz,** met with the same fate.

Others known under this name are: **David Antunes,** author of a poem on the martyrs Marcos da Almeyda Bernal and Abraham Nunes Bernal; lived in Amsterdam, 1655; **Gabriel Antunes,** a relative of David, settled in Barbados in 1680; and **Aaron de Solomon Antunes,** printer in Amsterdam from 1715 to 1720.

BIBLIOGRAPHY: *Revue Orientale*, i. 280.

M. K.

ANTWERP: Chief seaport of the kingdom of Belgium; capital of the province bearing the same name.

It is impossible to say at what time Jews commenced to settle in the city, as all early data are wanting. In the fourteenth century, however, a certain number of Jews must have resided in Antwerp; for in the Memorbuch of Mayence, as well as in that of Deutz, mention is made of a place called "Antdorf," in connection with Brabant, Mechlin, and Brussels, as one of the places where the Jews suffered martyrdom at the time of the Black Death, in 1348–50. There can be no doubt that Antwerp is intended ("Rev. Ét. Juives," viii. 136; Salfeld, "Das Martyrologium des Nürnberger Memorbuches," p. 286; Koenen, "Geschiednis der Joden in Nederland," p. 74).

It is uncertain whether or not the Jews of Antwerp suffered with those of Brabant and Luxemburg who were driven out of these districts in 1359 after the famous trial at Brussels, at which several had been charged with desecrating the Host of Saint Gudule. A more humane spirit seems to have prevailed here; for in 1480 the authorities succeeded in obtaining a charter permitting Jews to settle among them, upon the express condition, however, that they should give no occasion for scandal.

Maranos Granted Domiciliary Rights.

Antwerp reached the height of its prosperity in the early part of the sixteenth century. As a commercial city it became the center of the East Indian trade of the Portuguese; and many of the rich merchants and bankers of Lisbon had branch houses here. In 1536, according to a document in the Belgian state archives, Charles V. gave permission to Maranos to settle in the Netherlands. This document, as well as many others relating to the Jews of the period, is not to be found in the "Plakaatboek" of Brabant; but it has been shown that this collection, made in 1648, was at a later time expurgated. The magistrates of Antwerp must have been overjoyed at this promise; for not only was the welfare of the city a matter of their concern, but they seem always to have been actuated by a spirit of tolerance not common at this period. When the letters patent of this decree reached them in 1537, they, in affixing their official seal to the document, added the words "Le tout sans fraude ou mal engin." The Maranos were only too willing to make use of this permission, and proceeded to acquire houses and set up their businesses in their new home. One of these was the rich Marano Francisco Mendes, a member of the well-known Nasi family. At the head of the branch of his

k, which he had established at Antwerp, was a
nger brother, Diego Mendes. When the Inqui-
on was introduced into Portugal the chief busi-
s of the firm was relegated to Antwerp, and many
the Maranos of Portugal, fearing the Holy Office,
ne and settled in this city.

Gracia
endesia.

t was at Antwerp that Gracia Mendesia, wife of
ncisco Mendes, lived for many years, having fled
there some time before the year 1535.
Her nephew, João Miguez (afterward
Don Joseph Nasi), is said to have oc-
cupied a prominent place among the
zens of Antwerp and to have been well received
Maria, sister of Charles V., who was at that
e regent of the Low Countries. When Joseph
ved to Italy, he tried to interest the Protestants in
twerp, as well as Sultan Selim II., in his scheme
acquiring an island in the Grecian Archipelago,
which to settle the unfortunate Jews that were
ven out of Spain. But the people of Antwerp did
seem to have thought much of the project, and
t him no helping hand. It was at Antwerp that
ge sums of money were collected and sent to
rtugal and to Italy in the hope of influencing the
quisition to relax its vigilance in the case of the
ret Jews. Gracia Mendesia, after a few years,
nd the burden too great of trying to live up to
eligion with which she did not sympathize; and
h much trouble she escaped to Italy, where she
ld openly profess Judaism, and there continued
noble work in behalf of her oppressed brethren
ätz, "Gesch. der Juden," ix. 366).

here are accounts of other notable exiles from
Spanish peninsula living in this, perhaps the
est, Flemish settlement of the Maranos. Most
minent among them were the renowned physi-
n Amatus Lusitanus (1511), and, in the next cen-
y, the traveler Pedro Teixeira, who, after hav-
completed his journey, settled here, returned to
Jewish faith, and wrote an account of his travels
yserling, "Gesch. der Juden in Portugal," p. 301;
n, introduction to J. J. Benjamin, "Eight Years
Asia and Africa," pp. 1 *et seq.*, Hanover, 1859).

he In-
isition in
e Neth-
rlands.

here are only a few data relating to the fate of
Jewish inhabitants of Antwerp in the second
f of the sixteenth century. It is quite prob-
e that the introduction of the Inquisition into the
therlands by Philip II. and his agent, the duke
of Alva, was sorely felt by them,
though the city authorities did all in
their power to keep these secret Jews
among them. It is known that the
city councils of Arnheim and Zütphen
answered Alva that there were no
vs in their towns; and this was in a measure true
of Antwerp. This treatment of the Jews, es-
ially at Antwerp, was of great assistance to its
ticular commercial rival, Amsterdam, which so
atly benefited by the large influx of Spanish-
tuguese Jews.

any Maranos could not come to Antwerp, for
path to this haven was not always free; and
Vlissingen, where they had to pass the customs
cials, many hindrances were put in their way.
ch difficulties, for instance, arose (February, 1541)
he case of a certain Don André de Carvajal, al-
ugh he energetically denied being even a New-
ristian. He said that he was of noble birth, a
ive of Toledo, a good Catholic, a doctor of theol-
of the University of Salamanca, and that he had
er entered the Abrahamic covenant. No won-
, then, that the converted Jews addressed a me-
rial to the emperor in that same year, in which
y explained that, although they wished to come to Antwerp to engage in useful occupations, they were molested by the government officials, who accused them of being Jews, Maranos, heretics, and apostates. If they had in any way unwittingly transgressed any of the emperor's ordinances, they begged to be judged on these counts by the burgomasters and judges of Antwerp.

No answer seems to have been given by the emperor. The officials of the city took up the cause of the converted Jews, and in 1545 refused to publish an imperial decree ordering all merchants that had come from Portugal to leave the country within a month. When, in 1549, this edict was reissued, the burgomasters at first refused to sign the document. Their head, Nicolas Van der Meeran, even went so far as to demand an interview with the regent Maria (who happened to be at Rupelmonde), in order to plead the cause of the Maranos and to exculpate the city for having disobeyed such unjust commands. He was unsuccessful, however, and the margrave of Antwerp, Van der Werve, received an order to arrest Gabriel de Neigro, Emmanuel Manrequez, and Emmanuel Sarano, three of the most prominent of the Maranos. Van der Meeran received small thanks for his pains, the queen ordering Du Fief, the procurator general of Brabant, to cite him before a tribunal. Though the charge fell through for want of the necessary proof, its effect was seen in the removal of most of the Maranos from Antwerp; only those being allowed to remain who had resided there for six years, and who promised thereafter to follow all

Antwerp Synagogue.

(From a drawing in possession of Prof. Richard Gottheil.)

the prescriptions and ceremonies of the Catholic Church. The reason for this severe treatment, which was due to Alva, is probably to be found in the fact that many of the Maranos were glad to escape the yoke of the Catholic Church and to join the Protestants. This, at least, was the case with the families of Marc Perez and Emmanuel Tremellius.

Return of Maranos Discountenanced.

The Peace of Westphalia, in 1648, enabled a large number of Maranos to return to Antwerp; and, together with the establishment of the Calvinist conventicles, secret synagogues in the city are mentioned. Among these Maranos may be mentioned Don Manuel Alvarez Pinto y Ribera, owner of Chilveches, Abulleque, and La Celada, nobleman of Spain and knight of St. Jago, from whom the widely spread family of Pinto takes its origin (Israel da Costa, "Adelijke Geslachten" in his "Israel en de Volken," 2d ed., p. 469). There are accounts of a debating and literary society in 1681, called "Academia de la Virtud," founded by Spanish Jews, similar to the many societies of this kind founded at Amsterdam (Da Costa, *ib.* p. 469).

The state government, however, did all in its power to prevent a large increase in the number of Jews at Antwerp, and in 1672 it denied their request to take up their permanent quarters at Bilborde, though they offered five million florins a year for the privilege. This refusal was probably due to a priest named Coriache, who presented to the privy council a memorial, written by the bishop of Antwerp, complaining that for the last twenty-five years or more some of the richest Jews of the city had removed their goods to Amsterdam and had there reentered the Jewish community, after having lived for many years outwardly as faithful and obedient Catholics. Such a one was Dr. Spinoza, who for several years had practised medicine at Antwerp (Carmoly, "Revue Orientale," i. 176). The authorities even went further: in 1682 they forcibly baptized a child born to Diego Curiel, on the pretext that, having been born in a Catholic country, he by right belonged to the Church. This Curiel was a member of a well-known Portuguese family; one of his relatives, Jacob Curiel, otherwise called Nunez da Costa—who had been ennobled by John IV.—was for many years the agent of Portugal at Antwerp. Another Marano, Francisco de Silva, happening to pass the host as it was being carried to a sick-chamber, neglected to kneel before it. He was thrown into prison, although the council of state refused to allow him to be brought up in court on the charge. The bishop of Antwerp, Ferdinand de Beughen, made strenuous demands for the punishment of the culprit, and the clergy even went so far as to demand the total expulsion of Jews from Antwerp. The burgomasters, when asked for their opinion by the council of state, answered that the Jews had brought to their city the diamond trade, that they were prosperous, and that they lived quietly for themselves; so that there was not much ground for complaint. But they added that it might be well to force the Jews to adopt certain marks and a distinctive dress, and to live in a portion of the city separated from the rest of the inhabitants. Whether this was done or not, history does not record.

Respite.

The wars of Louis XIV. gave the Jews a certain respite. In 1694 the officers of the bishop and the magistrates attempted to put the seals on the secret synagogue; but Elijah Andrada, one of the Jews, defied them to reestablish the Inquisition in the Netherlands. The Jews seem to have been successful this time; and they even brought the matter before the courts, demanding a restitution of certain property confiscated in the name of the king of Spain.

Readmission to Citizenship.

The Jews in Antwerp are again referred to in the eighteenth century, when the Spanish Netherlands, by the Peace of Utrecht (April 11, 1713), became part of the Austrian monarchy. On Sept. 16, 1715, Abraham Aaron, a Jewish merchant, received the rights of citizenship in Antwerp, which rights were essential to the carrying on of trade by him without restriction. On June 13, 1732, a certain Jacob Cantor, who had lived for thirty years in Brussels, received a certificate of citizenship from the magistrates of Antwerp. This grant was annulled later, as one of the qualifications for citizenship was the profession of the Catholic faith. In August, 1769, Abraham Benjamin, another Jew, who for many years had lived in London, desired to settle with his family in Antwerp and to carry on trade between England and the Netherlands. The magistrates were unwilling to grant such permission: fearing, perhaps, that as the government was trying to raise the status of manufactures in the Netherlands, it would not look with favor upon the reception of a man who would benefit English rather than Belgian trade. The fear was also expressed that in virtue of his rights as a citizen, Benjamin might set up a retail business. The privy council (in whose hands was the granting of citizens' rights), therefore, proposed to the governor-general to authorize the granting of citizens rights to this Jew on condition that he pledge himself not to trade in retail; should he thus trade, a fine of a thousand florins was to be imposed over and above the ordinary penalties that might be prescribed by the magistrates of Antwerp. Accordingly the governor-general, on Oct. 28, 1769, authorized the magistrates to admit Benjamin; but they at the same time stipulated that this act should not be considered a precedent, and that the decree of 1758, which excluded the Jews from citizenship, should continue in force. In October, 1782, Benjamin Joel Cantor and his brother, Samuel Joel Cantor, merchants, made a similar request to be admitted as citizens of Antwerp. They were the grandchildren of the Jacob Cantor mentioned above; and in their petition they alleged that their father, Joel Jacob, who was a native of Amsterdam, had lived for more than eighteen years in Antwerp, and that their grandfather had been admitted as a citizen of the place. The facts alleged by these two brothers were officially confirmed; and, on the advice of the governor-general, the magistrates of Antwerp admitted the applicants to citizenship (Dec. 11 and 24, 1782), their names being registered in the Plakaatboek. Two years later Levi Abraham, a Hanoverian Jew, who had resided in Antwerp for fifteen years, made an attempt to secure the rights of citizenship, in order to carry on his trade in jewelry and in other branches. The privy council reported adversely, however, on this petition, alleging that the business he desired to carry on—namely, that of a second-hand dealer—was suspicious, at any rate one not to be recommended, and the grant was refused (Dec. 4, 1784).

Reestablishment of Jews.

In 1794 the French became masters of Belgium and the new ideas sown by the Revolution made themselves felt here also. The Jews were freer to settle at Antwerp, which they did very soon after this; though no trace can be found of their having had a synagogue of their own. The imperial edict of March 17, 1808, divided off the Jews living in French countries into consistorial conscriptions, and these again into synagogue districts ntwerp, together with the nine other departments Belgium, was included in the consistory of Crefeld; it, strange to say, no delegate seems to have been nt from any one of these communities, either to e meeting of notables in Paris in 1806, or to the nhedrin in 1807. On the overthrow of Napoleon, elgium was united with Holland; and Jews came in rge numbers both from the Rhine district and from olland. The organization of the various commu- ties planned by the Austrian governor in 1814 as carried out by the Dutch. Antwerp, as a prov- ce, belonged, together with South Brabant, East id West Flanders, Namur, and Hainaut, to the urteenth district, the chief synagogue of the dis- ict being at Brussels. The Jews of Antwerp ac- iired possession of a cemetery in 1828.

The revolution of 1830 again made a change, and ntwerp became part of the Belgian consistory, of hich Brussels was the head. This consistory at rst was made up of five, and in 1832 of seven mem- rs, Antwerp having one seat therein. Three de- endent synagogues of the first class were established Antwerp, Ghent, and Liège. Although this con- story has general charge of Jewish affairs in the untry, and although the government contributes ward the annual expenses, the individual commu- ties have a large amount of freedom. Shortly be- re the beginning of the second half of the nine- enth century a private collection was made and synagogue, together with a school, worthy of the mmunity, which was now continually increasing, as built. In 1849, according to official statistics, ntwerp had 52 registered Jewish households and non-registered, which last term probably refers those who were unable to pay regular taxes. In 00 the Jewish population of Antwerp was 8,000. t the large synagogue the old Amsterdam Portu- iese *minhag* is followed; but during the exodus of e Russian Jews in the years following 1881 several ousands of them settled in Antwerp, and there ected a number of synagogues and meeting-houses ith a minhag closely allied to the German-Polish.

The present (1901) rabbi of the Portuguese syna- ogue is D. S. Hirsch, who bears the official title Ministre Officiant du Culte Israélite."

One of the chief industries practised by the poorer ews of Antwerp is that of diamond-cutting, the se diamond being a specialty of their work. The amond-cutters number between 600 and 700.

A Hebrew printing-press was established at Ant- erp in 1565 by Christopher Plantin (1514–89). he type and specimens of the work done there may ill be seen in Plantin's house (in the Marché du endredi), which is now the "Musée Plantin." Per- ission to print Hebrew books was given to Plantin the emperor Maximilian II. on Feb. 21, 1565. The rst book with Hebrew characters printed in Ant- erp seems to have been "Hebræa, Chaldæa, Græca Latina Nomina Virorum, Mulierum . . . suis uæque characteribus restituta, cum latina interpre- tione." In the following years there were pub- shed here (אנוירשה = Anversa):

66 "Biblia Hebraica," cum punctis; 1 vol. 4to; 2 vols. 8vo; 4 vols. 16mo.
67 "Pentateuchus seu quinque Libri Mosis, Hebraice," cum punctis, 1 vol. 8vo.
68 Stanislai Grespii "De Multiplici Siclo et Talento Hebraico," 1 vol. 8vo.
69 "Biblia Sacra Hebraice, Chaldaice," 1 vol. 4to (part of the Polyglot).
"Psalmorum Liber," 1 vol. 8vo.
"Alphabetum Hebraicum," 1 vol. 8vo.
70 "Biblia Sacra Hebraice, Chaldaice" (part of the Polyglot).
"Grammatica Hebræa" . . . auctore Johanne Isaaco, 1 vol. 4to.
72 "Thesaurus Hebraicæ Linguæ—Grammatica Chaldæa," etc. (parts of the Polyglot).
1573 "Biblia Sacra Hebraice, Chaldaice, et Latine," 8 vols. fol. (Polyglot).
"Biblia Hebraica," sine punctis, 1 vol. 8vo.
1574 "Hagiographa Hebraice" (Psalms, Proverbs, Job, Daniel, Ezra, Nehemiah, Chronicles), sine punctis, 1 vol. 12mo.
"Psalterium Hebraicum," sine punctis, 1 vol. 24mo.
1575 "Itinerarium Benjamini Tudelensis . . . ex Hebraico Latinum factum Bened. Aria Montano interprete," 1 vol. 8vo.
1580 "Biblia Hebraica," 4to.
1581 "Psalterium Hebraice," 1 vol. 16mo.
Joannes Drusius—"Interpretum Veterum Græcorum, Aquilæ, Symmachi, Theodotionis . . . quæ extant fragmenta in Psalmos Davidis, Hebraice, Græce, et Latine," 1 vol. 8vo.
1582 "Biblia Hebraica," 1 vol. 4to.
Jani Drusii, "Ad Voces Ebraicas Novi Testamenti Commentarius . . ." 1 vol. 4to.
1584 "Biblia Hebraica. Eorundem Latina interpretatio Xantis Pagnini Lucensis, recenter Benedicti Ariæ Montani Hispaniæ," . . . 1 vol. fol.
"Psalmi Hebraice," sine punctis, 1 vol. 16mo.
"Interpretum Veterum Græcorum, Aquilæ, Symmachi, Theodotionis . . . quæ extant fragmenta in Psalmos Davidis, Hebraice, Græce, et Latine ex Editione Joannis Drieschii," 1 vol. 8vo.
1588 "Prophetæ Minores, Hebraice," 1 vol. 12mo.

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G.

ANUSIM. See MARANOS.

APAMEA: Among the many towns bearing this name, the following are of importance with reference to Jews:

1. Capital of the province of Apamene, Syria; situated on the Orontes, south of Antioch. Like the other cities of Syria (Josephus, "B. J." vii. 3, § 3), Apamea probably had a large Jewish population, though there are no records extant as to the settlement of Jews there. According to Josephus ("B. J." i. 10, § 10), Antipater sent his sons to Apamea with soldiers to Julius Cæsar, who was hard pressed at the time. The rabbis considered Syria, and especially Apamea, as, in a certain degree, belonging to Palestine. Both the Jerusalem Targumim considered the city of Shepham (Num. xxxiv. 11), situated on the northern border of Palestine, to be identical with Apamea. The similarity of sound in the two names is no doubt accountable for the identification; and it was because of this similarity that אפמיא was sometimes written אספמיא. But, since the latter word means also Spain, this has led to many errors.

Of the tribes of the Kenites, Kenizzites, and Kadmonites (Gen. xv. 19), the rabbis said that they will belong to Israel only in the Messianic age; and R. Simon b. Yoḥai (second century) refers the last-named tribe to Apamea (Gen. R. xliv. 23; see "Monatsschrift," xxxix. 50). Since Apamea virtually belonged to Palestine, the first-fruits brought by Ariston from that town were accepted for sacrifice in Jerusalem (Mishnah Ḥal. iv. 11). On the outbreak of the Jewish war, the inhabitants of Apamea spared the Jews who lived in their midst, and would not suffer them to be murdered or led into captivity (Josephus, "B. J." ii. 18, § 5). The subsequent history of the Jews in this vicinity is unknown. Under the name Fami, Efamia, the town still flourished during the Arabian middle ages; but is now a mass of ruins near Kal'at el-Medik, in the pashalic of Tarablus (Ritter, "Erdkunde," xvii. 1077 *et seq.*).

2. City in Phrygia, a country to which Antiochus the Great transplanted many Hebrews (Josephus, "Ant." xii. 3, § 4). By order of Flaccus, a large amount of Jewish money—nearly 100 pounds of gold—intended for the Temple in Jerusalem was confiscated in Apamea in the year 62 B.C. (Cicero, "Pro Flacco," ch. xxviii.). According to the Jewish "Sibylline Books" (i. 261), Ararat, where Noah's ark rested, was in Phrygia; and the exact spot is pointed out as the source of the great Marsyas. At this place was situated the ancient city of Celenæ, whose inhabitants were compelled by Antiochus Soter to move farther down the river, where they founded the city of Apamea (Strabo, xii. 577). Coins minted in Apamea in the third century bear the effigy of Noah and his wife, together with the word "Noah" (Reinach, "Les Monnaies Juives," p. 71, Paris, 1887). Besides the legend of Noah, the Enoch legend was also current in Apamea, as in the whole of Phrygia (Stephen of Byzantium, *s.v.* Ἰκόνιον). The two are, however, interwoven; and perhaps "Annakus" or "Nannakus," as the hero of the Enoch legend is called, is a combination of the names Noah and Enoch. The legend seems to have taken shape from the circumstance that Apamea had the additional name Κιβωτός = "ark" (Ramsay, "The Cities and Bishoprics of Phrygia," I. ii. 669-672; Schürer, "Gesch." 3d ed., iii. 14-16).

The passages in the Talmud relating to witchcraft in Apamea (Ber. 62*a*) and to a dream in Apamea (Niddah, 30*b*) probably refer to the Apamea in Phrygia which was looked upon as the fabulously distant habitation. Similarly the much-discussed passage, Yeb. 115*b*, which treats of the journey of the exilarch Isaac, should also be interpreted to mean a journey from Carduene to Apamea in Phrygia; for if Apamea in Mesene were meant (Brüll's "Jahrb." x. 145) it is quite impossible that the Babylonians should have had any difficulty in identifying the body of such a distinguished personage.

3. Town of Mesene. Stephen of Byzantium describes it (*s.v.* Ἀπαμεία) as surrounded by the Tigris at the point where the river divides. Ptolemy, ("Geographike," v. 18) says it is situated at the confluence of the Euphrates and the Tigris (compare Pliny, vi. 146). Apparently these were two different cities, which seem to have been close together—as is expressly stated in Ḳid. 71*b*—the upper and the lower; one, probably the upper, was, so far as its Jewish inhabitants were concerned, pure; that is, its inhabitants were, in the rabbinical sense, of legitimate Jewish descent; the other was mixed. Nöldeke ("Mandäische Grammatik," p. 26) suggests that the dialect spoken in lower Apamea was akin to the Mandæan. The place is now called Korna (Ritter, "Erdkunde," xi. 1021).

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S. KR.

APELLA: A real or fictitious name of a Jew referred to by Horace as extremely credulous. Credulity seemed to the Roman writers synonymous with Jewish beliefs in general, and "Apella," from Horace's expression "credat Judæus Apella" ("Satires," I. v. 100), became the by-name for a credulous man. It has been suggested that the name is merely an epithet (from *a*, privative, and *pellis*, skin) equivalent to the Latin "curtus" (see Porphyry's commentary on Horace, ed. W. Meyer, Leipsic, 1874). This etymology was accepted by Geiger ("Quid de Judæorum moribus, etc.," p. 42) and by Renan ("Les Apôtres," p. 113), but is altogether fictitious, as has been shown by J. A. Hild ("R. E. J." xi. 37) and T. Reinach ("Auteurs Grecs et Romains," p. 245), who see in it a very common Greek name of the period, contracted from Apollodorus. Josephus ("Contra Apionem," ii. 7) speaks of an excellent historian of that name; Petronius ("Satyricon," p. 64) mentions another; and Apella is the name of a freedman mentioned by Cicero. Indeed, it does not seem to be a Jewish name at all.

S.

APELLES OF ASCALON: Counselor and companion of the emperor Caligula (37-41). After a career of debauchery he went on the stage and became a tragic actor (Philo, "De Legatione ad Cajum," xxx.). Apelles was imbued with a deep-seated hatred of the Jews, which, through constant companionship, he was enabled to transmit to Caligula. In this he was aided by another courtier, HELICON of Egypt, who was the emperor's fool, and who made a specialty of deriding and burlesquing the Jews (*ib.* xxvi. *et seq.*). When the embassy of Alexandrian Jews, headed by Philo, arrived at Rome to plead before Caligula for the equal rights on behalf of the Jewish community, it was opposed by Apelles and his companion, who lent their support to Apion and his anti-Jewish delegation. Philo and his friends were dismissed in anger by Caligula. Apelles, whom his eccentric master frequently submitted to whimsical tortures (Suetonius, "Caligula," xxxiii.), may, at length, have met his death on such an occasion (Philo, *l.c.* xxx.), though, on the other hand, it has been suggested that he may have been living in the reign of Vespasian (Suetonius, "Vespasian," xix.; where "Apollinari" or "Apellari" may really stand for "Apelli").

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H. G. E.

APES.—Biblical Data: These animals are mentioned in I Kings, x. 22, and the parallel passage in II Chron. ix. 21, as having been brought, with gold, silver, ivory, and peacocks, by ships of Tarshish from OPHIR (compare II Chron. viii. 18). The Hebrew name *ḳof* is a loan-word from the Tamil *kapi*, from which indeed the Teutonic *ape* is also a loan with the loss of the guttural, so that the Hebrew and the English words are identical. In Egyptian the form *gôfê* occurs. The Indian origin of the name has been used to identify Ophir with Abhira at the mouth of the Indus (see Vinson, "Revue de Philologie," iii.). The Assyrians, however, were acquainted with Apes, which were brought to them as tribute. Apes are not now and almost certainly never were either indigenous to Palestine or acclimatized there.

——In Rabbinical Literature: The rabbis appear to have had some acquaintance with Apes. They knew that they were like man, and for that reason the blessing on Him "who varieth his creatures" was to be said at sight of an ape (Ber. 58*b*). They compared man in old age to an ape (Eccl. R. i. 2; Tan., Peḳude, 3). To see an ape in a dream is unlucky, because of his ugliness (Ber. 57*b*). Apes were regarded as a luxury (Eccl. R. vi. 11), and were trained to perform as servants, to clear out vessels (Yoma, 29*b*), or to pour water on the hands (Yad. i. 5). On the other hand, it was erroneously thought that it took them three years to bring forth (Bek. 8*a*), and they were included in the class of beasts, with the dog, wild ass, and elephant (Kil. viii. 6). To arness any of these would not be reckoned an inringement of Deut. xxii. 10. There was a legend to he effect that of the three classes of men that built he Tower of Babel, one was turned into Apes (Sanh. 09*a*; compare Yalk., Gen. 62). Apes were used as a nethod of disadvantageous comparison; thus, Sarah vas to Eve as an ape to man; Eve to Adam; and Adam to God (B. B. 58*a*).

In the days of Enosh the human race degenerated and began to look like Apes (Gen. R. xxiii.). The Mohammedans have a legend, referred to in the Koran suras ii. 61, 62; vii. 163), to the effect that certain Jews dwelling at Elath on the Red sea in the days of David, who yielded to the temptation to fish on he Sabbath, were turned into Apes as a punishment or Sabbath-breaking (Lane, "Thousand and One Nights," iii. 550).

There is another animal mentioned in the Talmud which would appear to be of the same category as he ape; since its resemblance to man was so great that its dead body, like that of a man, would render a tent unclean (Kil. viii. 5). Its name ארני השדה has been interpreted variously as a chimpanzee or orang-utan; while some regard the animal as altogether fabulous and identical with אבני השדה, "stones of the field" (Sammter, Mishnayot [translation], i. 77; Job, v. 23).

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J.

APHARSACHITES: A tribe living in Samaria, who objected to the building of the Temple by the Jews, and brought the matter to the attention of Darius (Ezra, iv. 9, v. 6, vi. 6). They had been transported to Samaria by Asnapper (Ezra, iv. 9). Their identity has not been fully established. It appears probable that the term has been misunderstood and designates in reality certain officials. See Apharsites.

G. B. L.

APHARSITES: Assyrian subjects transplanted into Samaria by Asnapper. In Ezra, iv. 9, they are found intriguing against the Jews, and this led Artaxerxes to issue orders for the building of the Temple to cease.

G. B. L.

APHEK: The name of several places mentioned in the Old Testament, of which the most famous was the scene of a severe defeat of Ben-hadad II. of Damascus by Ahab, king of Israel (I Kings, xx. 29 *et seq.*). See Aphek, Battle of. The site is disputed. The common opinion is that the town lay east of the Jordan and that the name is preserved in the modern Fek, three miles east of the Sea of Galilee, on the edge of the plain of Jordan. Latterly the opinion has gained credence that it was the same Aphek as that mentioned in Josh. xii. 18 and I Sam. iv. 1, in the north of the plain of Sharon, the supposition being that the Syrians were invading Israel from the western side as being the most vulnerable. In the same place Joash also gained a victory over the Syrians under Ben-hadad III. (II Kings, xiii. 17). See also illustration, p. 664.

Bibliography: Smith, *Historical Geography of the Holy Land*, index, s.v.; Buhl, *Geographie des Alten Palästina*, p. 212.

J. F. McC.

APHEK, THE BATTLE OF: This event, described in I Kings, xx. 26–34, was one of the most notable in the prolonged warfare between northern Israel and the Arameans of Damascus. The Syrians, who, under Ben-hadad II., had been defeated by Israel the year before in a conflict among the hills of Samaria (I Kings, xx. 23), stationed themselves in the lowland, which they believed a more advantageous position. Their rendezvous was probably Aphek, in the north end of the great plain of Sharon. They were again defeated, and after being blockaded in Aphek they surrendered to Ahab, who treated them mercifully and allowed them to return to Damascus. One result of the victory was that a truce, lasting over two years, was concluded between Israel and Damascus, so that the following year (854 B.C.) Ahab and Ben-hadad were found fighting side by side against the Assyrians. War, however, broke out again in 853, when Ahab was killed at Ramoth-Gilead.

J. F. McC.

APHORISMS. See Maxims.

APHRAATES, THE PERSIAN SAGE: The name by which a Syrian homilist of the fourth century was known. His homilies, written between the years 337 and 345, are valuable to the Jewish historian; for it may be confidently asserted that no church father was ever so strongly influenced by rabbinical Judaism as this defender of Christianity against the Jews. Georgios, bishop of the Arabs (about 780), notes Aphraates' dependence upon Jewish doctrine (see his letter about Aphraates in Wright, "The

Apes Led and Carried as Tribute.

(From Layard, "Nineveh.")

Homilies of Aphraates," v. 36). Wellhausen has noted "how completely the Syriac Church was bound to Jewish tradition, even in the fourth century," and has pointed out that this "is shown strikingly by the 'Homilies of Aphraates'" (Bleek, "Einleitung in das Alte Testament," 4th ed., 1878). Funk and Ginzberg ("Die Haggada bei den Kirchenvätern," i. 1, 76, Amsterdam, 1899, and in "Monatsschrift," pp. 64, 119, 153, 155, 158, 221, 228) both show many parallel passages from Rabbinical literature with which the Scriptural explanations of Aphraates coincide. In certain very important questions concerning the soul, God, retribution, etc., he shows himself a docile pupil of the Jews.

His Doctrine of the Attributes of God.

His doctrine of the two attributes of God—justice and mercy—is decidedly Jewish (see hom. vi. 6, 114, and other passages); it is often encountered in Rabbinical literature under the familiar designations of "Middat ha-Din" and "Middat ha-Rahamim"; its oldest rabbinical source is Sifre to Deut. (ed. Friedmann), § 27, p. 71; and it is also found in Philo, as Siegfried ("Philo," p. 213) has shown. Aphraates, in agreement with the rabbis, declares that God's mercy is for men living; while His justice is administered after their death. He holds also that divine justice—the activity of the Middat ha-Din—does not begin immediately after death, but only on the day of judgment. Aphraates' eschatology—still adhered to by the Nestorians—is based upon the theory that the human soul has a double entity: (*a*) the "natural" soul, which is immortal, but is buried with the body after death, remaining without consciousness until the resurrection, and (*b*) the "heavenly" soul, which after death reverts to its heavenly nature (hom. vi. 13). This peculiar conception of a soul-slumber (ψυχοπαννύχια), it has been shown ("Monatsschrift," 1899, p. 64), was widespread among the Jews in Aphraates' time. In the Talmud (Shab. 152*b*) it is stated that the soul resides in the body during the first year after death.

Afka (Ancient Aphek), Near Sidon; on the Source of the River Adonis (Now Nahr Ibrahim).

(From a photograph.)

Now, since neither reward nor punishment can be predicated of a sleeping soul, Aphraates, to be consistent, is compelled to adopt the position contended for by him, which is that only on the day of judgment is recompense dealt out (hom. viii. 7, end).

The difference between the pious dead and the wicked dead lies in the fact that the sleeping condition of the former is free from any unpleasant feeling, while that of the latter is punished by disagreeable dreams (hom. viii. 8). Thus, Aphraates refers to the godless rich, "who sit in sorrow and the shadow of death, and think not of this world" (hom. xxii. 423, 1, 15, 16), which is not to be interpreted as meaning retribution such as the doctrine of purgatory would imply. In the same manner Aphraates, with his description of life in paradise, based upon rabbinical haggadic lines (Funk, p. 158), does not intend to depict the condition of the pious after death, but to portray their state after resurrection.

Future Condition of Pious and Wicked.

This is clearly evident when the transition from the description of the dead to that of paradise is made in the words, "until the time when all the just shall rise again." In this way also is he to be understood when he says "that the earlier ones, who were strong in the faith, will not receive their reward until the later ones come" (see Funk, p. 156; hom. ix. 8); that is, all who die must wait for their recompense until the resurrection. The suggestion must therefore be rejected that Aphraates herein teaches the rabbinical theory that the resurrection will take place only when the full number of souls appointed by God shall have received their bodies (Yeb. 62*a*); for there is no trace of this in his works.

The last judgment, according to Aphraates, does not exist either for the perfectly pious, who arise immediately and at once participate in eternal life, or for the absolutely wicked, who are delivered over to the torments of hell without judgment; therefore, "the judgment will be only for the rest of the world who are called sinners; . . . those who have few faults the Judge will reproach . . . and assign them to eternal life as their portion after the judgment. And those sinners whose transgressions are manifold will be sentenced in the judgment and go into suffering [hell] unto eternity" (hom. xxii. 433, line 2; p. 434, line 7). This conception of Aphraates is none other than the familiar theory of Hillel (R. H. 16*b*) concerning the divine mode of judgment. While, then, the condition of man at the resurrection depends upon the grace of God, the existence of the world depends upon man; that is, upon the pious. Therefore, Aphraates holds the opinion that "in all times, from the beginning and unto eternity, there will be pious and upright men on earth." *

This is also of rabbinical origin; for the rabbis teach that the world's existence depends upon the presence of the pious in it; the only disagreement is in the necessary number of these "pillars of the universe." † A fixed period is set for the world: "For the world will exist for 6,000 years, like to the six days of the Lord, and then the Sabbath of God will begin" (hom. ii. 13, p. 36, line 5). This millennarianism is, however, not to be ascribed to rabbinical influence upon Aphraates; for it belongs to the oldest elements of Christianity, taken over from Judaism; indeed, Aphraates refers to "the tradition of *our* sages." This is mentioned because it is characteristic of the whole method of Aphraates, who herein also teaches consonantly with the rabbis (compare Sanh. 97*a*).

Defends Christianity Against Judaism.

The knowledge of Aphraates' personal relations with Jews is limited to what may be learned from his writings. For instance, he maintains that the homily "Upon Persecution" (hom. xxi.) owes its existence to the arguments against Christianity made to him by a Jewish sage (the epithet "ḥak-kima" here is not a title, like the old "ḥakam," but "sage" in general). His frequent vigorous attacks on Jewish sages and disputants also show that, in spite of the great influence that the rabbinical teachings exercised over him, he entered the lists against his teachers more than once. One-half of this collection of homilies is an avowed defense of Christianity against Judaism; and his characteristic principle is that attack is the best defense. Therefore, he inveighs (homs. xi., xii., xiii., xv.) against circumcision, Passover, the Sabbath, and dietary laws, the chief portions of the Jewish ceremonial law, in order to proceed to the rejection of the doctrine of the "chosen people" (hom. xvi.). In his apologetics for Christianity, next to the defense of the designation "Son of God" for Jesus (hom. xvii.), it is celibacy that he mainly upholds against Jews and heathen (hom. xviii.). In hom. xix. he disproves the Messianic hopes of the Jews. But to his honor be it said, that, unlike other ancient Christian apologetes, such as Origen and Jerome, who owed much to Jewish teachers, his writings are almost entirely free from any bitterness toward them personally, a characteristic which Nöldeke ("Göttinger Gelehrte Anzeiger," 1867, p. 1512) was the first to indicate. It should not be concluded that, because Aphraates attacked Judaism only in the last ten of his homilies (which were composed after the war between the Persians and Romans in 337), this attack was the result of ill-feeling between Jews and Christians, the former favoring the Persians, the latter opposing them. Aphraates showed not the slightest traces of personal ill-feeling toward the Jews; and his calm, dispassionate tone proves that it was only his firm conviction of Christianity that caused him to assail Judaism. The fact that in the first half of his work he did not attack it is easily explained; the themes he treated, such as fasting, love, faith, prayer, etc., furnished no basis for polemics against Jews.

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L. G.

APHRASCHUS RACHMAILOWICZ. See AFFRAS RACHMAELOVICH.

APHRODITE: Greek name for the goddess of love. Among Orientals, addicted to sensuality, she was worshiped under many forms and figures. The word 'Αφροδίτη (*Aphtoret, Aphrotet, Aphrodet*), which can not be satisfactorily derived from Greek, plainly shows its Semitic origin; for upon closer inspection it is proved to be identical with *Ashtoret* (עשתרת) (F. Hommel, "Neue Jahrbücher," cxxv. 176; H. Levy, "Die Semitischen Fremdwörter im Griechischen," Berlin, 1895, p. 250). Aphrodite was considered so peculiar to Syria that she was worshiped there as 'Αφροδίτη Συρία, or the Syrian Aphrodite (see Pauly-Wissowa, "Realencyklopädie der Klassischen Alterthums Wissenschaft," i. 2774).

There existed in Palestine a recognized Aphrodite cult: (1) in Jaffa (Pliny, "Historia Naturalis," v. 129); (2) in Acre (ancient Acco), which city possessed a bath adorned with a painting of the goddess, where even the patriarch Gamaliel did not on that account refuse to bathe (Mishnah 'Ab. Zarah, iii. 4; Yalḳut, Deut. 888); (3) in Bozrah at the time of R. Simeon ben Laḳish (Talmud Yerushalmi, Sheb. viii. 38*b*). These cities were for the most part inhabited by pagans. When, under Emperor Hadrian, even Jerusalem became a pagan city with the name Ælia Capitolina, the strong heathenish inclination of its inhabitants displayed itself in the erection of a temple to Venus upon Mount Golgotha just outside the city (Sozomen, "Hist. Eccl. ii. 1; Jerome, "Epistolæ," xiii.

Probably connected with the worship of Aphrodite was the bird which, it is alleged, was worshiped by the Samaritans and which may have been the dove, an attendant of the goddess of love.

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S. KR.

APIḲOROS (pl. **APIḲORSIM**): In common Jewish parlance this word is used to signify that a man is a heretic, unsound in his belief, or lax in his religious practise. The word is derived from the Greek 'Επικύρος, but Maimonides (Commentary on the Mishnah, Sanh. xi. 1), deriving it from the New Hebrew הפקר = freedom, explains it to mean one who refuses obedience to the Law. In the Mishnah (see also Acts, xvii. 18) the word אפיקורוס evidently means an adherent of the Epicurean philosophy: the context shows this clearly. It reads: "All Israelites have a share in the future world. The following, however, have no share in the future world: He who says there is no resurrection [the words מן התורה are, as Rabbinowitz has proved, interpolated], he who says the Law has not been given by God, and an אפיקורוס" (Sanh. x. 1, Gem. 90*a*). There can be no doubt that Apiḳoros, in this connection, refers to a man who refuses to believe in life after death. In commenting upon Num. xv. 31, Sifre (Num. 112) says: "For the word of the Lord he has despised; this is the Sadducee: and his commandment he hath broken; this, the Apiḳoros."

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* Hom. xxiii. 455. Aphraates quotes in proof a Biblical verse which does not exist in our Bible. The quotation, p. 461, of which neither Wright nor Bert could find the source, is Psalm lxxxix. 2: "The world is built upon mercy" (A. V. "Mercy shall be built up forever").

† See Suk. 46*b*, where the number is placed at 36; but in Yoma, 38*b*, *one* is held sufficient. See "Monatsschrift," *l.c.*, p. 546, and the passages quoted from Diogenes and Justin Martyr.

The first mention of Epicureans in relation to Judaism is found in Josephus, "Ant." x. 11, § 7:

> "Those who read the prophecies of Daniel may thence discover how the Epicureans are in error who cast Providence out of human life and do not believe that God takes care of the affairs of the world, nor that the universe is governed and held by that blessed and immortal being, but say that the world is carried along of its own accord, without a ruler and provider; which, were it destitute of a guide to conduct, as they imagine, it would be like ships without pilots which we see drowned by the winds, or like chariots without drivers which are overturned—so would the world be dashed to pieces by its being carried without a providence and so perish and come to naught."

Undoubtedly this is the original meaning of Apiḳoros. See also Frankel, "Monatsschrift," 1852, p. 212, who finds Epicureanism to have affected Judaism in the time of Antigonus of Soko.

Meaning of the Term in Talmudic Literature.

The Talmudic authorities of the third and fourth centuries either did not know the real meaning of the term or extended it intentionally. Some say: "Apiḳoros is one who despises a rabbi, or who insults his neighbor in the presence of a rabbi, or one who says, 'What good did the rabbis do to us? They study Bible and Mishnah לדידהו [for their own pleasure or for their own benefit].'" Another opinion sees the type of the Apiḳoros in the school of Benjamin the Physician, who taught: "What good did the rabbis do to us? They have neither permitted the raven nor prohibited the dove," evidently meaning that their whole work was of little consequence. Another opinion sees an Apiḳoros in a man who speaks of the rabbis disrespectfully as "these rabbis," or addresses his teacher by his name instead of calling him "Rabbi" (Sanh. 99*b*, 100*a*).

In the Tosefta (Sanh., ed. Zuckermandel, xiii. 5, p. 43) the term is evidently used in the stricter sense of the materialist where it is said: "The Minim [Judæo-Christians], the apostates, the informers, and the Apiḳorsim are punished in hell forever." The same passage, with slight changes, is found in the Talmud (R. H. 17*a*); and from it the doctrine of the eternity of hell for the Apiḳorsim is taken into the codes of Alfasi (*ad loc.* ed. Vienna, 209*b*) and of Maimonides ("Yad ha-Ḥazaḳah, Hilkot Teshubah," iii. 5; see also Lampronti, "Paḥad Yiẓḥaḳ," *s.v.* גיהנם, who upholds the belief in the eternity of hell against Leon di Modena).

The Midrash sees a type of the Apiḳoros in the snake (Gen. R. xix.). In Talmud Yerushalmi (Sanh. x. 27*d*), Korah appears as a type of the Apiḳoros by his ridicule of the Law. He asks Moses whether a blue garment requires fringes; and when Moses answers in the affirmative, Korah says: "How ridiculous! One blue cord suffices to comply with the Law, while a garment which is all blue does not" (see also Num. R. xviii. 2 and Tan., Korah, 2, where the word "Apiḳoros," however, does not occur).

In Rabbinical Codes.

The "Shulḥan 'Aruk" defines Apiḳoros as one who does not believe in the divine origin of the Law and in prophecy ("Yoreh De'ah," § 158, 2). The laws concerning such an unbeliever are very strict. He may be killed directly, or his death may be caused indirectly (*ib.*). A scroll of the Law, otherwise a sacred object, if written by an Apiḳoros, shall be burned (*ib.* § 281, 1). A rabbi of recognized standing can not be excommunicated, even if he be a sinner; but if he read a book written by one of the Apiḳorsim his immunity ceases (*ib.* § 334, 42). A man suspected of being an Apiḳoros is not permitted to read the prayers before the congregation ("Oraḥ Ḥayyim," § 53, 18). If an Apiḳoros says a benediction, it is not permitted to respond with "Amen" (*ib.* § 215, 2).

The later rabbis extend the term "Apiḳoros" still further than the Talmudic rabbis. Moses Chages, in his "Leḳeṭ ha-Ḳemaḥ" ("Yoreh De'ah," p. 103*a*, Amsterdam, 1697), thus inveighs against those who refuse to accept blindly the authority of the medieval rabbis: "Satan enters through a needle's eye and teaches people first to refuse obedience to the rabbis of their age, and having become accustomed to this, they reject what displeases them even of the words of great men like Maimonides, saying, 'He was also merely a man of flesh and blood and subject to error like one of us; but it is a fundamental principle of our religion that every one who denies the authority of a religious work, great or small, is called an Apiḳoros.'" Similarly, Eliezer Papo (rabbi in Silistria, Bulgaria, at the beginning of the nineteenth century) says in his very popular text-book of religious ethics, "Pele Yo'eẓ," p. 18*b*, Vienna, 1876: "One who doubts or ridicules one word of the Torah or of the rabbinical authors is an Apiḳoros in the fullest sense, an infidel who has thrown off the yoke; and there is no hope for him."

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D.

APION: A Greek grammarian and sophist of Alexandria, noted for his bitter hatred of the Jews; born in the Great Oasis of Egypt between 20 and 30 B.C., died probably at Rome between 45 and 48. As Joel ("Angriffe des Heidenthums," etc., p. 8) points out, his name, derived from the Egyptian bull-god Apis, indicates his Egyptian origin. He was surnamed also Pleistonikides, or son of Pleistonikes (Suidas, and in his epitaph in "Corpus Inscript. Græc." iii., addenda 4742*b*), "the man of many victories"; also Mochthos ("the industrious one"). Apion himself claimed to have been born in Alexandria (see Willrich, "Juden und Griechen vor d. Makkabäischen Erhebung," p. 172), but it seems that he was only brought thither when very young, and educated in the house of Didymus the Great, the grammarian (born 63 B.C., died about 1). He was a pupil of the centenarian Euphranor, while Apollonius, son of Archibius, was his pupil rather than his teacher. When Theon, head of the Homeric grammar school at Alexandria, died, Apion succeeded him in that position, preferring, however, the fanciful etymological method of Didymus and the allegorical one of Krates to the rigid traditional system of Aristarchus. But it was chiefly as an itinerant lecturer on Homer that he gained his great popularity (Seneca, "Epistolæ," lxxxviii.). In this capacity he traveled through Greece and Italy, first during the reign of Tiberius, who, disdaining his unscholarly manner, called him the "World's Drum" (*cymbalum mundi*). In Rome his charlatan methods (*vitium ostentationis*, Gellius, "Noctes Atticæ," v. 14) failed to impress the people favorably. It was in the tumultuous and excitable city of Alexandria, chiefly under Caligula, that his opportunity for using his superficial knowledge to advantage came to him. He utilized both tongue and pen in appealing to the prejudices of the populace, and sedulously fanned the flame of discord during the conflict that broke out between the Jews and Jew-haters in Alexandria, upon Caligula's imperial decree to have his image set up and worshiped by the Jews as well as the rest of the people. Apion labored against the Jews with growing success, and his fellow citizens appointed him at the head of the delegation to the emperor Caligula in the year 40 to

His Political Activity.

present the formal charge of disloyalty against the Jews of Alexandria. It was a foregone conclusion that he would defeat Philo (the philosopher), the head of the Jewish delegation (Josephus, "Ant." xviii. 8, § 1). After this he seems to have settled down in Rome, and opened a school there, numbering Pliny among his disciples. He probably died there, suffering, as Josephus narrates, from an ugly disease to remedy which he vainly resorted to circumcision, the operation he had so often derided in his writings (Josephus, "Contra Ap." ii. 14).

Claim of Universal Knowledge.

Apion was a man of great versatility of intellect, superficially familiar with all branches of knowledge (περιεργότατος γραμματικῶν, Julius Africanus). He lectured on the Pyramids and on Pythagoras, on the virtues and vices of Sappho and Anacreon, on the birthplace of Homer as well as on Lais, the noted courtezan. He loved to dwell on the miraculous things in natural science, whereof he eagerly accumulated facts to illustrate all sorts of mythological and superstitious views. He was also a magnetic orator who knew how to appeal to the imagination of the people. Of his extreme vanity both Josephus and Pliny the Elder give ample proofs. He held out the promise of glorious immortality to any one to whom he should inscribe a work of his. "Thus," says Pliny, "speaks one who is the trumpet of his own fame rather than that of the world, as Tiberius called him" (Pliny, preface 25). Again, after enumerating the remarkable men the Greeks produced, he proclaims Alexandria happy in possessing a citizen like himself (Josephus, "Contra Ap." ii. 13). More serious is that trait of his character for which he was called a "Cretan," as synonymous with impostor (see Von Gutschmid, "Kleinere Schriften," iv. 357). He pretended (Pliny, "Historia Naturalis," xxx. 6) to have raised up Homer's shade from the dead by the help of some magic plant, and to have received from it information about the poet's place of birth and parentage, which he was not permitted to disclose; to have received from Kteson, an inhabitant of Ithaca, during his stay there, an exact description of Penelope's suitors' game of draughts (Athenæus, i. 16); to have heard from Egyptian sages the true account of Moses and the Exodus, an account which he simply copied from Manetho (Josephus, *ib.* ii. 2); to have been an eye-witness of the scene at the Circus Maximus when the lion recognized Androclus as his benefactor (Gellius, *l.c.* vi. 4); and of the scene at Puteoli when the dolphin displayed love for a youth (Gellius, *l.c.* vii. 8). It is almost inconceivable how Von Gutschmid (*l.c.* p. 360) can defend Apion against the charges of charlatanism made by Lehrs. Trustworthy contemporaries like Pliny the Elder, Seneca, Gellius, and Athenæus represent him exactly as does Josephus, as a man upon whose statements little reliance can be placed. In the "Clementine Homilies" (iv. 8 *et seq.*, v. 5 *et seq.*) he is introduced both as a believer in magic—if not a fraudulent practitioner of the art—and a defender of Greek mythology.

His Egyptian History.

Apion was a voluminous writer, but few of his writings have been preserved except what is found in the quotations of Josephus, his adversary. He wrote a treatise on the Latin language, and was one of the first to compose a glossary on Homer, probably, as Von Gutschmid says, embodied in the "Lexicon Homericon" of his disciple Apollonius, and hence in the "Etymologicon." He wrote a eulogy on Alexander the Great, as Gutschmid supposes, in recognition of the honor of citizenship conferred upon him by the Alexandrians. Another book of his bore the title "On Homer as a Magician," wherein he treated of the superstitious side of Homeric life, such as the magic plant μῶλυ, Circe and Hades, in a manner in keeping with the taste of his age. Apion was the author of "comments" on Homer and on Aristophanes, and also wrote a discourse on Apicius, the gourmet. But his chief work was on Egyptian history, written in close imitation of Manetho's work of the same title, "Ægyptiaca," and embodying the contents of Manetho's other works, the one on the ancient life and worship of the Egyptians, and the other on their theology. It was divided into five books, the first three corresponding with the three of Manetho's books, the other two books with two other works of Manetho, and presented in popular style whatever seemed to be marvelous and interesting to a credulous age. While collecting his stories thus from the most dubious sources in Egyptian history, he assumes to speak with the authority of one who has made personal researches regarding the things which he relates, and on the very spot where they occurred. It appears that he made it his especial object to explain animal-worship and other religious practises of the Egyptians by observations of the marvels of nature, and so he wrote a special work on the study of nature and its forms, wherein he also follows Manetho's example and adopts his pantheistic view. As has been clearly shown by Schürer ("Gesch. d. Jüdischen Volkes," iii. 408), it was in the third book of his "Ægyptiaca" (and not in a special book against the Jews, as was erroneously assumed by the Church fathers, and asserted ever since) that those slanders were made by Apion against the Jews which found their way to Tacitus ("History," v. 1–5) and many other writers in Rome, and against which Josephus wrote the second part of his splendid apologetic work, known by the title "Contra Apionem." In the polemical portion of his book, Apion repeated whatever Manetho, Apollonius Molo, Posidonius, Chæremon, and Lysimachus had ever written against the Jews. He first attacks them from the point of view of an Egyptian. He reiterates with considerable embellishment the slanderous tale told by Manetho, of the Jewish people having been led out of Egypt, a horde of lepers, blind and lame. He pretends to have heard from the ancient men of Egypt that Moses was of the city of Heliopolis, the city of the sun, and that is why he taught his people to offer prayers toward the rising sun. To account for the origin of the Sabbath, he tells a story current among the people of the time (if not invented by him) as follows: When the 110,000 lepers (this is the number also given by Lysimachus), expelled from Egypt, had traveled for six days, they developed buboes in their groins, and so they rested on the seventh day for their recuperation. The name for this malady being *Sabbo* in the Egyptian language, they called the day of rest *Sabbath* (Josephus, "Contra Ap." ii. 2–3).

Type of an Anti-Semitic.

Apion next assails the Jews from the point of view of an Alexandrian. He asks how these Jews, coming from Syria, could claim the name and title of Alexandrian citizens, and he upbraids them for not worshiping the same gods as the Egyptians, and specifically for not erecting images to the emperors as all the rest were content to do.

Finally, he derides the religion of the Jews by reiterating all sorts of ridiculous slanders concerning the Temple of Jerusalem. Thus he writes that when Antiochus Epiphanes entered the holy place, he found there an ass's head, made of gold and worth a

Tales About Jewish Worship.

great deal of money. To make the fable still more interesting, he relates that when the Jews were at war with the Idumeans, a man by the name of Zabidus, a worshiper of Apollo, the god of the city of Dora, had come forth promising that he would deliver up the god into the hands of the Jews if they would come with him to the Temple and bring the whole multitude of the Jews with them. He then made a wooden instrument and put it around him, placing three rows of lamps therein, so that he appeared to the men in the distance like a walking star on earth; and while the people, affrighted by the sight, remained quiet and afar off, he went into the Temple, removed the golden head of an ass, and went in great haste back to the city of Dora ("Contra Ap." ii. 10). But as the worst of all calumnies, he lays the charge of human sacrifice upon the Jewish faith—a charge which despite all better knowledge of the fact has so often been repeated. He narrates the following story: "Antiochus found in the Temple a bed and a man lying upon it, with a small table before him laden with dainties, from the fish of the sea and the fowl of the land; the man, on being asked by the king the reason for his being there, told him amid sobs and tears that he was a Greek, who had been traveling through the land to earn his livelihood, when he was suddenly seized and brought to the Temple, and there locked up and fattened on those dainties before him. Wondering at these things, he learned upon inquiry that, according to a law of the Jews, they contrive each year at a certain time to capture a Greek foreigner, fatten him up, and then bring him to a certain forest, where they slay him with religious rites; then, tasting of his entrails, they take an oath upon the sacrifice to be at everlasting enmity with the Greeks, and afterward cast the carcass into a pit. And then the man implored Antiochus, out of reverence to the Greek gods, to rescue him from this peril, inasmuch as he was to be slain within a few days."

Hatred Against All Nations.

Finally, as denoting their hatred of all non-Jews, he makes the statement that "the Jews swear by God, the Maker of heaven, earth, and sea, to bear no good-will to any foreigner, and particularly to none of the Greeks" ("Contra Ap." ii. 11). He ridicules the Jewish sacrifices, their abstention from swine's flesh, and the rite of circumcision (*ib.* ii. 14). As special proof that the Jews have neither good laws nor the right worship of God, Apion singles out the fact that they are never rulers of other nations, but always subjects; wherefore their own city (Jerusalem) had often suffered siege and misfortune. But while Rome was always destined to rule them, the Jews would not even submit to her dominion, notwithstanding her great magnanimity (*ib.* ii. 12). Nor, says Apion, have they ever produced among them any pronounced genius nor inventor of any kind, nor any one at all eminent for wisdom (*ib.* ii. 13).

The few excerpts preserved by Josephus exhibit systematic defamation of the Jew, and are all the more remarkable as they have been repeated almost in the same form, *mutatis mutandis*, throughout the anti-Semitic writings of the centuries, from Tacitus, who reechoed these charges in his "History," v. 2–5, down to these days. They comprise, first, aspersions cast upon the Jewish race; secondly, derogatory statements concerning their patriotism and loyalty as citizens; and, thirdly, malicious misrepresentations of their faith, their religious beliefs and rites—accusations originating in old pagan legends and made by a prejudiced multitude ever anew against the Jews, and for some time also against Christians (see Mueller, "Contra Apionem," pp. 258–260, 263–264; and articles on Ass Worship and Blood Accusations).

Refuted by Josephus.

Apion, however, found a powerful antagonist in Josephus, who, with great skill and fine sarcasm, refuted every one of his statements. His work has become for both Jewish and Christian writers the model of a systematic defense of the faith. Josephus writes: "I had my doubts whether I should refute this demagogue, but as there are so many people who are more easily caught by superficial talk than by accurate knowledge and delight in denunciation more than in commendations, I thought it to be necessary not to let that man off without examination into his accusations; for, after all, people might wish to see a traducer like this once for all exposed to public contempt."

Clement and Apion.

Quite characteristic is the portrait of Apion given in the "Clementine Homilies," v. 2–26 (written about the end of the third century), where Clement relates that he knew Apion to be a great hater of the Jews—one who had written many books against them, and indeed had made friendship with Simon Magus, the Jew-hater, in order to learn from him more against the Jews—and that when, therefore, Apion once called to see him while he was confined to his bed, he pretended that he was sick from love of a woman he could not have. Thereupon Apion, as one proficient with the art of healing, promised to put him in possession of his desired object within six days by the help of magic, and wrote a love-letter or philter, in which he dwelt on all the loves of Zeus and other gods, and showed that to the initiated, as well as to the gods, all illicit loves are permitted. Clement, pretending that he had actually sent the letter to his lady-love, wrote a fictitious reply, purporting to come from the woman, in which she ridiculed and severely censured the gods for their immoral conduct, and closed with the remark that she had learned from a certain Jew to understand and to do things pleasing to God, and not allow herself to be entrapped into adultery by any lying fables; she prayed that Clement too might be helped by God in the effort to be chaste. Apion was enraged upon hearing the letter read, and said: "Have I not reason to hate the Jews? Behold, some Jew has converted her and persuaded her to chastity, and she is no longer accessible to my persuasions. For these fellows, setting God before them as the universal inspector of men's actions, are extremely persistent in chastity, holding that the opposite can not be concealed from Him." Clement then told him that he was not in love with any woman at all, but that after a thorough examination of all other doctrines, he had adopted the doctrine of the unity of God taught him by a certain Jewish linen-merchant, whom he had been fortunate enough to meet in Rome. "Apion then with his unreasonable hatred of the Jews, neither knowing nor wishing to know what their faith was, and being senselessly angry, forthwith quitted Rome in silence."

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K.

APOCALYPSE: § I. The Terms "Apocalypse" and "Apocalyptic." An "Apocalypse," in the terminology of early Jewish and Christian literature, is a revelation of hidden things given by God to some one of his chosen saints or (still oftener) the written account of such a revelation. The word is derived from the Greek *ἀποκάλυψις*, "uncovering," "disclosure"; a noun which does not appear at all in classical Greek, and in the later profane writers is not employed in any way that corresponds to the use above mentioned; it seems to have originated among Greek-speaking Jews, and then passed from them to the Christians, who developed it still further.

The Greek verb *ἀποκαλύπτειν* is occasionally employed in the Septuagint to translate the Hebrew גלה ("reveal"); thus, of a secret, Prov. xi. 13; compare Ecclus. iv. 18, xxii. 22, xli. 23 [xlii. 1]; of future events disclosed by God, Amos, iii. 7, and especially in the idioms גלה אזן, "uncover the ear," גלה עינים, "uncover the eyes," meaning "reveal," Num. xxii. 31, xxiv. 4, 16 (compare Enoch, i. 2); compare further I Sam. ii. 27, iii. 21, etc. So also Theodotion's translation of the Aramaic גלא, Dan. ii. 19, 22, 28 *et seq.*, 47. The noun *ἀποκάλυψις* appears in the Greek translation of Ecclus. with the meaning "disclosure" of what is unknown, Ecclus. xxii. 22 (*μυστηρίου ἀποκάλυψις*, "revealing of a mystery"—compare Theodotion's translation of Dan. ii. 19, 28 *et seq.*), xli. 23 [xlii. 1], xi. 27. The nearest approach to this usage which has been observed in a profane writer is the passage in Plutarch, "Moralia," 70 F: *δεῖ γὰρ . . . τῆς ἁμαρτίας τὴν νουθέτησιν καὶ ἀποκάλυψιν ἀπόῤῥητον εἶναι, κ.τ.* (the reference in Stephanus, "Thesaurus"); but it must also have been in use among Greek-speaking Jews at the beginning of the common era in the sense "revelation from God." Thus, when Paul speaks of "visions and revelations [*ἀποκαλύψεις*] of the Lord" (I Cor. xiv. 6, 26; II Cor. xii. 1, 7; compare Justin, "Dial. cum Tryph." p. 81), he is plainly using a term well known to Hellenists, in its history directly connected with the Septuagint use of the verb in such passages as Num. xxii. 31, I Sam. iii. 21, and such use of the noun as that found in Ecclesiasticus (Hermas, "Vision," iii. 3 should perhaps also be compared here). The same may be said of its use in Rev. i. 1; it illustrates Jewish usage. Further evidence of the same kind may be found in the words of Luke, ii. 32, *φῶς εἰς ἀποκάλυψιν ἐθνῶν* (compare the Greek of Ps. xcviii. 2), "a light for revelation to the Gentiles," occurring in a context which is Hebrew through and through. Hellenistic Jews, then, employed the noun *ἀποκάλυψις* in speaking of visions and revelations sent from God. No etymological equivalent of the word in this signification was in use, however, either in Hebrew or in Aramaic. The term commonly used in the Old Testament is חזון (also חזיון, מחזה) "vision"; see, for example, Dan. viii. 1.

Use of the Term.

The use of *ἀποκάλυψις* to designate the written account of such a vision, or the book containing it, was the next step. This usage apparently had its origin in the title given to the New Testament Apocalypse; which title was itself obtained, very naturally, from the opening words *Ἀποκάλυψις Ἰησοῦ Χριστοῦ* (see above), in which the term "revelation" is of course used simply to describe the contents of the book, not as a literary designation. The name Apocalypse was then given to other writings of the same general character, of which many appeared at about this time. From the second century it was applied to a number of books, both Jewish and Christian, which show the same characteristic features. Besides the Apocalypse of John (thus named in some of the earliest of the Christian Fathers), the Muratori fragment, Clement of Alexandria, and others mention an Apocalypse of Peter. Apocalypses of Adam and Abraham (Epiphanius) and of Elias (Jerome) also begin to be mentioned; see, for example, the six titles of this kind in the "List of the 60 Canonical Books" (published, *e.g.*, in Preuschen, "Analecta," p. 159). The use of the Greek noun to designate writings belonging to a certain class of literary products is thus of Christian origin, the original norm of the class being the New Testament Revelation.

In recent times the designation apocalyptic literature, or apocalyptic, has commonly been used to include all the various portions of the Jewish and Christian Scriptures, whether canonical or apocryphal, in which eschatological predictions are given in the form of a revelation. That the term is at present somewhat loosely used, and often made to include what is not properly apocalyptic, is due in part to the fact that the study of this literature as a distinct class is comparatively recent.

§ II. Characteristic Features. Both because of the origin of the name apocalyptic, and still more because of the prominence with which certain well-marked characteristics appear in the typical writings of this class, there is justification for giving the Apocalypse a place by itself, as a distinct branch of literature; and it is both possible and desirable to mark off the boundary lines with some distinctness. As characteristic features of the Apocalypse the following may be noted:

1. It is a revelation of mysteries, things which lie beyond the ordinary range of human knowledge. The Most High gives to His saints definite instruction in regard to hidden matters, whether things altogether foreign to human experience, or merely events in human history which have not yet come to pass. Some of the secrets of heaven are disclosed, in greater or less detail: the purposes of God; the deeds and characteristics of angels and evil spirits; the explanation of natural phenomena; the story of Creation and the history of primitive man; impending events, especially those connected with the future of Israel; the end of the world; the final judgment, and the fate of mankind; the Messianic age; pictures of heaven and hell. In the Book of Enoch, the most comprehensive Jewish Apocalypse, the revelation includes all of these various elements.

2. The disclosure of hidden wisdom is made through a vision or a dream. Because of the peculiar nature of the subject-matter, this is evidently the most natural literary form. Moreover, the manner of the revelation, and the experience of the one who receives it, are generally made more or less prominent. Usually, though not always, the account is given in the first person. There is something portentous in the circumstances, corresponding to the importance of the secrets about to be disclosed. The element of the mysterious, often so prominent in the vision itself, is foreshadowed in the preliminary events. Some of the persistent features of the "apocalyptic tradition" are connected with the circumstances of the vision and the personal experience of the seer. As Daniel after long fasting stands by the river, a heavenly being appears to him, and the revelation follows (Dan. x. 2 *et seq.*). John, in the New Testament Revelation (i. 9 *et seq.*), has a like experience, told in very similar words. Compare also the first chapter of the Greek Apocalypse of Baruch; and the Syriac Apocalypse, vi. 1 *et seq.*, xiii. 1 *et seq.*, lv. 1–3. Or, as the prophet lies upon his bed, distressed for the future of his people, he falls into a sort of trance, and in "the visions of his head" is shown the future. This is the case in Dan. vii. 1 *et seq.*; II Esd. iii. 1–3; and in the Slavonic Book of Enoch, i. 2 *et seq.* As to the description of the effect of the vision upon the seer, see Dan. viii. 27; Enoch, lx. 3; II Esd. v. 14.

3. The introduction of Angels as the bearers of the revelation is also a standing feature. The Most High does not speak in person (contrast the early Hebrew narratives, the visions in Amos, vii.–ix. etc.), but gives His instruction through the medium of His heavenly messengers, who act as the seer's guides or interpreters, bringing the mysteries of the unseen world before his eyes, explaining to him what he sees, answering his questions, and disclosing to him the future. There is hardly an example of a true Apocalypse in which the instrumentality of angels in giving the message is not made prominent. In the Assumption of Moses, which consists mainly of a detailed prediction of the course of Israelite and Jewish history, the announcement is given to Joshua by Moses, just before the death of the latter. So, too, in the Sibylline Oracles, which are for the most part a mere foretelling of future events, the Sibyl is the only speaker. But neither of these books can be called truly representative of apocalyptic literature in the narrower sense (see below). In another writing which has sometimes been classed as apocalyptic, the Book of Jubilees, an angel is indeed the mediator of the revelation, but the vision or dream element is wanting. In this case, however, the book is not at all apocalyptic in its nature.

4. In the typical compositions of this class the chief concern of the writer is with the Future. The Apocalypse is primarily a Prophecy usually with a distinctly religious aim, intended to show God's way of dealing with men, and His ultimate purposes. The writer presents, sometimes very vividly, a picture of coming events, especially those connected with the end of the present age. Thus, in certain of these writings the subject-matter is vaguely described as "that which shall come to pass in the latter days" (Dan. ii. 28; compare verse 29); similarly Dan. x. 14, "to make thee understand what shall befall thy people in the latter days"; compare Enoch, i. 1, 2; x. 2 *et seq.* So, too, in Rev. i. 1 (compare Dan. ii. 28 *et seq.*, LXX.), "Revelation, . . . that which must shortly come to pass." Past history is often included in the vision, but usually only in order to give force and the proper historical setting to the prediction, as the panorama of successive events passes over imperceptibly from the known to the unknown. Thus, in the eleventh chapter of Daniel, the detailed history of the Greek empire in the East, from the conquest of Alexander down to the latter part of the reign of Antiochus Epiphanes (verses 3–39, all presented in the form of a prediction), is continued, without any break, in a scarcely less vivid description (verses 40–45) of events which had not yet taken place, but were only expected by the writer (see next page, § III.); viz., the wars which should result in the death of Antiochus and the fall of his kingdom. All this, however, serves only as the introduction to the remarkable eschatological predictions in the twelfth chapter, in which the main purpose of the book is to be found. Similarly, in the dream recounted in II Esd. xi. and xii., the eagle, representing the Roman empire, is followed by the lion, which is the promised Messiah, who is to deliver the chosen people and establish an everlasting kingdom. The transition from history to prediction is seen in xii. 28, where the expected end of Domitian's reign—and with it the end of the world—is foretold. Still another example of the same kind is Sibyllines, iii. 608–623. Compare perhaps also Assumptio Mosis, vii.–ix. In nearly all the writings which are properly classed as apocalyptic the eschatological element is prominent. In fact, it was the growth of speculation regarding the age to come and the hope for the chosen people (see next page, § III.) which more than anything else occasioned the rise and influenced the development of this sort of literature.

5. Still another characteristic of the Apocalypse is found in certain literary properties which are always present to some extent, and usually are quite prominent. The element of the mysterious, apparent in both the matter and the manner of the writing, is a marked feature in every typical Apocalypse. The literature of visions and dreams has its own traditions, which are remarkably persistent; and this fact is unusually well illustrated in the group of Jewish (or Jewish-Christian) writings under consideration. This apocalyptic quality appears most plainly (*a*) in the use of fantastic imagery. The best illustration is furnished by the strange living creatures which figure in so many of the visions—"beasts" in which the properties of men, animals, birds, reptiles, or purely imaginary beings are combined in a way that is startling and often grotesque. How characteristic a feature this is may be seen from the following list of the most noteworthy passages in which such creatures are introduced: Dan. vii. 1–8, viii. 3–12 (both passages of the greatest importance for the history of apocalyptic literature); Enoch, lxxxv.–xc.; Slavonic Enoch, xii., xv. 1, xix. 6, xlii. 1, etc.; II Esd. xi. 1–xii. 3, 11–32; Greek Apoc. of Bar. ii., iii.; Hebrew Testament, Naphtali's, iii.; Rev. iv. 6 *et seq.* (compare Apoc. of Bar. [Syr.] li. 11), ix. 7–10, 17–19, xiii. 1–18, xvii. 3, 12; Hermas, "Vision," iv. 1. Certain mythical or semimythical beings which appear in the Old Testament are also made to play a part of increasing importance in these books. Thus "Leviathan" and "Behemoth" (Enoch, lx. 7, 8; II Esd. vi. 49–52; Apoc. of Bar. xxix. 4); "Gog and Magog" (Sibyllines, iii. 319 *et seq.*, 512 *et seq.*; compare Enoch, lvi. 5 *et seq.*; Rev. xx. 8). As might be expected, foreign mythologies are also occasionally laid under contribution (see below).

The apocalyptic quality is seen again (*b*) in the frequent use of a mystifying symbolism. This is most strikingly illustrated in the well-known cases where *gematria* is employed for the sake of obscuring the writer's meaning; thus, the mysterious name "Taxo," Assumptio Mosis, ix. 1; the "number of the beast," 666, Rev. xiii. 18; the number 888 (Ἰησοῦς), Sibyllines, i. 326–330. Very similar to this is the frequent enigmatic prophecy of the length of time which must elapse before the events predicted come to pass; thus, the "time, times, and a half," Dan. xii. 7; the "fifty-eight times" of Enoch, xc. 5, Assumptio Mosis, x. 11; the announcement of a certain number of "weeks" or days (without specifying the starting-point), Dan. ix. 24 *et seq.*, xii. 11, 12; Enoch xciii. 3–10; II Esd. xiv. 11, 12; Apoc. of Bar. xxvi.–xxviii.; Rev. xi. 3, xii. 6; compare Assumptio Mosis, vii. 1. The same tendency is seen also in the employment of symbolical language in speaking of certain persons, things, or events; thus, the "horns" of Dan. vii., viii.; Rev. xvii. *et seq.*; the "heads" and "wings" of II Esd. xi. *et seq.*; the seven seals, Rev. vi.; trumpets, viii.; bowls, xvi.; the dragon, Rev. xii. 3–17, xx. 1–3; the eagle, Assumptio Mosis, x. 8; and so on. As typical examples of more elaborate allegories—aside from those in Dan. vii., viii., II Esd. xi., xii., already referred to—may be mentioned: the vision of the bulls and the sheep, Enoch, lxxxv. *et seq.*; the forest, the vine, the fountain, and the cedar, Apoc. of Bar. xxxvi. *et seq.*; the bright and the black waters, *ibid.* liii. *et seq.*; the willow and its branches, Hermas, "Similitudines," viii.

To this description of the literary peculiarities of the Jewish Apocalypse might be added that in its distinctly eschatological portions it exhibits with considerable uniformity the diction and symbolism of the classical Old Testament passages (see below). As this is true, however, in like degree of the bulk of late Jewish and early Christian eschatological literature, most of which is not apocalyptic in the proper sense of the word, it can hardly be treated as a characteristic on a par with those described above.

§ III. Origin and Materials. The origin of the Jewish Apocalypse is to be sought chiefly in the natural development of certain well-defined tendencies in the national literature; possibly also in part, as some have thought, in the influence of foreign religious ideas and literary models. The earliest known example of a Jewish Apocalypse is the Book of Daniel (middle of the second century B.C.), with which book the distinct beginning of a new branch of literature is made (though some hold that a part of the Book of Enoch is anterior to Daniel). But the author of Dan. vii.–xii., though a pioneer and an originator in this department, could hardly be called the creator of the Jewish Apocalypse. Nearly every one of the characteristic features of his work is to be found well established in the earlier literature of his people. Furthermore, the subsequent compositions of this class were not wholly or even largely developed from the materials provided in this book. Like Daniel, and together with it, they were a characteristic product of the times (see below). The extensive Enoch literature, which begins to make its appearance soon after this, is in itself a sufficient demonstration of the fact. It is evident that the materials for this sort of composition were at that time ready to hand. On the other side, the Book of Daniel certainly did determine, to a considerable extent, how the existing materials should be used in the apocalyptic tradition and in the popular eschatology. Its influence on both the religious and the literary side was very great.

Late Hebrew Prophets.

The most nearly related precursor of the Jewish Apocalypse was the characteristically developed eschatological element in the later Hebrew prophecy. The Hebrew ideas concerning the last things were in many respects very similar to those which were held by the surrounding peoples; but the same fundamental beliefs which shaped the religious life of the nation, and determined the development of every other department of its religious literature, showed themselves to be fully operative here also. It was the doctrine of the chosen people, especially, which was the controlling influence in the growth of Hebrew and Jewish eschatology; and this is easily recognized also as the dominant idea in the Jewish Apocalypse.

The hope for Israel cherished by the later prophets finds its completest and most exalted expression in Isa. xl.–lxvi., where the future of the nation is painted in vivid colors and on a magnificent scale: "Israel is the chosen people of the one God, who has plainly declared His purpose ever since the beginning. Though it is now a despised race, trodden under foot, its glorious future is certain." As the horizon of the Jews gradually widened, and they saw more plainly their relative position among the nations of the earth, and the impossibility of gaining any lasting political supremacy, the belief in an age to come, in which righteousness and the true religion should hold undisputed possession, came more and more prominently into the foreground. In the Maccabean age, especially, under the stress of severe persecution, this belief, and the various doctrines connected with it, received a mighty impulse. Thus out of the hope nourished by "Deutero-Isaiah" and his fellows (who are only less eloquent than he in giving voice to it) there grew of necessity the doctrine of "the world to come" (*ha-'olam-ha-ba*); the ever-present contrast between which and "this world" (*ha-'olam-hazeh*) is one of the fundamentals of apocalyptic literature throughout its whole history, though these particular forms of expression are late in appearing (see, however, Enoch, lxxi. 15). Thus, the purpose of the whole elaborate symbolism of Dan. vii. is to be found in the final antithesis between the successive empires of this world and the "everlasting kingdom" of the saints of the Most High (verses 18, 27). Compare also especially II Esd. vii. 50, viii. 1.

The more unlikely it seemed that Israel would ever be able to get the upper hand of the surrounding nations, the stronger grew the feeling that the final triumph would be preceded by a complete overthrow of the existing order. The present age would come to a sudden end; and a new age, ushered in by the "day of the Lord," would take its place.

"Day of the Lord."

This "end" (אחרית הימים) would be announced by great portents, and convulsions of nature, "signs" on the earth and in the heavens; and in speaking of these things, a phraseology highly figurative and mysterious became fixed in use. See, for example, Isa. xxiv. *et seq.*, xxxiv. 4, lxvi. 15; Zeph. i. 15; Zech. xiv.; Joel, iii. 3 *et seq.* [ii. 30 *et seq.*], etc.; and compare in the New Testament Matt. xxiv. 29, and the synoptic parallels. These ideas and images were a fruitful source of material for the apocalyptic writings; compare, for example, Sibyl. iii. 796–807; II Esd. v. 1–12, vi. 20–28; Apoc. Bar. xxvii., liii., lxx.; Enoch, xci.–xciii., c.; II Esd. ["5 Ezra"] xv. 5, 20, 34–45; xvi. 18–39.

Moreover, the day of Israel's triumph was to be a day of judgment on the Gentiles. The various phases of this idea made so prominent by the later prophets—a series of final bloody wars, in which the oppressors of Israel shall fall: "Gog and Magog" (Ezek. xxxviii. *et seq.*), the judgment and punishment of the nations by Jehovah (Zeph. iii. 8; Joel, iv. [iii.] 2, 9 *et seq.*)—are elaborated in characteristic manner by the apocalyptic writers. The most striking example is the prediction in Dan. xi. 40–45 (see above, § II. 4).

The idea of a final triumph of God and His heavenly hosts over evil spirits also followed naturally, and kept pace with the development of the Jewish angelology. The "guardian angels" of Dan. ix.–xii., and the punishment of the "fallen stars," which occupies so much space in the Enoch literature, are only elaborations of beliefs which had already received distinct expression; compare Isa. xxiv. 21 *et seq.* (a most important passage), xxvii. 1; Ps. lxxxii.; Deut. xxxii. 8 (Greek); Job, xxxviii. 7, etc. The appearance of the evil spirit "Azazel" in Lev. xvi. 8 *et seq.* is proof that the names of angels and demons were in common use before the days of Daniel and Enoch.

But the eschatological teachings current among the Jews at the beginning of the second century B.C. were not concerned merely with the fate of the nations, and of the people Israel in particular. As the coming "day of the Lord" was looked upon as a time when wrongs were to be set right, it was natural—indeed necessary—that the expected judgment should also appear as the final triumph of the righteous over the wicked, even in Israel. Thus Mal. iii. 1–5, 13–18, 19–21 [iv. 1–3]; Zeph. i. 12; Zech. xiii. 8 *et seq.* Hence the doctrine of the resurrection of the

Doctrine of Resurrection.

righteous Israelites—already formulated in Isa. xxvi. 19 (as the context shows), xxv. 8—which assumed such importance in the hands of the apocalyptic writers, beginning with Dan. xii. 2 and Enoch, xxii. In both of these latter passages, the resurrection of at least a part of the wicked among the Jews is also predicted; and the fact well illustrates the growing prominence of the individual, as contrasted with the nation, in the type of theology which these writings represent. So, too, the picture of a hell of fire, in which those who have done wickedly shall burn, begins now to take a prominent place; *e.g.*, Enoch, lxiii. 10, xcix. 11, c. 9, ciii. 7 *et seq.* Here, also, the Apocalypse was anticipated by the prophet, Isa. lxvi. 24 (compare Isa. xxx. 33).

On the literary side also, as well as on the side of theology, the Apocalypse was in the main a new adaptation and elaboration of recognized Jewish models. Hebrew literature had its "visions" and "dreams," and the popular beliefs as to their importance were like those commonly held among other ancient peoples. The influence of Gen. xl. *et seq.* on the author of the Book of Daniel is easily recognizable. The mysterious visions of Zechariah and Ezekiel contributed much to the traditional pattern of the later group of writings, with which they have so many affinities. The interesting passage Gen. xv. 9–18 (compare verse 1) might almost be called a miniature Apocalypse; notice the way in which it is spoken of in II Esd. iii. 16; Apoc. Bar. iv. 4. Numerous other passages might be mentioned which in some respects mark the transition to the genuine Apocalypse, and may have served to some extent as models. Among these are the Balaam prophecies, Num. xxiv., and the many predictive passages in the Prophets in which the future course of history, the "day of the Lord," or the Messianic age, are pictured in highly poetical and often mystifying language. With these, Vergil, "Ecloga," iv. 4–47, deserves to be compared. Some of the writings commonly classed as apocalyptic, on the other hand, really belong to this same "transition" stage; for example, the principal part of the Sibyllines, and the Assumption of Moses, which are hardly more than specimens of supernatural predictive power, or clairvoyance. Even the second chapter of Daniel may be included here, for it has more affinities with the older literature (for example, the allegories of Ezekiel) than with chapter vii., in spite of its very similar contents.

Mythological Creatures.

The marvelous "beasts" of the apocalypses (see § II. 5) also have their prototypes in the earlier literature (compare the very simple representation in Isa. vi. 2 with Ezek. i. 5 *et seq.*). The frequent employment of mythological creatures and conceptions already familiar in the Old Testament has received notice above (§ II. 5). It is to be observed also that the incorporation of this mythology into Jewish eschatology had already taken place; see especially Isa. xxvii. 1: "In that day the Lord with his sore and great and strong sword shall punish Leviathan the piercing serpent, and Leviathan the crooked serpent; and he shall slay the dragon that is in the sea." Foreign mythological material not found in the Old Testament is also occasionally introduced. Thus, the "dragon with the seven heads" (Rev. xii.) seems to have been derived from the Babylonian mythology (Gunkel, "Schöpfung und Chaos," p. 361, note 2; Bousset, "Offenbarung Johannis," pp. 394, 398). The idea of the creation of the universe in the form of an egg, and the description of the process, in Slavonic Enoch, xxv., are plainly borrowed. Very close parallels are found in both the Hindu and the Egyptian cosmogonies.

Origin of Jewish Apocalypse.

The question whether the origin of the Jewish Apocalypse was to any considerable extent due to foreign literary models is one that can not at present be answered with certainty. The second century B.C. was a time when considerable gains were made for the Jewish religion and literature through the influence of the surrounding nations. The possibility naturally suggests itself that this new adaptation of existing materials, and the fusion of them into so well defined a product, was due to an impulse received from without. Persian influence has generally been looked for first of all, both because of what is known of its contributions to Jewish theology at about this time, and also because of the distinctly Babylonian character of most of the mythological elements incorporated in this literature. But these Babylonian myths had undoubtedly been more or less widely current among the Jews for a long time; with nearly all of them we know this to have been the case. Such mysterious and fantastic elements as these are sure to be taken up, by a natural process, into the literature of the "hidden wisdom." Furthermore, among the ideas which make their appearance in the earlier apocalypses there is hardly anything distinctively Persian; nor, finally, do we know of any Persian writings of this nature which could have furnished the model. So far as literary parallels are concerned, the hypothesis of a Greek or Egyptian source would have more in its favor. Some of the Greek (especially Orphic) eschatological compositions that were current at this time have much in common with the Jewish "Enoch" writings; see Dieterich, "Nekyia," 1893, pp. 217 *et seq.* In the oldest strata of the Sibylline oracles passages of unmistakably heathen origin have been preserved, which present the exact counterpart of such writings as the Assumption of Moses. Another interesting parallel is afforded by a certain Egyptian demotic "chronicle," written in the time of the Ptolemies, which is in fact a "prophecy after the event" of distinctly theological character, couched in mysterious language (Wachsmuth, "Einleitung in das Studium der Alten Geschichte," p. 357). But in regard to these parallels, it must be said again that the evidence of any direct borrowing from Greek or Egyptian sources is wanting. The most probable theory of the origin of the Jewish Apocalypse would seem to be this, that it was a characteristic product of the national religious literature, directly produced and given shape by external conditions; namely, the terrible distress under Antiochus Epiphanes. Like other branches of Jewish literature in the Greek and Roman periods, it certainly assimilated, from the beginning, more or less foreign material; but in its essential features it seems to have been truly Jewish in its origin, as it continued to be in its subsequent history.

§ IV. Development and Influence. One of the most noticeable features in the history of this literature is the constancy with which its own traditions are maintained. Phraseology, imagery, and modes of thought or interpretation are passed on from hand to hand. Numerous illustrations of this fact have already been given; see above, § II. 5. Among still other characteristic examples the following may be mentioned: the "seven heavens," Testaments of the Patriarchs, Levi, iii.; Ascension of Isaiah, vii.–x.; Slavonic Book of Enoch, iii.–xx.; Greek Apoc. Bar. ii.–xi. (in its original form, probably); the "seven angels," Enoch, xx. (see Greek MSS.; Testaments Patriarchs, Levi, viii.; Rev. viii. 1, etc.; compare Hermas, "Simil." ix. 6, 12; the "watchers" (*ἐγρήγοροι*, עירין), Dan. iv. 14, 20 (Masoretic text); Enoch, i. 5, xii. 2, etc.; Slav. Enoch, xviii. 3; Testament Naphtali, iii.; the great beasts which "came up out of the sea," Dan. vii. 3; II Esd. xi. 1; Rev. xiii. 1; the traditional employment of such monsters to symbolize the heathen world-powers, successive rulers being represented by a series of heads, horns, or wings, and so on. In point of theological teaching, also, there is to be observed the same noteworthy transmission of material (see the examples in § III.). It is plain that the fixity of this "apocalyptic tradition" is due to the nature of the subject-matter. The writer of such visions of the future was obliged to deal to some extent with definite things—persons, events, times, and places. The end of the world, for example, could take place in but one way; and after the scene had once been described, a subsequent writer on this theme could not disregard or contradict the former description without throwing discredit upon his own work. In no other branch of literature is it so indispensable—and so easy—to have the support of tradition. It was this desire for authenticity, chiefly, that caused the most of these writings to be put forth under the names of former great men of Israel. Only in the case of the Christian "Shepherd" of Hermas does the author write in his own name.

In spite of this uniformity of tradition, the books of this group exhibit very considerable diversity.

Controlling Motives.

In the development of Jewish apocalyptic literature two controlling motives may be especially observed: interest in the future—especially the future of the true Israel—and interest in the secrets of the universe. The two oldest apocalypses that have been preserved—Daniel and Enoch—may serve to represent these two main divisions. The Book of Daniel is the most strongly patriotic of all the apocalypses. Very little attention is paid in it to the unseen world; no great interest in the current mythology is apparent; here alone among all the writings of this class there is no reference to the ancient Hebrew history. The eschatology of the book—immensely important as it is, and strongly emphasized by the author himself—is crowded into the briefest possible space, vii. 13 *et seq.*, 27, xii. 1-3. Angels are made prominent only for the purpose of emphasizing the fact that God and His hosts are in direct control of all that has come upon the Jews. That to which everything else is subordinated is the prediction of the immediate future. The Jews are soon to be delivered from their oppressors, and the faithful will triumph forever. Another book, to be associated with Daniel in the above classification, but of a very different character, is II Esdras. In this another and most important line of development is exemplified. Theological interests are in the foreground. Questions concerning the dealing of God with His people, and His ultimate purposes for them, are asked and answered. The doctrine of the Messiah is plainly set forth. In all these respects, the (Syriac) Apocalypse of Baruch is the counterpart of II Esdras.

The Book of Enoch, representing the other main division of this literature, is chiefly concerned with the heavens above, and the mysteries of the universe. Interest in the future of Israel is by no means wanting, but it occupies a very subordinate place. Angels and demons, the heavenly bodies, the places and conditions of departed spirits, are among the subjects which receive most attention. The book is composite, consisting, in fact, of several independent books of different dates; its national apocalyptic portion belongs in time near the Book of Daniel. A number of apocalypses, generally of minor religious value, follow in this track. The most noteworthy example of degeneration along this line is furnished by the Greek Apocalypse Baruch.

Both of these varieties of apocalyptic exercised a profound influence on the nation. Such doctrines, common to both of them, as those of the resurrection, the millennium, and the Messianic kingdom, were soon given an assured place in the common belief. The elaborate mythology and occult science of the Enoch literature were inherited by the Jewish Midrash and the early Christian writings. As for the more distinctly patriotic apocalypses, especially Daniel and II Esdras, there is abundant evidence that they gave in full measure what they were designed to give: encouragement, and a new religious impulse to the pious in Israel. For the detailed evidence of their great influence on the development of both Jewish and Christian theology, see the articles devoted to the separate books.

The Jewish apocalyptic writings were not the property of any sect or school. Their point of view was in general that of Palestinian orthodoxy, of the type of which the Pharisees were the best representatives. Most of them, but probably not all, were written in Palestine. Most of them, but not all, were composed in the Hebrew language. It is a mistake to regard the writers as men of a pessimistic turn of mind, or to contrast them sharply, as a class, with the prophets. So far as religious teaching is concerned, it is not possible to draw any distinct line between prophecy and Apocalypse. The development in this regard was continuous, as some, at least, of the writers themselves felt; see the use of *προφητεία*, Rev. i. 3, xxii. 7 *et seq.* The appearance of the successive apocalypses did not mark successive periods of persecution, or unusual distress, as has sometimes been assumed. After the Book of Daniel, there is no evidence that any writing of this kind was called forth by the immediate circumstances of the people.

From the Jews this type of composition passed over to the Christians, who both wrote books of their own on this model, and still oftener appropriated existing Jewish books in their entirety or interpolated them. The additions to II Esdras (chaps. i., ii., xv., xvi.; called also "5 Ezra") are perhaps the most striking illustration of the last-named process. Other examples will be mentioned below.

§ V. The Jewish Apocalypses. The following is a list of the chief representatives of Jewish apocalyptic. As the several books are treated at length elsewhere, only the briefest description of them is given here, the aim being to present in each case such particulars as will best illustrate the history of the growth of this literature.

1. Daniel. The latter part of this book (written probably 165 B.C.) is the oldest Jewish Apocalypse known to us. Chaps. i., iii.-vi. have little or none of the "apocalyptic" character. For a characterization of chaps. vii.-xii., see above, § IV.

2. Enoch. Oldest portion written about 120 B.C.; the remainder within a period of perhaps fifty years. Original language was certainly Semitic, probably Hebrew. For the most part it is typically apocalyptic, and a mine of characteristic material; see § IV. Especially prominent features are angelology, secrets of the unseen world, explanation of natural phenomena, the history of the world, arranged in its successive "periods," and the Messianic kingdom.

3. Slavonic Enoch (or **Book of the Secrets of Enoch**). Written probably in the former half of the first century of the common era. Original language was probably Greek. General character like that of the older book, but much more influenced by Greek thought. It contains some philosophical speculation. There are marked Gnostic elements, especially in the very detailed account of the Creation. Noteworthy features: the seven heavens, the millennium, and the condition of souls after death. The book is Jewish throughout. Some writers have attempted, but without sufficient reason, to show that it contains Christian additions and interpolations.

4. **Assumption of Moses.** Written, probably in Hebrew, at about the beginning of the common era. In form, not a vision or dream, but a prediction of the future history of Israel delivered to Joshua by Moses. The material which is more or less apocalyptic in character is contained in chaps. vii.–x., with which Dan. xi. 40–xii. 13 may be compared. The book as known to us is incomplete.

5. **II Esdras** (also **4 Ezra**). The Semitic (apparently Hebrew) original was composed about the year 90. In all respects a typical Apocalypse of the theological type, of which it is the best specimen. The instruction in hidden things here has to do chiefly with matters of religion and faith. Teaching by allegory is a prominent feature. The influence of Daniel (referred to by name in xii. 11) is very noticeable, especially in the dream-visions, chaps. xi.–xiii. The "signs of the end," v. 1–13, vi. 18–28. Messianic predictions, xii. 31 *et seq.*; xiii. 32 *et seq.*; 51 *et seq.*; xiv. 9, etc. The general resurrection, and last judgment, vii. 30–35. Extended account of the condition of souls after death, vii. 78–98. The standpoint of the book throughout is that of Palestinian Judaism (contrast, *e.g.*, the account of the Creation, vi. 38–54, with Slavonic Enoch, xxv.–xxx.), but the author is decidedly original, as well as orthodox. Chaps. i., ii., xv., xvi. are a later addition, apparently of Christian origin (see ii. 42–48).

6. **Apocalypse of Baruch** (preserved entire only in Syriac; hence sometimes termed the "Syriac Apoc. Bar."). Beginning of the second century. Original language Hebrew or Aramaic. A series of visions, connected by narrative, hortatory, or sometimes highly rhetorical passages. In its general character, the book is the inferior counterpart of II Esdras, to which it also sustains a very close literary relationship, the correspondence extending even to the phraseology. The features mentioned above as characteristic of II Esdras are present here also. The appended letter (chaps. lxxvii.–lxxxvii.) contains nothing of an apocalyptic nature.

7. **Greek Apocalypse of Baruch.** Greek text first published in 1897; an abridged Slavonic recension known since 1886. A work dating from the latter part of the second century. Originally Jewish, but now containing Christian additions. A good example of a degenerate Apocalypse of the Enoch type (see § IV.). Baruch is conducted by an angel through the five (originally seven?) heavens, and sees strange sights, the account of which is grotesque rather than impressive. Next to nothing is said about the future; and the religious element, usually so prominent in this literature, is almost wholy wanting. There is evident dependence on the Slavonic Enoch, as well as on the earlier Baruch literature.

8. **The Sibylline Oracles,** Books III.–V. A Jewish adaptation and expansion of similar heathen "oracles." The hypothesis of still further Christian additions is without sufficient ground. The plainly Jewish portions date from 140 B.C. down to about 80 of the present era. These Oracles lie quite outside the course of the characteristic apocalyptic tradition; but furnish in part a good example of the nearly related class of prophetical-eschatological writings (see § III.). Thus, in Book III., which contains the passages most nearly resembling the true Apocalypse: prediction of the successive kingdoms which are to bear rule over the Jews; the woes to come upon the various lands; the signs of the end of the world; the judgment day; the blessed age to come: lines 71–92, 167–198, 295–561, 608–623, 767–806. Similar passages in Book IV.: 40–48, 172–183. In Book V.: 155–161, 260 *et seq.*, 344–385, 414–433, 512–531. With all these, the familiar passages in Joel, Zech. xiv., Malachi, Isa. xxiv. *et seq.* should be compared.

9. **Testaments of the Twelve Patriarchs.** Probably a work of the first century of the common era, originally written in Hebrew. Chiefly haggadic Midrash, combined with some predictive prophecy. The only apocalyptic portions are in the Testaments of Levi and Naphtali. In Levi two visions are described: the seven heavens, ii.–v.; the seven angels, viii. See also xviii., prediction of the Messianic age. In Naphtali, v., vi. (Hebrew text, ii.–vi.), two dreams are narrated, which have something of the apocalyptic character. The whole book, in the form known to us, has been edited by Christian hands.

10. **Life of Adam and Eve** (or, in another recension, the **Apocalypse of Moses**). Original language probably Hebrew; date uncertain. It has received some Christian additions. The book contains hardly anything apocalyptic in the narrower sense; see, however, Apoc. Mosis, xiii.; prediction of the resurrection and of the future bliss in paradise (compare Dan. xii. 1 *et seq.*); and the fantastic visions in Apoc. Mosis, xxxiii.–xlii.; compare also Life of Adam and Eve, xxv.–xxviii. See Adam, Book of.

The following also deserve mention:

The Book of Jubilees. Sometimes classed with this literature, and in Syncellus (ed. Dindorf, i. 5) called the **Apocalypse of Moses.** It purports to have been given, through angels, to Moses on Mount Sinai, but in the character of its contents it is very far removed from being an Apocalypse. **Ascension of Isaiah** (also Vision of Isaiah). A brief Apocalypse, found combined with the older Jewish "Martyrdom of Isaiah," of which it forms chaps. vi.–xi., and also existing separately. It is a Christian product, however; the theory of a Jewish kernel is hardly tenable. **Apocalypse of Abraham.** A true Apocalypse, of the second century. Apparently Jewish, with Christian additions. Preserved only in a Slavonic version (ed. Bonwetsch, 1897). **Apocalypses of Elias** and **Zephaniah.** Coptic fragments, ed. Steindorff, 1899. Both probably Jewish in origin, but worked over by Christian hands. The **Apocalypses of Moses** and **Esdras** published by Tischendorf, "Apocalypses Apocryphæ," 1866, are Christian works. **Apocalypse of Sedrachis,** a late production, dependent on Tischendorf's "Apocalypsis Esdræ," and also upon II Esdras. Ed. by James, "Apocrypha Anecdota," 1893, pp. 127–137. **Apocalypse of Adam** is a Greek fragment described by James, *l.c.* 138–145. **Testament of Abraham,** and **Testaments of Abraham, Isaac, and Jacob** are published, or translated in extract, by James and Barnes, "Texts and Studies," ii. 2, 1892. These all contain some apocalyptic material, perhaps Jewish.

For a partial account of some characteristic medieval apocalypses, see Bousset, "Antichrist" (English trans.), pp. 72–78. Of the early Christian writings of this class, the most important for the history of Jewish apocalyptic literature are the New Testament **Revelation** and the **Shepherd of Hermas.** See also Apocrypha, Eschatology, and the literature on the several apocalypses.

Bibliography: Among the more important books and essays dealing with this subject are the following: Hilgenfeld, *Die*

Jüdische Apokalyptik, 1857; idem, *Messias Judæorum*, 1869; Smend, in Stade's *Zeitschrift*, 1885, v. 222–250; Gunkel, *Schöpfung und Chaos*, 1895; Bousset, *Der Antichrist*, Eng. trans. by Keane, 1896; idem, *Offenbarung Johannis*, 1896, pp. 1–11, and the Excursuses, *passim*; Schürer, *Gesch.* iii. 1898, pp. 181 *et seq.*; Milton S. Terry, *Biblical Apocalyptics*, New York, 1898; Wellhausen, *Skizzen und Vorarbeiten*, 1899, vi. 215–249; Kautzsch, *Die Apokryphen und Pseudepigraphen des Alten Testaments*, 1899; R. H. Charles, *Book of Enoch*, 1893; idem, *Secrets of Enoch*, 1896; idem, *Apocalypse of Baruch*, 1896; idem, *Hebrew, Jewish, and Christian Eschatology*, 1899.

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APOCALYPTIC LITERATURE, NEO-HEBRAIC: The Neo-Hebraic apocalyptic forms but one branch of Apocalyptic Literature, a species of literature exhibiting many ramifications, and represented in a complex but unbroken chain, from the time of the Maccabean War down to the close of the Middle Ages. It is characteristic of Apocalyptic Literature from its very beginning that it did not remain confined to its native Palestine. It made its way almost immediately to Hellenistic Alexandria, where it appears in the Greek language under the mask of the heathen Sibyl and with other mythological embellishments. The same thing occurred again when, at the rise of Christianity, the Church took over the apocalyptic without change in essence or even in artistic form from the Synagogue, and made it her own—a fact admitted by all modern New Testament critics—and the apocalyptic writings, thereafter naturalized in the literatures of the Occident as of the Orient, may be traced through the centuries. Nor did this transplanting process take place only in apostolic times. In the course of its development the Christian apocalyptic drew freely from later Jewish sources, which, on the other hand, were often influenced directly or indirectly by the apocalyptic of the Church. Considering this uninterrupted flux and reflux of Apocalyptic Literature during upward of a millennium and a half, it seems on the face of the matter improbable that the Neo-Hebraic apocalyptic should date no farther back than the middle of the eighth century, as Zunz (compare "Literaturgesch." pp. 603; "G. V." 295, ix. 417 *et seq.*) and Grätz ("Gesch." v. 441; "Monatsschrift," viii. 67 *et seq.*, 103 *et seq.*, 140 *et seq.*, ix. 60 *et seq.*) maintained, and still more improbable, that it should exhibit, as these scholars believed, an entirely new character and trend of thought, the resultant of the specific influences and tendencies operating in medieval times. The apocalyptic research and discoveries of the last few decades have proved, indeed, that quite opposite conclusions as to date and character must be drawn. It has been shown ever more convincingly, that the characteristic feature of Apocalyptic Literature is constancy in ideas, the same set of thoughts being handed down from generation to generation without undergoing any material modification. It has been pointed out further, that the intricate connection among the different apocalypses, where direct literary influence is frequently out of the question, can be explained only by the assumption of an apocalyptic tradition, transmitted orally as an esoteric doctrine. In the same way as Christianity created no new and characteristic apocalyptic expectations, so a later age adopted its apocalyptic material ready for use from the past; the Middle Ages did not create nor invent in this province, they merely worked over the material handed down to them, putting merely a new stamp on the old coin; their task was, on the one hand, to apply the old hopes and promises to the present, and, on the other, to interpret the present according to these hopes. In the case of the Neo-Hebraic apocalyptic it was precisely the same.

Growth Out of the Older.

The nature and object of the Neo-Hebraic are the same as those of the older apocalyptic. The great question in it, too, is, how and when will the period of Messianic glory be realized: a natural question in postexilic times, in the face of the unfulfilled promises of the Prophets. The answer—identical with that given in Daniel and the succeeding apocalypses—lay in the dualistic conception of two worlds: a present world (עולם הזה), corrupt by reason of the evil powers inherent in it; and a future ideal world (עולם הבא)—a conception of things due, in part at least, to foreign influences. The logical consequence of this dualistic belief was (1) that God's plan of salvation can be realized only after all the evil powers—the host of Satan and the heathen subject to them, together with the world itself—shall have been annihilated, and (2) that the future world, with all its blessings preexisting from eternity in heaven, shall then, at the end of time, descend thence and replace the old world, having the perfect, glorious New Jerusalem for its center. In the Neo-Hebrew, as in the older Apocalyptic Literature, the eschatological drama is enacted not in one era, but in two: the temporary Messianic interim, and the everlasting kingdom of heavenly bliss—the latter offset by the everlasting torments of hell in store for the wicked.

General Tone.

In general tone and coloring the older apocalypse served as model for the Neo-Hebrew. It shows the same particularism and narrow nationalism that predominate in the later, according to which the kingdom of God means salvation for faithful Israel alone, but for the unrepentant heathen world damnation. Similarly the Christian apocalyptic grants future bliss only to the faithful adherents of the Church. In like manner, the gross sensuousness in the detailed description of the joys of the Messianic and supramundane world is quite common in the older apocalyptic. So also is the fact that besides the revelations regarding the end of time, and the occurrences in that period, there are not infrequently other revelations concerning supernatural subjects—for example, heaven, hell, and paradise, the mysteries of the Creation, the course of the universe, angels, and the whole world of spirits, even God Himself—and in these revelations, the fantasy in the older apocalyptic is quite as unrestrained and extravagant as that in the later. Similarly, the one-sided emphasis laid in the Neo-Hebraic apocalyptic upon the ideal way in which the Torah is to be fostered in the future world, and on the pouring out of the Holy Spirit over all men, is in conformity with the spirit of the older apocalyptic; in fact, is in accord with the whole development of the religious life and thought of the Jews from the time of the Maccabees, according to which the Torah is not only the creative, preservative principle, which existed ages before the creation of the world as the essence of God's consciousness, but is also the sum and center of God's design with man (compare Sirach, xxiv.; Baruch, iii. 14 to iv. 1; Enoch, xlviii. 1; Sibylline, iii. 757 *et seq.*, 769 *et seq.*, 787; Abot, vi. 10; Pes. 54*a*; Zeb. 116*a*; Mekilta, 68*b*—ed. Weiss; B. B. 75*a*; Pesiḳ. 107*a*—ed. Buber—etc.). Schürer's remark is to the point, that fulfilment of the Law and hope of future glory were the two poles around which the whole religious life of later Judaism revolved ("Gesch." 3d ed., ii. 466 *et seq.*). This also accounts for the fact that the apocalypses repeatedly contain legal instruction and exposition of the Law besides the revelation of the future and other supernatural mysteries; see Book of Jubilees and Testaments of the Twelve Patriarchs for the older literature, and the "Alphabets of R. 'Aḳiba" and "Otot" or "Milḥamot Melek ha-Mashiaḥ" for the Neo-Hebrew.

External Characteristics.

Finally, the Neo-Hebrew apocalypses likewise show all the external characteristics of the older. Like these, they claim to be revelations made through the medium of angels, and their authors conceal their real identity by pseudonyms, borrowing for this purpose the names of celebrated holy men of the past—hence the name *Pseudepigrapha* for the apocalyptic writings. The authors skilfully add plausibility to the claim that their writings are ancient prophecies, by making a review of contemporary, and frequently also of past, history, in the guise of a vision of the future. In this way every apocalypse contains the key to the date of its origin, this date coinciding with that period at which such "prophecy after the event" breaks off, and the real prophecy of the future begins, the prediction of the immediate approach of judgment for the wicked and of salvation for the good. This pious deception on the part of the writers was for the purpose of awakening in the hearts of their readers, who were living in a period of gloom and bitter trial, that belief in the blissful future promised them, which filled their own souls. For in times of oppression and persecution the apocalypse was essentially the literary medium through which the minds of the faithful were appealed to, and it could attain such power only through an alleged sanctity as an ancient revelation.

In the Talmudic Age.

This leads to the corollary that every age of great political agitation had its apocalypses, and that it would seem impossible that all productive activity in this sphere should have lain utterly dormant during the Talmudic period. The oldest apocalyptic monument, the Book of Daniel, is the direct fruit of the fanatical religious persecution exercised by Antiochus Epiphanes (see Apocalypse). When the Jews came into conflict with the Roman empire, a conflict lasting for two centuries, every phase of this varying drama was accompanied by apocalypses, from the conquest of Jerusalem by Pompey to the despotic rule of Antony and Cleopatra in Egypt, and down to the last desperate struggle and bloody persecution under Hadrian. In like manner, as will be mentioned, there are apocalypses contemporaneous with the great political vicissitudes of the Sassanian period (227–642). But apart from independent apocalypses themselves, the Talmud contains much apocalyptic matter that not only attests the interest with which the Jews followed the wars against Rome waged by Sapor I. (died 271) and Sapor II. (died 379), believing that these wars were the unmistakable signs of the imminence of God's kingdom, but proves also beyond doubt that apocalyptic writing flourished no less in Talmudic than in post-Talmudic times. For example, a passage in Yoma, 10*a*, for which Joshua b. Levi, a contemporary of Sapor I., is mentioned as the authority, shows how, in the face of the victorious wars of Sapor I. against Rome, the prophecy contained in Dan. viii. (about the war between the Medo-Persian and the Grecian kingdoms) was believed to refer to Sapor's wars with Rome. To determine the ultimate issue of these wars, an old and familiar apocalyptic tradition was there cited, according to which, before the advent of the Messiah, Rome, the fourth and last world-monarchy, would extend her godless dominion over the whole world for the space of nine months. Similarly, in Shebu. 6*b* there is a passage dating from the time of Sapor II.'s wars with Rome, in which the statement in Dan. vii. 23 about the fourth world-monarchy is quoted to show conclusively that no other outcome is possible than that Rome should triumph over Persia. In Sanh. 97*a*–98*b* there are preserved a number of apocalyptic calculations of those times; also, among other things, excerpts from revelations which the above-mentioned R. Joshua b. Levi—who also figures as the author of an apocalypse (see below)—was supposed to have received from the mouth of the prophet Elijah as well as from the very Messiah himself.

Historical Value.

The entire Apocalyptic Literature is of great historical value. Toward the close of antiquity and through the Middle Ages it exercised extensive and permanent influence on the thought of the times. It reflects the hopes and fears which swayed the masses for over fifteen hundred years, and reflects them more directly than any other class of contemporary literature. All the strange erratic thoughts—which seem now but the outgrowth of a morbid fantasy, so grotesque and unmeaning do they appear—were once full of life and keen significance, and had the power to move the readers to the depths of their being. The uneasiness and solicitude about the approaching end of the world, which were of constant recurrence during the Middle Ages, were nothing more than the impression made by the threats and promises of the apocalypses upon minds already susceptible and excited by external events. And in the history of the Jews in particular, the apocalypse was one of the most telling factors, contributing, as it did in such large measure, to determine the unique course of its development until long after the close of the Middle Ages. The courage and persistency in their belief which the Jews have shown from the time of the Maccabees down to modern times, their indomitable hope under persecution, their scorn of death, were all nourished by the Apocalyptic Literature. The darker their present grew, the more desperate their condition in the later medieval period, the more eagerly did their minds turn to the comfort offered by the apocalyptic promises which predicted the end of their suffering and the dawn of their delivery.

The following outlines of the separate apocalypses will illustrate the characteristics of the Neo-Hebrew apocalyptic. Only certain general points, however, are treated here, as the preliminary investigation, upon which any exhaustive treatment would have to be based, has not yet been made in this branch of Apocalyptic Literature.

Book of Enoch.

1. Book of Enoch (Ḥanok), ספר חנוך: Even up to the present day this book has been confounded with "Pirḳe Hekalot," also said to have been written by R. Ishmael, and hence has been called erroneously ספר היכלות. That the "Book of Enoch" is the original title is established by a manuscript in the Bodleian Library, and by the fact that the apocalypse is quoted under that name in the older medieval literature. There are two editions of this book, one by Jellinek, bearing the title ספר היכלות תקרא נם כן ספר חנוך ("Bet ha-Midrash," 1873, v. 170–190), giving the text of the Munich Codex, No. 40, f. 121*b*–132 (not f. 94–102, as there described by Jellinek). The other appeared under the title ספר היכלות מהתנא ר' ישמעאל כהן נדול (printed together with a prayer attributed to R. Ishmael), in Lemberg, 1864, and was reprinted in Warsaw, 1875. According to the title-page, the latter gives the text of a very old manuscript, and in many cases has better readings than Jellinek's edition. An unedited manuscript of this apocalypse is in the Bodleian Library (Oppenheimer, 556, old number 1061), and bears the title ספר חנוך לר' ישמעאל כהן גדול (see Neubauer, "Cat. Bodl. Hebr. MSS." No. 1656, 2; Steinschneider, "Cat. Bodl." pp. 532 *et seq.*). Both the printed editions are incomplete, but fortunately they supplement each other.

After chapter xvi. of Jellinek's edition six chapters are missing. The Lemberg edition breaks off suddenly in the middle of the apocalypse, what follows belonging to "Hekalot Rabbati" with the exception of the "addition" (תוספת) in chapter xxix., which is taken probably from one of the recensions of the Alphabet-Midrash of R. Akiba (see below). The number of chapters in Jellinek is forty-two, which, with the six missing chapters (supplied by the Lemberg edition) makes forty-eight, and this is also the number which, according to Neubauer, is contained in the Bodleian manuscript.

This apocalypse is quoted very often in the rabbinical literature of the Middle Ages, particularly in the cabalistic branch. In the ZOHAR it is even twice called "Sefer Razin de Ḥanok" ("The Book of the Secrets of Enoch") (at the beginning of section *Teẓawweh*, ii. f. 80*b*, ed. Amst.; for other passages in the Zohar in which the book is quoted, see Zunz, "Etwas über Rabbinische Literatur," p. 13). Excerpts of chaps. i. to xvi. are contained in the manuscript works of Eleazar of Worms (Cod. Munich, 81) "with many better readings" than in Jellinek (Steinschneider, "Hebr. Bibl." xiv. 32 *et seq.*). A new critical edition is much to be desired, and in connection with the preparation of such, it would be necessary to determine to what extent the quotations from the Book of Enoch in the rabbinical literature of the Middle Ages belong to the present book, or are taken from other books of Enoch. There are, for example, lengthy quotations from the Book of Enoch in the manuscript work, "Mishkan ha-'Edut" of Moses de Leon, which are not in the book under consideration (given by Jellinek, "B. H." ii. 31, iii. 195 *et seq.*, and variants by Steinschneider, "Hebr. Bibl." iv. 152 *et seq.*).

This book is an interesting specimen of the apocalypse, and illustrates strikingly many of the characteristics of the literature to which it belongs. It shows an intimate dependence upon the "Book of the Secrets of Enoch" discovered some years ago in a Slavonic translation. A brief synopsis of the book will best show the metamorphosis which the old pseudepigraphic writing underwent, and what new elements from other apocalypses were added in the process; it will also show that there is justification for considering it a genuine apocalypse and treating it altogether apart from the "Hekalot" literature.

The book opens with the verse Gen. v. 24 concerning Enoch's godly life. R. Ishmael narrates how he ascended into heaven to see the MERKABAH, and how, after he had passed through six heavenly halls, MEṬAṬRON came to meet him at the entrance to the seventh, and conducted him inside, leading him straight before the celestial chariot into the presence of God (compare "Secrets of Enoch," xxi. 2*b*–5). At the sight of the heavenly hosts Ishmael fell unconscious; but God motioned them back and Meṭaṭron restored Ishmael to consciousness. Ishmael then proclaimed the glory of the Lord, and all the angels joined him. In chap. ii. Meṭaṭron conquers the objection of the angels to Ishmael's approach to God's throne. In chaps. iii.–v. and vii.–xvi. Meṭaṭron relates to Ishmael that he is Enoch b. Jared, and that at the time of the Deluge God had him translated to heaven, by his angel 'Anpi'el, in a chariot of fire, that there he might bear eternal witness against his sinful contemporaries. Further, that God, overcoming the protests of the heavenly hosts, transfigured him with the rays of heavenly glory and made him as one of themselves, in order that he might serve before His throne as one of the highest angel-princes (compare "Secrets of Enoch," xxii. 6*b*–10); that first, however, the Angel of Wisdom, at God's command, had instructed him in all wisdom and knowledge (compare *ib.* xxii. 11, 12 and xxiii.) and had imparted to him all the mysteries of creation, of heaven and earth, of past and future things, and of the world to come (compare *ib.* xxiv.–xxxiii. 2). In chap. vi. Meṭaṭron tells Ishmael that, after Adam was driven out of paradise, God abode under the tree of life, and the angels and heavenly hosts descended to the earth in many divisions. Adam and his generation, sitting at the entrance to paradise, beheld the heavenly glory until, in the time of Enoch, 'Aza and 'Azael led men to idolatry (compare *ib.* xxxi. 2, where it is said, however, that at the time Adam dwelt in paradise "God made the heavens open to him that he might behold the angels," etc., and the following words, the meaning of which is obscure, occur: "and he was constantly in paradise").

Contents of "Enoch."

Chaps. xviii.–xxii. (not in Jellinek's edition) describe the seven heavens with their hosts of angels, and the courses of the sun, moon, and stars, dwelling with special minuteness on the highest heaven and its hosts. This account is an interesting mixture of the description of the seven heavens contained in "Ascensio Isaiæ" and of that given in the "Secrets of Enoch." As in the former, the seven heavens are represented as being inhabited by angels, and as increasing in glory in each successive heaven; and they are described in the descending order. And just as recension A of "Secrets of Enoch" mentions, besides the seven heavens, an eighth (*muzalot*) and a ninth (*kuchavim*) and above them all a tenth (*'arabot*), the seat of God's glory, so this book has a separate heaven for the sun and moon, together with the stations of the moon (*mazzalot*), another for the stars (*kokabim*)—with the difference, however, that these two are under the seven heavens—and a highest heaven over them all, called here also *'arabot*, the abode of God and of the highest angelic hosts.

In chap. xxiii. Meṭaṭron describes to Ishmael the winds issuing from the cherubim of the heavenly chariot, and tells how these, after traversing the universe, enter paradise to waft the fragrant odors and exquisite perfumes there unto the pious and just, for whom paradise and the tree of life are prepared as an eternal inheritance (compare "Secrets of Enoch," ix. and the somewhat obscure passage in viii. 5*d*–6). In chaps. xxiv.–xxvi. Enoch (Meṭaṭron) gives Ishmael a description of the chariot and of the many-eyed, radiant, God-praising OFANIM and SERAPHIM (compare *ib.* xx. 1, xxi. 1), the latter of which burn the accusations against Israel, which Satan, in conspiracy with the guardian angel of Rome and the guardian angel of Persia, continually sends in. In chap. xxvii. he describes the archangel Radveri'el, the heavenly registrar and keeper of the archives (compare *ib.* xxii. 11 *et seq.*); in xxviii.–xxix., the "Irin and Kaddishin," who daily sit in judgment with God; in xxx.–xxxiv., the judgment itself; in xxxv.–xl. he tells how the heavenly hosts pass into the presence of God to praise and glorify Him with the song, "Holy, Holy, Holy is the Lord Ẓebaot!" and how, at that, the Ofanim, Cherubim, Ḥayyot, and Seraphim standing around the throne prostrate themselves in adoration, responding with, "Praised be the glory of His Kingdom forever!" (compare *ib.* xx. 3*b*–xxi. 1).

In chaps. xli.–xlvii. Enoch (Meṭaṭron) reveals to Ishmael the mysteries of creation, and shows him the repositories of the rain, snow, hail, thunder, and lightning; the courses of the stars; the spirits of those angels who were punished because they did not give praise to God at the right time, and whose bodies were turned to great fiery mountains (in striking analogy to Ethiopic Enoch, xviii. 11–16, xxi.); the souls of the righteous departed, who hover around God's throne in the form of birds, and the souls of the righteous yet unborn; the places of punishment and the tortures of the wicked in hell (compare "Secrets of Enoch," x.). Then Ishmael sees how the souls of the Patriarchs and of all the righteous ascend out of their graves to heaven, beseeching God to deliver His people Israel from their bondage among the heathen. God answers them that the sins of the wicked hold back the delivery of His people and the realization of His kingdom. While the Patriarchs are weeping at this declaration, Michael, Israel's guardian angel, intervenes, pleading for Israel's delivery. Thereupon Meṭaṭron lets Ishmael survey all past and future ages from Adam to the end of time: he sees Messiah b. Joseph and his age, and Messiah b. David and his age, together with the wars of Gog and Magog and the other events of the Messianic era. In the concluding chapter (xlviii.), Meṭaṭron shows Ishmael the glorious future Jerusalem, where the souls of the righteous stand praying for its advent upon earth. At the same moment God's right hand pours forth five streams of tears which, falling into the ocean, cause the world to shake; and God avers, that, although there is no righteous man upon earth whose intercession could bring about Israel's delivery, yet He will save them for His own sake, for the sake of His justice and His own goodness. God prepares Himself to reveal His mighty power to the heathen; whereupon Israel will be immediately delivered and the Messiah will appear to them, in order to conduct them to Jerusalem, where they, to the exclusion of the tyrannical heathen, will share his kingdom, and God will be king over the whole earth.

Date of Composition.

Apart from the fact that R. Ishmael, of the period of the Hadrianic persecution, figures as the author, and from the allusion in the last chapter to the destruction of the Temple (through which data the earliest date possible is fixed), there are no definite references to historical events and conditions from which the date of the composition of the "Book of Enoch" could be more exactly determined. There is, however, a passage in Talmud Berakot about R. Ishmael which naturally suggests itself in this connection, and which admits of the adoption of at least a latest possible date. The passage (*7a*) reads:

> "R. Ishmael b. Elisha related: 'Once I entered into the inmost sanctuary to offer incense; there I saw Akatriel Yah YHWH Ẓebaot sitting upon the high and exalted throne of mercy, and He said to me: "Ishmael, My son, bless Me!" Thereupon I spoke: "May it please Thee that Thy mercy conquer Thy anger and that Thy mercy gush forth as is the way of mercy; mayest Thou deal with Thy children according to Thy mercy, and requite them, though contrary to the rules of the rigid law [compare the version of MS. Munich]."'"

Compare also the passage immediately preceding: "What does God pray? Raba says, 'May My mercy conquer My anger, and may My mercy gush forth as is the way of mercy, and may I deal with My children according to My mercy, and requite them, though contrary to the rigid rules of the Law.'" The parallel is obvious. The passages quoted compel the conclusion that the Hebrew Book of Enoch can not have been written later than the time of the completion of the Babylonian Talmud.

2. An apocalyptic fragment, in which R. Ishmael likewise figures as the author, is preserved in the "Siddur" of R. Amram Gaon (of the second half of the ninth century), *3b*, *12b*–*13a*. It is also contained in one of the recensions of the "Legend of the Ten Martyrs" (Jellinek, in "B. H." vi. 19–30), where; however, it does not fit in naturally, and is, therefore, to be considered as a later insertion. Gerson b. Asher Scarmela first printed it in "Yiḥus ha-Ẓaddikim," which appeared in Mantua in 1561, but with additions at the beginning and at the end, which additions in different versions are all to be found in the various recensions of the "Legend of the Ten Martyrs," and are contained in part also in chaps. iv.–v. of the "Hekalot Rabbati." These portions bear evidence of being later additions in the fact that the last of those at the end treats of the preparations which, in the legend, preceded Ishmael's ascension, but which, in the context here, would seem to be events following his return from heaven. On account of the relationship of these additions to chaps. iv.–v. of the "Hekalot Rabbati," Jellinek published them together with the fragment as "Hekalot-Zusätze" in "B. H." v. 167–169. Gaster gives a translation of the fragment in the "Journal of the Royal Asiatic Society," 1893, pp. 609 *et seq.*

In this fragment R. Ishmael relates that Ssngir, one of the chief angels, revealed to him the sufferings reserved for Israel; and when he expressed wonder that Israel could ever endure these, the angel showed him still greater sufferings in store—captivity, famine, and pillage. As Ishmael and the angel parted, the former heard a voice proclaiming in Aramaic:

> "The sanctuary will be destroyed, the Temple burned down, and the royal palace made desolate; the king's sons will be killed, his wife widowed, and youths and maidens dragged away as booty; the altar will be profaned and the table for the showbread be carried off by the enemy; Jerusalem will be turned into a wilderness, and the land of Israel will become a picture of desolation."

Upon this announcement Ishmael fell to the ground unconscious, but was restored by another of the chief angels, of whom he then asked if there were no remedy for Israel. For answer the angel led him to the place where salvation and comfort were prepared; and Ishmael saw there groups of angels weaving garments of salvation for the righteous of the future world, and making magnificent crowns out of precious stones and pearls, perfumed with nectar and all sorts of fragrant odors, one of which crowns was of especial brilliance. The angel informed Ishmael that the crowns were intended for Israel, the especially magnificent one being for King David. Amid the roar of the motion of the heavens with their armies of stars, and all the hosts of angels, and amid the sound of a great mysterious rustling which proceeded from paradise, Ishmael heard: "YHWH reigns forever: thy God, O Zion, to all generations! Halleluiah!" Ishmael then saw David, king of Israel, approach, followed by all the kings of his dynasty, each one with a crown on his head; David's crown outshining all the others, its brilliance radiating to the ends of the earth. David went up to the heavenly Temple, placed himself upon the throne of fire prepared for him near God's throne, and presented his homage to God in hymns of praise, proclaiming the eternal duration of His kingdom. Meṭaṭron with his angel-hosts, heaven and earth, and, last of all, the kings of the house of David, joined in the shout of praise: "YHWH will be king over the whole earth; on that day YHWH will be One and His name One!"

The Messianic doctrine in this fragment, in which David figures as the Messiah, is unique, not only as far as the Neo-Hebrew, but as far as apocalyptic in general is concerned. It compels the conclusion that this fragment is distinct from the "Book of Enoch" (treated above) as the work of an altogether different author. Further, it indicates a very early origin, which is fully confirmed by the "prophecy after the event"; the Ishmael in this apocalypse too can only be the rabbi Ishmael, extolled in legend as a martyr of the Hadrianic persecution. Hence the date of composition must fall after the destruction of the Temple; and the only event which can come into consideration as making such a prophecy comprehensible is the disastrous termination of the reign of Bar Kokba. At that juncture the conditions and events furnished a basis for the "prophecy after the event" contained in the apocalypse under consideration: that the Temple would be profaned and destroyed, the royal palace demolished, Jerusalem turned into a desert, and the whole land of Israel rendered desolate. Indeed the fragment reads as if it were written under the immediate impression of the Hadrianic persecution. It seems plausible that this book was the intermediary through which the peculiar metamorphosis of the "Secrets of Enoch," into the Neo-Hebrew Book of Enoch, was accomplished.

3. The Ascension of Moses: The Latin version of "The Assumption of Moses," which is preserved only as a fragment, must certainly have contained, in its missing part, an account of the death of Moses and of the dispute between the archangel Michael and Satan (or the angel of death) over the dead body. Among the Neo-Hebrew apocalypses there is an "Ascension of Moses," as well as a fragment which, besides revealing the future, tells of the death of Moses and of the dispute that ensued after his death. This apocalypse was published for the first time in Salonica in 1727, under the title גדולת משה, and has been printed several times since (in Amsterdam, 1754; Warsaw, 1849, etc.). It was translated by Gaster (*l.c.* pp. 572–588) under the title "The Revelation of Moses." An Arabic translation also exists in the Karaite manuscript, written in 1828, discovered by Tischendorf in the library of the University of Leipsic (Codex Tischendorf, xliv.), and described by him in "Anecdota Sacra et Profana," p. 74, and by Jellinek in "Monatsschrift," ii. 245, 360 *et seq.*, and "B. H." ii. 9 *et seq.*, 19. This Arabic version has a longer introduction, and varies somewhat in the text from our version. The contents of the book, according to Gaster's translation, are thus summarized. For the modesty displayed by Moses when summoned to appear before Pharaoh to demand the liberation of the Israelites, God commands Meṭaṭron (Enoch) to allow Moses to ascend into heaven. After Meṭaṭron has transformed Moses' body into a fiery figure like unto that of the angels, he leads him up through the seven heavens. In the first heaven Moses sees waters "standing in line," and windows to let in and out all the things pertaining to human life and its needs. In the second heaven he sees the angels who control the clouds, the wind, and the rain; in the third, the angels placed over vegetation; in the fourth, those over the earth, sun, moon, stars, planets, and spheres; in the fifth, angels half of fire and half of snow; in the sixth, the "Irin and Kaddishin"; in the seventh, 'Arabot, he sees first the angels "Wrath and Anger," then the angel of death, then the ḥayyot standing before God, and finally an angel engaged in teaching the souls which were created by God at the time of the Creation and placed in paradise. (At this point occur two passages of later interpolation, one from Pes. 54*a–b*, treating of Nebuchadnezzar's presumptuous desire "to ascend the heights of the cloud and to be like the Most High" [Isa. xiv. 14], and the other from the Zohar, intended to show that Moses really ascended to heaven.)

Ascension of Moses.

Hell and Paradise.

God then tells Moses that He will confer on him the further privilege of seeing hell and paradise, and, at God's command, the angel Gabriel conducts Moses to hell. There he sees the manifold torments and punishments of the different classes of sinners, those who were envious of their fellow men and bore false witness against them; women who exposed their charms to young men; sinners who committed adultery, theft, and murder; those who perjured themselves; those who desecrated the Sabbath, despised the learned, and persecuted orphans; those who committed sodomy and idolatry, or cursed their parents; those who took bribes, put their fellow men to shame, delivered up their brother-Israelite to the Gentile, and denied the oral law; those that ate all kinds of forbidden food; usurers; apostates, and blasphemers; those who wrote the ineffable name of God, and those who ate on Yom Kippur. Gabriel then leads Moses into paradise. Here he sees first the guardian angel of paradise, sitting under the tree of life, who shows him the several costly thrones erected in paradise, each surrounded by seventy angels—the thrones for the Patriarchs, for the scholars who studied the Law day and night for the sake of heaven; for the pious men, for the just, and for the repentant—and a throne of copper, prepared for the wicked whose sons are pious, as in the case of Terah. Finally, he sees the fountain of life welling forth from beneath the tree of life, and dividing itself into four streams, and four rivers flowing under each throne, "the first of honey, the second of milk, the third of wine, and the fourth of pure balsam." (Here another passage from the Zohar, interrupting the narrative, is inserted.) As Moses is leaving paradise a voice calls from heaven: "Moses, . . . as thou hast seen the reward which is prepared for the just in the future world, so also in the days to come shalt thou see the rebuilding of the Temple and the advent of the Messiah, and shalt behold the beauty of the Lord and shalt meditate in His Temple."

Up to the present no attempt has been made to ascertain the date of composition of this apocalypse; but the allusion in the last chapter to the rebuilding of the Temple places it after that event. The descriptions of the different classes of sinners in hell and their punishment are strikingly similar to (in fact, are in parts identical with) those found in a number of Christian apocalypses; namely, the "Apocalypse of Peter," that of "Pastor Hermas," and the second book of the "Sibylline Oracles" (all three written in the second century), and the later apocalypses of Esdras and Paul, both perhaps dependent upon the "Apocalypse of Peter." It is possible that a critical examination of these relations might throw further light on the date of composition of "The Ascension of Moses."

4. The Assumption of Moses: This is a fragment preserved in the "Midrash Bereshit Rabbati" of R. Moses ha-Darshan (a manuscript in the library of the Jewish congregation in Prague), which was published by Jellinek in "B. H." vi. § 22. It is intended as an exegesis to Gen. xxviii. 17*b*. The following is a synopsis of its contents:

As the time for Moses' death approached, God permitted him to ascend into heaven, and unveiled to him the future world. There Middat ha-Raḥamim (the Attribute of Mercy) came to him, saying: "I will announce good tidings." Turning his eyes to the throne of mercy, Moses saw God building the Temple out of precious stones and pearls; he saw also the rays of the Godhead, and Messiah the son of David with the Torah in his arms; also his own brother Aaron in priestly robes. Aaron imparted to Moses that his death was near at hand, whereupon Moses asked God for permission to speak with the Messiah. The latter then revealed to him that the sanctuary which God was then constructing was the Temple and the Jerusalem, which would be established for Israel in the future world to endure for all eternity, and that God had shown the same Jerusalem to Jacob in his dream in Beth-el. To Moses' question when the new Jerusalem would descend to earth, God replied: "I have not yet revealed the end to any one; should I reveal it to thee?" Thereupon Moses said, "Give me at least a hint from the events of history," and God answered: "After I have scattered Israel among all the nations, I will stretch out My hand to gather them in a second time from all the ends of the earth." Moses then joyfully departed from heaven, followed by the angel of death, who demanded his soul. Moses refused to yield it; but finally God appeared to him, and he surrendered his soul to God willingly and cheerfully.

5. The Revelation of R. Joshua b. Levi: It has already been noted that the Babylonian Talmud tells of revelations which R. Joshua b. Levi was supposed to have received from the prophet Elijah and from the Messiah. In this apocalypse R. Joshua himself figures as the author. The book first appeared in the collection "Liḳḳutim Shonim," published in 1519 at Constantinople, under the title מעשה דר' יהושע בן לוי (The Story of Rabbi Joshua ben Levi), and it has since been reprinted several times, under the same title; subsequently by Jellinek in "B. H." ii. 48–51. Gaster published a translation of it (*l.c.* pp. 591–596) with the correct title, "The Revelation of R. Joshua b. Levi"; for the contents leave no doubt that it really is an apocalypse. An Aramaic version also existed, a fragment of which is preserved in Moses b. Naḥman's "Torat ha-Adam" (it is to be found in different editions of the book and also in Jellinek's "B. H." v. 43 *et seq.*). Jellinek points out that this Aramaic version is a proof of the ancient origin of the apocalypse (*l.c.* ii. 18), of which the following is a summary:

Contents of "Revelation."

As the time of R. Joshua b. Levi's death was drawing near, God sent the angel of death to him, commissioning him to fulfil whatever R. Joshua might wish. The latter requested to be shown the place awaiting him in paradise, and desired the angel to give his sword to him. Upon arriving in paradise, Joshua, against the will of the angel, leaped over the wall: God allowed him to remain there, but commanded him to return the sword. Elijah called out: "Make way for the son of Levi!" The angel of death thereupon related the incident to R. Gamaliel, who sent him back to R. Joshua with the request that he explore both paradise and hell and send him a description of them. R. Joshua carried out this request. Here follows a description of the different compartments of paradise, seven in number. In the first dwell the proselytes to Judaism; in the second, repentant sinners with King Manasseh presiding over them; in the third, the Patriarchs and the Israelites who came out of Egypt, David and Solomon, and all the kings of their house; in the fourth, the perfectly righteous. In the fifth, which is of special splendor and exquisite beauty, are the Messiah and Elijah, the latter caressing the Messiah and saying to him, "Be comforted, for the end draweth nigh!" The Patriarchs also speak in the same strain at certain times, as do Moses and Aaron, David and Solomon, and all the kings of Israel and Judah. In the sixth, dwell those who died in piety; and in the seventh, those who died for the sins of Israel.

To his question, whether any of the heathen, or even any of his brother Esau's descendants, were in paradise, R. Joshua received the answer, that they obtained the reward for their good works in this world, and therefore in the other world must dwell in hell; in the case of the sinners in Israel, however, just the opposite principle is followed. Hell could not be viewed immediately, for just at that moment the news reached heaven of the execution of the Ten Martyrs.

When R. Joshua entered hell some time later, he saw there ten heathen nations, over whom, as a punishment for his disobedience to his father, Absalom, the son of David, is compelled to preside. Seven times a day these heathen are burned by angels in pits of fire, being brought out whole again every time. Absalom alone is excepted from this punishment: he sits upon a throne, honored as a king.

Theme of the Alphabets.

6. The Alphabets of R. Akiba (אלפא ביתא or אותיות דרבי עקיבא) comprise a number of writings treating the same theme. The chief center of thought of all of them is the mystical signification, already mentioned in the Talmud, of the letters of the alphabet and of their written forms, and the mysteries of the names of God made up of four, twelve, and forty-two letters. In the Jerusalem Talmud (Ḥag. ii. 77*c*) there is a dissertation on the letters by means of which the world was created; and there, as in these writings, it is stated that the present world was created with He (ה) and the future with Yod (י), and eschatological theories are built up out of the forms of these letters. In the Babylonian Talmud (Shab. 104*a*), also, all sorts of similar interpretations are given in regard to the names, forms, and combinations of the various letters, and are made to bear upon eschatological questions in the same way as in these apocalypses. In Ḳid. 71*a*, it is said that the mysteries of the three names of God were treated as esoteric doctrine, and that whoever became thoroughly initiated into the mystery of the name consisting of forty-two letters might be sure of inheriting both the present and the future world. Similarly, R. Akiba, the reputed author of the "Alphabets," is especially commended in the Talmud as interpreter of the strokes, dots, and flourishes of the letters (compare, for example, Men. 29*b*; see also Akiba ben Joseph). Up to the present time, the pseudepigrapha in question have been generally considered mystical writings treating upon some eschatological points, not as real apocalypses; but the different compositions, as far as they are known, show clearly that the real theme of all is the eschatological problem, and that the discussion of the other supernatural mysteries only goes hand in hand with this, as in the apocalypses hitherto noticed.

So far, two of the alphabets have appeared in print, one of which is three times as long as the other: the longer was published first in Constantinople, 1519 (in the above-mentioned collection), and again in Venice, 1546. Both editions are incomplete; but the gaps are filled in part by the Cracow edition, which was published in 1579, was reprinted in Amsterdam, 1708, and which contains also the shorter version. Jellinek published both in "B. H." iii. 12–

49, 50–64; the longer, based on the incomplete Constantinople-Venice edition. Several manuscripts of both have been preserved; as, for example, in the Munich Codex 22, folio 70–103, which supplies the gaps purposely left in the longer composition in the Cracow-Amsterdam edition; in the Vatican Codex, 228, 3 (see Wolf, "Bibl. Hebr." ii. 1258, and Steinschneider, "Hebr. Bibl." xiv. 7); and one manuscript in the Bodleian Library which is described in Neubauer, "Cat. Bodl. Hebr. MSS." No. 1927 (of this no exact information is given, but according to the number of its pages, it is probably the shorter alphabet). A fragment of the shorter is contained in the Bodleian Library manuscript, No. 1322 (Neubauer, *ib.*). There are, besides, three other manuscripts in the Bodleian Library containing alphabets of R. Akiba (compare *ib.* Nos. 1104, 3; 2287, 11; 2289, 7). The catalogue does not give any details of their contents; but the fact that none of them is marked "printed" would indicate that they are not identical with the published "Alphabets." A fragment consisting of two leaves יסוד אלף בית ("Mysterium"), also differing from the published alphabets, is in the Almanzi Library (Codex 195, xiv.), and deserves special notice because it furnishes strong support to the theory that the writings under the present heading are genuine apocalypses. It begins "Aleph stands for the Most High, who is the First" (which, in the Constantinople-Venice edition, is the beginning of § 10), and the conclusion contains the following passage:

> "Eighteen hundred years after the destruction of the second Temple, the Kedarenes will decrease in numbers; . . . at the end of 295 years, according to the calendar of the Gentiles [the Hegira is meant here], their kingdom will vanish from the earth; . . . at the end of 304 years, according to their calendar, the son of David will come, God willing!" (See Steinschneider, "Hebr. Bibl." v. 104, and "Apocalypsen," etc., in "Z. D. M. G." xxviii. 631, note 6.)

This fragment originated in the Orient, as is shown by the words "the calendar of the Gentiles," which signify "dating from the Hegira"; more exactly, it may be inferred from the concluding words which quote a Persian expression, that it originated in Persia.

Jellinek's distinction of the two published alphabets as "First Recension" and "Second Recension" ("B. H." iii., pp. xiv. *et seq.*; vi., pp. xl. *et seq.*) is misleading; for in respect not only of the length but also of the contents, they differ so radically that they must be considered as altogether distinct and independent of each other. In the longer of the published alphabets, as in the Hebrew Book of Enoch, Meṭaṭron (Enoch) is represented as the revealer of the secrets disclosed in these writings. There is also a very brief and condensed narration of Enoch's assumption into heaven, of his transformation into one of the angels at the heavenly throne, and of his initiation into all the mysteries of heaven and earth. This piece is not in the Constantinople-Venice edition, but is to be found in the Cracow-Amsterdam edition, and also in the Munich Codex. The latter has also the seventy or seventy-two names of God and the ninety-two names of Meṭaṭron, which, from religious scruples, were omitted in the Cracow-Amsterdam edition. The names of God are obtained from combinations of the different letters of the alphabets, already alluded to as characteristic of this group of writings.

Closely bound up with the relation of the above mysteries is the glorification of the Torah as the aim and end of creation and the center of future bliss. Because of its observance Israel will inherit the joys of paradise, whereas the heathen, having disregarded it, will be given over to hell. God Himself, surrounded by His host of angels, will expound the Torah to the righteous in paradise, whereupon Zerubbabel will proclaim God's glory, so that it will resound over the whole world; the sinners of Israel and the pious among the heathen in hell will add their "amen" to this glorification and will be found worthy of admittance to paradise. The pleasures of the righteous in paradise are described in a glowing, sensuous style: God Himself dwells among and associates with them like one of themselves, contributing actively to their entertainment. (As the materializing of God in this gross manner has hitherto been considered a sure proof of the later origin of a work, it may be well to call attention to the fact that there is a parallel to this description in the oldest Midrash, Sifra, ed. Malbim, 225*a*; compare also Ta'anit, 31*a*.) The circumstance, that in these writings the Torah is placed in such prominence, explains, too, their eminently parenetic character.

Their Parenetic Character.

In regard to R. Akiba's alleged authorship of these writings, it may be recalled, that, as early as the Jerusalem Talmud, a legend was current that R. Akiba enjoyed the superhuman privilege of ascending to heaven and having the secrets of God revealed to him (Yer. Ḥag. ii. 77*b*; compare Talmud Bab. *ib.* 14*b*). Further, it seems worthy of notice, that, in the fragment of an "Alphabet of R. Akiba" contained in the Lemberg edition of the Book of Enoch, xxix. 2, and referred to above, the story of Enoch's assumption, etc. (there condensed to a few sentences), is narrated as if Akiba had heard it in heaven. To conclude, with Jellinek and Steinschneider (compare "B. H." iii. 17, No. 2, and "Hebr. Bibl." xiv. 7), from the quotations which are found in the medieval literature—but which are not in the printed editions—anything more than that the "Alphabets of R. Akiba" are incomplete to the extent suggested here, would be premature until all the manuscripts have been published.

Brief reference may again be made to the views of Zunz and Graetz regarding the origin of the theosophical speculation contained in the apocalypses which have been discussed thus far. If both hold Islam responsible for the theosophy in these Neo-Hebrew apocalypses, because similar vagaries and stretches of imagination are found in its literature (see Zunz, "G. V." p. 171, and especially in "Monatsschrift," viii. 115 *et seq.*), the reply may be made that, as Steinschneider well observed—and Noeldeke, the foremost Arabist of the present time, corroborated him—later Jewish literature had the widest and deepest influence on the formation and development of the views and teachings of Islam (see "Hebr. Bibl." iv. 69 *et seq.*; "Göttinger Gelehrte Anzeigen," 1862, pp. 750 *et seq.*). From the presence of mystical speculations about the essence and being of God, etc., in the Arabic literature, similar to those in the Neo-Hebrew, it is quite impossible to conclude that they found their way from the former into the latter; rather would the opposite conclusion be justified.

7. The Hebrew Elijah Apocalypse: This apocalypse, ספר אליהו, appeared first in Salonica in 1743, printed in the same volume with several other pieces, and was reprinted by Jellinek in "B. H." iii. 65–68. A critical edition, according to a Munich manuscript, with translation, explanatory notes, and an attempt to ascertain the date of composition, was published by Moses Buttenwieser ("Die Hebräische Elias-Apocalypse," etc.). The result arrived at in this essay was that in this book it is necessary to distinguish between the original apocalypse and a later addition, which consists of a dispute among the doctors of the Law of the second and third centuries, concerning the name of the last king of Persia.

Date and Where Written.

The original apocalypse was written amid the confusion of the year 261, caused by the wars of Sapor I. against Rome and his capture of Valerian; but in its original form it was probably more voluminous. In all probability the author lived in Palestine. During the exciting period of the Perso-Roman wars waged by Chosroes I. (540–562) or Chosroes II. (604–628), the apocalypse was furnished with the addition mentioned above, in order to make the prophecies appear to accord with the changed times and conditions, for the outcome of the dispute is that "Kesra" (the Arabic form of "Chosroes") must be the name of the last Persian king. The contents of the book are as follows: Michael reveals the end of time to Elijah on Mt. Carmel. Elijah is first conducted through various heavenly regions, and the revelations regarding the end are imparted to him. The last king of Persia will march to war against Rome in three successive years, and will finally take three military leaders prisoner. Then Gigit will advance against him, "the [little] horn," the last king hostile to God who will rule upon earth, as Daniel beheld.

Book of Elijah.

This king will instigate three wars and will "also stretch out his arm against Israel." The three wars and the attack upon Israel are described in detail in the following part. Then the Messiah, whose name is Winon, will appear from heaven, accompanied by hosts of angels, and engage in a series of battles—first to annihilate the armies waging these wars, and secondly to vanquish all the remaining heathen. After this, Israel will enjoy the blessings of the Messianic kingdom for forty years, at the end of which time Gog and Magog will muster the heathen to war around Jerusalem; but they will be annihilated, and all the heathen cities will be destroyed. The day of doom will then come and last forty days; then the dead will be awakened and brought to judgment. The wicked will be delivered over to the torments of hell: but to the good the tree of life will be given; and for them the glorious Jerusalem will descend from heaven, and among them shall reign peace and knowledge of the Law.

From this summary will be noticed how closely the picture of the future world given in this apocalypse resembles the Revelation of John; the description also of Elijah's transportation through the heavenly regions shows a striking relation to the Ethiopic Book of Enoch (compare *ib.* xiv. 8, 9, 12–19, 22*a*, xviii. 13–15, xxii. 1, 11). Worthy of attention is the description of the adversary of the Messiah, the Antichrist, who before the advent of the Messiah shall subdue the world and persecute Israel. This description is a conventional feature of a great number of Neo-Hebrew apocalypses. It is found, for example, in much the same form in all those treated below. In the latter, however, the adversary is called Armilus (Romulus); while in the Elijah apocalypse he is called Gigit, which is an enigmatical designation of Odhenat, the duke of Palmyra (see Buttenwieser, *l.c.* p. 72).

The description of the adversary in the present apocalypse shows also, as Bousset has pointed out (*l.c.* p. 57), striking parallels to the description of the Antichrist in the Coptic Elijah apocalypse, discovered a few years ago, the manuscript of which can in no case be later than the beginning of the fifth century (see Steindorff, "Apocalypse des Elias," p. 6); while the apocalypse itself is probably of the third or fourth century. Of other Christian apocalypses with descriptions of the Antichrist, offering no less remarkable parallels to the apocalypses in the writings presently to be mentioned, and also in part to the Elijah apocalypse, may be enumerated: "The Testament of the Lord," "Apocalypse of Esdras," the "Pseudo-Johannis Apocalypse," and the Armenian "Seventh Vision of Daniel" (compare also Bousset, *l.c.* pp. 101 *et seq.* Descriptions of the Antichrist in these apocalypses—except the "Seventh Vision of Daniel"—may be found in James, "Apocrypha Anecdota," in "Texts and Studies," ii. 3, 151 *et seq.*).

8. The Apocalypse of Zerubbabel (ספר זרובבל): There are various recensions of this apocalypse. One was printed in Constantinople in 1519 in the collection mentioned above, and was reprinted in Wilna, 1819, together with "Sefer Malkiel" (excerpts from this edition are to be found in Eisenmenger, ii. 708 *et seq.*); another was edited by Jellinek ("B. H." ii. 54–57), based on two manuscripts in the Leipsic City Library, which, however, an examination of the manuscripts by Buttenwieser proved to be inexact; and a third recension, differing from both of the above, is in manuscript in the Bodleian Library (Neubauer, "Cat. Bodl. Hebr. MSS." No. 160, 2). Besides these, the Bodleian contains a manuscript of one of the printed editions (*ibid.* No. 2287, 4). A new edition is most desirable. As this book foretells the year 990 or 970 after the destruction of the Temple by Titus as the time of delivery, it must have been written in the eleventh century at the very latest.

Book of Zerubbabel.

This apocalypse describes how Zerubbabel is carried in spirit to Nineveh, the City of Blood, the Great Rome, where Meṭaṭron reveals to him the occurrences at the end of time. He sees the Messiah there, whose name is Menaḥem b. 'Amiël, and who was born at the time of King David, but was brought thither by the Spirit to remain concealed until the end of time. Apart from a few details, the description of the course of events in the end of time is very much the same as that in "The Wars of King Messiah," "Revelations of R. Simon b. Yoḥai," and "Prayer of R. Simon b. Yoḥai." In all of them, the name of the "Evil Adversary" is Armilus, the Aramaic form of Romulus. Except the "Revelations," they all contain the curious fancy that he is to be born of a marble statue in Rome. According to the "Apocalypse of Zerubbabel," he will be begotten out of the statue by Satan: in the "Revelations of R. Simon b. Yoḥai," he is represented as a creation of Satan and Diabolus. In "The Wars of King Messiah" the epithet "Satan" is applied to him. The description of Armilus in the "Revelations of R. Simon b. Yoḥai" has more resemblance to that in the Elijah apocalypse, whereas in the "Apocalypse of Zerubbabel," in "The Wars of King Messiah" and "Prayer of R. Simon b. Yoḥai," he is described as a human monstrosity.

"The Wars of King Messiah" and the "Prayer of R. Simon b. Yoḥai" also state that he will claim to be the Messiah and a god, and that he will be accepted by the heathen as such, whereas Israel will refuse to acknowledge him. In the Constantinople edition of the "Apocalypse of Zerubbabel," as Bousset has observed (*l.c.* p. 86, note 3), Satan is called בליעל, "Belial," the name by which the Antichrist is called in the "Sibylline Oracles," ii. 67, iii. 63; "Testament of the Patriarchs" (Dan) and "Ascensio Isaiæ." This circumstance is of great importance, inasmuch as by its means the Armilus legend, as it is found in the above-mentioned apocalypses, seems

Legend of Messiah b. Joseph.

particularly adapted to throw light upon various points in the Antichrist legend. All four apocalypses contain the legend of Messiah b. Joseph in common. They state that he will gather Israelites around him (among whom in "The Wars of King Messiah" and "Prayer of R. Simon b. Yoḥai" a part of the Ten Tribes will be found), march up to Jerusalem and there, after overcoming the hostile powers (in the "Apocalypse of Zerubbabel" the king of Persia is the hostile power; in "The Wars of King Messiah" and "Prayer of R. Simon b. Yoḥai," the Roman empire; in the "Revelations of R. Simon b. Yoḥai," there is no definite statement on this point), reintroduce the worship of the Temple, and establish his own dominion. This, however, will be of short duration; for Armilus, with the heathen, will appear before Jerusalem to battle against him and will slay him. Then the time of the last extreme suffering and persecution for Israel will begin, from which escape will be sought by flight into the wilderness. There Messiah b. David and the prophet Elijah will appear to them (in the "Revelations of R. Simon b. Yoḥai" the latter is not mentioned), and lead them up to Jerusalem, where the Messiah will destroy Armilus and all the armies of the heathen. In the "Apocalypse of Zerubbabel," as well as in "The Wars of King Messiah," the Messiah b. David, in company with Elijah, will resurrect Messiah b. Joseph, who lies slain at the gates of Jerusalem.

Another point common to the "Apocalypse of Zerubbabel" and the "Revelations of R. Simon b. Yoḥai" is, that on his advent the Israelites will not acknowledge Messiah b. David. The one point mentioned which only the "Apocalypse of Zerubbabel" contains is that besides the two Messiahs there is to be a woman, Hephzibah, the mother of Messiah b. David. According to the text in Jellinek's edition, she will come upon the scene five years before Messiah b. Joseph; and a great star will light up her path. She will slay two kings, and assist Messiah b. Joseph in his war against the king of Persia; and during the flight into the wilderness she will shelter Israel from the persecution of Armilus. This last feature of the description calls to mind the flight of the woman, as described in the Revelation of John, xii. 13–17, and the description of Tabitha in the Coptic "Apocalypse of Elijah." The picture of the future world in the Zerubbabel apocalypse is also distinctive; for in addition to the establishment of the heavenly Jerusalem upon five mountains (Lebanon, Moriah, Tabor, Carmel, and Hermon), nothing more is mentioned than the resurrection of the generation buried in the wilderness, and of the faithful who met death during the general persecution ("the ocean," which is spoken of in this connection, must be understood in its symbolical signification; as it is used as early as Dan. vii. 3 *et seq.*).

9. The Wars of King Messiah (מלחמות מלך משיח), (called also ספר מלחמות ה׳ "The Book of the Wars of YHWH," and אותות [אשר יתגאלו בביאת] המשיח "Occurrences at the Time of the Advent of Messiah," and, finally, "The Wars of Gog and Magog, of Messiah b. Joseph, Messiah b. David, and Elijah the Prophet"): This apocalypse must have had a very wide circulation, as evidenced by the many manuscripts in which it is preserved. It is contained in a Parisian manuscript (Codex Hebr. 716); in one in Leipsic (Codex Hebr. 12), and another at Halberstamm, and in three manuscripts at the Bodleian Library (see Neubauer, "Catalogue," Nos. 1466, 15; 2274, 6; 2360, 9. The first of these is complete; in the second the introduction and conclusion are missing; the third seems to be only a fragment)—in a Munich manuscript (Codex Hebr. 312; the introduction and conclusion are also omitted in this); and it was also included in the "Maḥzor Vitry," in which, however, as some pages in the manuscript are missing, only the first and last parts are preserved. This work was printed in the Constantinople collection mentioned above, in 1519, and also in "Abḳat Rokel" (Pedler's Spice-Box) by Jacob Machir. From the latter, Jellinek reprinted it in "B. H." ii. 58–63, omitting, however, the introduction and the conclusion, which he added in vol. vi. 117–120. The Munich manuscript was found by the present writer, who collated it with the text in "Abḳat Rokel," and with Jellinek, to contain a number of better readings and variants than the latter.

Its Wide Circulation.

The following may be added to what has been related above as explanatory of the contents of this book:

A parenetic discourse forms the introduction; after which the unusual phenomena that will usher in the end—unnatural and pestilence-producing heat, poisonous dew, and an eclipse of the sun lasting thirty days—are depicted. The Roman "kingdom" will spread its dominion over the whole world, and will persecute Israel most cruelly for the space of nine months, at the end of which time Messiah b. Joseph will appear. From here on, the description continues as outlined above. After Messiah b. David shall have destroyed Armilus and the heathen armies, together with the "wicked" Rome, then the dead will arise, and the Israelites, dispersed over all lands, will be gathered into Jerusalem. The heathen will convey them thither, and will offer homage to Israel; also, the Ten Tribes, together with the descendants of Moses, will return, enveloped in clouds, from the regions of Chaboras and Halach and from Media; and as they march, the earth will be transformed before them into a paradise. The conclusion contains the description of the glorious new Jerusalem and of the other blessings of the future world, which are here of a more spiritual character. According to the various editions, it is said of Armilus, that "the nations call him Antichrist." But the Munich manuscript reads here, "He is called Gog and Magog"; and for "palace of Julian," it reads "palace of Hadrian."

Written About 750.

10. The Revelations of R. Simon b. Yoḥai (נסתרות ר׳ שמעון בן יוחי): This apocalypse was printed at Salonica in 1743, in the collection already mentioned, and was reprinted from it by Jellinek in "B. H." iii. 78 *et seq.* It is preserved also in the Munich manuscript (Codex Hebr. 222), which contains better readings in some places. The apocalypse really ends with "Thy people shall all be righteous," 81, 13 in Jellinek; what follows, as Graetz already recognized ("Gesch. der Juden," v. 446), was added later, probably from the "Prayer of R. Simon b. Yoḥai." As Graetz shows (*ib.*), this apocalypse was written during the stormy period of the deposition of the Ommiads (750). It describes plainly the wars of Merwan II., who is mentioned by name, his flight after the battle on the bank of the Great Zab, his capture, and his assassination. The revelations about the end are made by Meṭaṭron to R. Simon b. Yoḥai, while the latter is dwelling in a cave, hiding from the Roman emperor. The history of Islam is reviewed from the appearance of the prophet up to the events just mentioned. From this point on, the real prophecy of the future begins. It opens with the prediction that after Merwan's successor has reigned three months, the nine months' dominion of the "wicked empire" will set in for Israel; then the course of events is described as before set forth under the "Apocalypse of Zerubbabel"; and, finally, the picture of the future world is drawn. After the dispersed Israelites are gathered together, and the earthly Jerusalem in addition to the heathen part of its population is consumed by fire from heaven, the glorious new Jerusalem will descend from heaven; Israel will dwell in it for 2,000 years in perfect peace, and as in the "Apocalypse of Baruch" (xxix. 4), and IV Esdras (vi. 52), will feast on the BEHEMOTH and the LEVIATHAN. At the end of this time God will descend into the valley of Jehoshaphat to hold judgment, and heaven and earth will disappear; the heathen will be put into hell; Israel will enter into paradise: and for a year the sinners in Israel will suffer the tortures of hell and then be admitted to paradise.

11. The Prayer of B. Simon b. Yoḥai (תפלת ר' שמעין בן יוחי): This apocalypse was published by Jellinek in "B. H." iv. 117–126, according to a manuscript of Mortara. It shows the closest relation to the preceding; and begins with a similar retrospect of the Mohammedan history, but carries it on to a later date, and finally refers to events which, Jellinek observes (*ib.* p. 8), may be unmistakably recognized as the Crusades. Graetz thought that this apocalypse contained allusions to the inroads of the Mongols in 1258–60, and believed that these events led directly to its composition (*l.c.* vii. 139, 449 *et seq.*). But this is out of the question; for the passage about the appearance of deformed, swift-footed men from the far East, upon which Graetz founded his argument, occurs in the middle of the historical retrospect, and not in the description of the events immediately preceding the end. In this part of the apocalypse the reference is solely to the Crusades, and could hardly be plainer. The point in question is a favorite one in apocalyptic description, and is simply taken from older writings; "The Wars of King Messiah" also contains it; but in the latter the picture of the monstrosities is still more horrible and bears more resemblance to the description in the Revelation of John, ix. 13 *et seq.*, which is the oldest example of the sort. נירון—written erroneously in one place נירון, and in another הנירדון—the collapse of which is taken in the "Revelations of R. Simon b. Yoḥai" and in the "Prayer of R. Simon b. Yoḥai," as well as in the apocalypse treated below (the "Midrash of the Ten Kings" which also has the corruption נירון), as an ominous prognostication of the imminent fall of the Islamic kingdom, is nothing else, as Steinschneider clearly proves ("Apocalypsen," pp. 639, 599), than the famous eastern gate, Bâb Girûn, of the Mosque in Damascus.

Mention of the Crusades.

12. The Midrash of the Ten Kings (מדרש עשרת המלכים): This belongs to the same class as the two preceding apocalypses. It has been published by C. M. Horowitz in "Sammlung Kleiner Midraschim" ("Bet 'Oked Agadot"), i. 37–55, according to a manuscript of De Rossi's. The apocalypse begins with a very diffuse description of the eight kings who have already ruled—the first being God; the last, Alexander the Great—and relates, in connection with this subject, the destruction of the Temple by Titus and the Hadrianic persecution, and leads over in this way to Simon b. Yoḥai's hiding from the Roman emperor in a cave, and to the revelations regarding the end, which he received while there. As in the two preceding books, the different Islamic rulers, beginning with Mohammed, are described. The two rulers mentioned at the beginning of page 53 are beyond doubt Hisham and his successor, Walid II. The references to the six following rulers are so vague that no certain conclusions can be drawn regarding their identity. The remainder of the book is taken up with prophecy of the future, in which, at first, occasional allusions to historical events seem to be interspersed. Here also the prophecies of the future begin with the announcement of the period of nine months of intense persecution, whereupon Armilus will reign forty days. At the termination of his reign, Messiah b. Joseph will appear and restore the Temple in Jerusalem, and will establish for Israel an epoch of peace. At the conclusion of this period, Gog and Magog will march upon Jerusalem, and Messiah b. Joseph will fall in battle against him. Three-fourths of the Israelites will wander into exile. God will then destroy the armies of Gog and Magog; and Israel, including the "nine and a half tribes," will return to Jerusalem. The rulership will recur to the house of David; Messiah b. David will rule as the ninth king over the whole world; and Israel will enjoy the blessings of the Messianic kingdom. At the end of 2,000 years God will Himself descend to judgment.

Describes Islamic Rulers.

13. The Persian Apocalypse of Daniel: This apocalypse was published and translated by Zotenberg in Merx, "Archiv," i. 386–427. It also belongs to the group just treated; but at the same time it occupies, as Bousset observes (*l.c.* p. 69), a peculiar place within the Neo-Hebrew apocalypse, by reason of the rôle which Messiah b. Joseph plays in it. The account, however, is not perfectly clear. First comes a very diffuse legendary narrative of the events of the time of Daniel; that is, from the appearance of the prophet Jeremiah down to the time of King Darius I., Hystaspes (B.C. 485). Then it relates how Daniel mourns and fasts because of the destruction of the Temple, and how an angel appears to unveil the future to him. Here follows abruptly, regardless of the thousand intervening years, a transparent description of Mohammed and the Islamic rulers following him. In the ruler with three sons (p. 411, l. 12 from the bottom), as Bousset observes, Harûn al-Raschid and his three sons are with certainty recognizable.

Describes the Resurrection.

Two further rulers are mentioned, and then the prophecy of the future begins. The nine months' sovereignty of Rome is predicted, and the appearance of one who is not mentioned by name, but whose description corresponds exactly with that of Armilus in the preceding apocalypses. The army of Gog and Magog will unite with him, and, as in "The Wars of King Messiah" and the "Prayer of R. Simon b. Yoḥai," he will claim to be the Messiah. He will subdue the world and persecute Israel. "A man of the children of Ephraim" will then appear; and the Israelites will all gather around him and go with him to "that wicked one," and demand from him that he prove by miracles, particularly by waking the dead, that he is the Messiah. Enraged at this demand, he will persecute them anew, and the Israelites will flee before him into the wilderness. There Michael and Gabriel will appear and forthwith announce to them their delivery. Then they will kill him who claims to be the Messiah; and also the Messiah ben Joseph will be killed, and the flag of Messiah b. David will be raised. The latter will destroy the whole army of Gog and Magog. Then Elijah will appear; the dead will arise; and the Israelites will come to the Messiah from all quarters of the world on the wings of Simurg. The Messianic kingdom will endure for 1,300 years. The description of it and of the last judgment, which succeeds it, does not differ materially from that in the preceding apocalypses. Certain details in the description of the last judgment occur also in the alphabets of R. Akiba. The apocalypse has, besides, a brief account of the different divisions of hell. On the basis of the historical setting of this apocalypse, it is safe to conclude, with Bousset, that it was written in the first half of the ninth century.

14. Eschatological Descriptions: In conclusion the following eschatological descriptions may be mentioned: The one in Pesiḳta Zuṭṭarta, section Balak (ed. Buber, iv. 258 *et seq.*), included by Jellinek in "B. H." iii. 141–143, under the title אגדת משיח (Haggadah of the Messiah); the conclusion of "Midrash Vayosha'," in the recension edited by Jellinek ("B. H." ii. 55–57); פרקי משיח (Chapters on Messiah), in Jellinek, "B. H." iii. 68, 78; contained also with many better readings in the Munich Codex, No. 222 (see in regard to the beginning of this piece as given here, Buttenwieser, "Elias Apocalypse," p. 10); סעודת גן עדן (Repast in Paradise), סעודת לויתן (The Feast on the Leviathan), in Jellinek, "B. H." v. 45 *et seq.*, vi. 150 *et seq.*; אמירות לעתיד (Prophecies of the Future), existing only in manuscript form in Codex de Rossi, Nos. 1240 and 541 (compare Zunz, "L. G." p. 604 and Steinschneider, "Apocalypsen," p. 635, note 18); the description of Saadia in his "Emunot Vedeöt," viii.; that of Hai Gaon in "Ta'am Zeḳenim," pp. 59 *et seq.*, Frankfort-on-the-Main, 1854; and that of Meir Aldabi in "Shebile Emunah." Of the above-mentioned, the "Haggadah of the Messiah" is the only one which contains a description differing somewhat from all the other presentations met with in the course of this article: From the wilderness, whither the Israelites will flee after the fall of the Messiah, they will march to Rome at the command of a voice from heaven, and seize the city, whereupon Messiah b. David will reveal himself to them.

It is also worthy of note that the burning of Death and Satan in the lake of fire at the last judgment forms part of the description in "The Feast of the Leviathan" as in the Revelation of John. All the others offer nothing new. "Chapters on Messiah" is a very late compilation (compare Jellinek, "B. H." iii. 19), as is also "Prophecies of the Future."

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M. Bu.

END OF VOL. I.